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THE
BIBLE CYCLOPEDIA:
 CONTAINING THE
 BIOGRAPHY, GEOGRAPHY, & NATURAL HISTORY
 OF THE HOLY SCRIPTURES,

BY THE REV. JOHN P. LAWSON, M.A.

WITH
 INTRODUCTORY ESSAYS

BY THE REV. DR. FLEMING, PROFESSOR OF MORAL PHILOSOPHY, UNIVERSITY, GLASGOW,
 AND THE REV. GEORGE SCOTT, ST. THOMAS', LEITH.

COMPLETE IN THIRTY PARTS AT ONE SHILLING EACH,

ILLUSTRATED BY UPWARDS OF THIRTY ENGRAVINGS.

A. FULLARTON & CO.:
 EDINBURGH, LONDON, AND DUBLIN.

RECOMMENDATORY NOTICES.

1 EDINBURGH, 3d December, 1846.

I have perused by request the Introductory Essay to the BIBLE CYCLOPEDIA, now publishing, and examined certain Numbers of it, and hereby express my satisfaction with the same, and my persuasion of its being a publication highly useful in the study of the Sacred Scriptures.

WILLIAM MUIR, D.D.,
 Minister, St. Stephen's Parish, Edinburgh.

2 EDINBURGH, October 28, 1846.

I beg to express my warm approbation of the plan and contents of the "BIOGRAPHY OF THE OLD AND NEW TESTAMENTS," and of "THE SCRIPTURE GAZETTEER." Both works are richly stored with most interesting information, and the most valuable illustrations of the Word of God, not to be obtained otherwise, except by an extensive course of reading, and form precious helps to the examination of the Scriptures.

The Publishers are now, I understand, bringing out these Works in a cheap form, entitled, "The Bible Cyclopaedia." I heartily wish success to the undertaking, and hope it will lead to the wider circulation, and, therefore, the more extended usefulness of the Works. I trust that many will avail themselves of the opportunity now offered of possessing the Works in question.

JAMES GRANT, D.D.,
 Minister, St. Mary's Parish, Edinburgh.

3 GEORGE SQUARE, 18th Dec., 1846.

Judging from the portion of the BIBLE CYCLOPEDIA I have seen, I would augur favourably of the Work in progress. It appears to contain a mass of sound and valuable information, collected from a variety of sources not easily accessible to the generality of readers, and judiciously arranged.

THOMAS M'CRIE,
 Minister, Original Seceders, Davis Street,
 Edinburgh.

4 15, GEORGE SQUARE, EDINBURGH,
 25th December, 1846.

I have examined the Numbers of the BIBLE CYCLOPEDIA, and unite with others in expressing the conviction that it is calculated, and the desire that it may be blessed, to extend the knowledge of the Word of God among those for whom the Work is mainly designed. The Work, I find, is, in one point of view, a series of Biographies; and if you succeed in disseminating a wider knowledge of the characters drawn forth, whether for warning or for edification, to that extent, confer a benefit on the Christian Church.

W. K. TWEEDIE,
 Minister of Free Pulpit Church.

5 EDINBURGH, 10th September, 1846.

Having examined some portions of the Bible Cyclopaedia which have been submitted to me, I think myself warranted to concur in the recommendations of the Work. It appears to me to be carefully and well executed, and fitted to promote intelligent piety. I shall be glad to learn that it meets with encouragement.

WILLIAM PEDDIE, D.D.,
Minister, United Presbyterian Church,
Bristo Street.

6 LEITH, 26th March, 1846.

I have for several years been in the habit of consulting, with satisfaction and advantage, the geographical portion of the work. I can, therefore, so far conscientiously recommend it. The price is so low as to bring it within every one's reach, and some work of the kind is absolutely indispensable to all who would read their Bibles with intelligence and profit.

WM. STEVENSON,
Minister of South Leith Parish.

7 EDINBURGH, 24 FETTES ROW,
November 13, 1846.

I have examined a number of the articles in the "BIBLE CYCLOPEDIA," now issuing in monthly numbers. They appear to me to be written with judgment and care; and I have no doubt that the Work, when completed, will form a very useful Family Book of Reference, and most convenient as a help to the more intelligent perusal of the inspired Volume.

ANDREW THOMSON,
Minister, United Presbyterian Church,
Broughton Place.

EDINBURGH, January 9, 1847.

The first three Parts of the BIBLE CYCLOPEDIA having being brought under my attention, I have much satisfaction in attesting the respectable character of that Work, both as regards the literary execution, and the correctness and amplitude of the information which is given under the different heads. It is a Work, the diffusion of which, to a wide extent among the people, cannot fail to be productive of much good.

JAMES R. CAMPBELL,
Minister, Independent Church,
Alday Street.

9 ST. THOMAS', LEITH, March 6, 1846.

I have much pleasure in recommending the "BIBLE CYCLOPEDIA." It contains a kind of literary and religious information, which I should like to see universally circulated, and possessed by my people and hearers. The work is so cheap, as to meet the means of almost every one.

GEO. SCOTT,
Minister, St. Thomas' Parish, Leith.

10 LEITH, 15th August, 1846.

I readily recommend the Work to my people; and unite with other brethren in their approval of it.

It contains much useful matter in a very handsome form. The price at which it is offered indicates the readiness of the enterprising Publishers to furnish Standard Works at the smallest remunerating profit.

Possessing and using these Volumes, the Christian Reader may increase the attractions and benefit of his Bible Lessons.

JOHN SMART, A.M.,
Minister, United Presbyterian Church,
St. Andrew's Place, Leith.

11 EDINBURGH, 15th December, 1846.

I have much satisfaction in recommending the BIBLE CYCLOPEDIA; and heartily concur in the various well-merited eulogiums already bestowed upon it, on account of the excellence of the Work itself, the moderateness of the price, and the correctness and beauty of the execution.

DAVID ARNOT, D.D.,
Minister, High Church, Edinburgh.

6, MINTO STREET, Sept. 10, 1846.

GENTLEMEN,

I have examined some of the Articles in the Numbers of the Bible Cyclopaedia, which you did me the favour to submit to my inspection.

I am greatly pleased with the sentiments expressed, and the style in which these sentiments are embodied. If the whole work shall prove equal to the specimen before me, it will be a valuable addition to our Biblical Literature, and worthy of being possessed by all. It will prove an especial boon to the poorer portion of the members of our Churches, as its price brings it within the reach of most of them; and I trust that many will avail themselves of the opportunity now offered of possessing a work which contains in a form so enticing, and at a rate so cheap, much most useful, important, religious information.

I am, Gentlemen, Yours truly,

GEORGE JOHNSTON,
Minister, United Presbyterian Church.

12 LEITH, 15th September, 1846.

I am happy to see that the Bible Cyclopaedia is published at a price so very moderate, and having read some of the articles, can with much satisfaction cordially recommend the Work. I shall rejoice to hear that it is very extensively circulated, being persuaded that the perusal of such a publication by all classes must be favourable to religion and the best interests of the community.

G. D. CULLEN,
Minister, Independent Church,
Constitution Street, Leith.

13 EDINBURGH, 15, LEOPOLD PLACE,
January 7, 1847.

The "BIBLE CYCLOPEDIA," in my opinion, may well be hailed as supplying an important desideratum.

tum in our cheap religious literature. I trust that they for whom it is more especially designed, will lose no time in making themselves possessors of this store of sacred knowledge.

J. LOGAN AIKMAN,
*Minister, United Presbyterian Church,
St. James' Place, Edinburgh.*

15 LEITH, March 14, 1846.

Having examined "THE BIBLE CYCLOPEDIA," I have no hesitation in recommending it as an excellent book for family reading, or for frequent consultation. It is just such a work as is much needed,—to bring within the reach of the humblest Christians, and in a cheap and substantial form, the "Biography, Geography, and Natural History of the Holy Scriptures." It is sufficiently learned, so as to guarantee the soundness of its Biblical criticisms, and the accuracy of its illustrations; and it is sufficiently plain, so as to be an instructive guide to the most common understanding.

The "Biography of our Lord," forming the commencing article, is in my view an admirable delineation of his character and work, and will amply repay an attentive perusal.

The paper and printing are quite superior. I doubt not the work will receive, as it deserves, an extensive circulation; and I shall be happy to hear of any of the people of my charge taking it in.

FRANCIS MUIR,
*Minister, United Presbyterian Church,
Junction Road, Leith.*

5. I hereby add my humble testimony to the above.

HENRY DUFF,
Minister of South Leith.

7, MONTPELIER, EDINBURGH,
29th October, 1846.

THE BIBLE CYCLOPEDIA is admirably adapted to aid the Bible reader; and it would give me much pleasure to learn that every member of my congregation procured it, and was diligent in the use of it.

WILLIAM REID,
*Minister, United Presbyterian Church,
Lothian Road.*

17 3, LEOPOLD PLACE, 9th January, 1847.

I most cordially recommend the "BIBLE CYCLOPEDIA." At the remarkable low price at which it is now issued, it should be in the possession of every Bible-studying family.

JOHN KIRK,
*Minister, New Congregational Church,
Edinburgh.*

64, FREDERICK STREET, EDINBURGH,
December 5, 1846.

Having recently received some of the first parts of the BIBLE CYCLOPEDIA, I have been much pleased with what I have read; and, if the Work be equally

well conducted, I have no doubt it will prove a very useful publication. I have great pleasure in recommending the Work, the object of which is to illustrate the Word of God.

WILLIAM INNES,
Minister, Baptist Church, Elder Street.

The plan of this book seems very judicious; combining all the advantages of the "*Dictionnaire Historique*" of Calmet, without being encumbered by the excessive minuteness of detail which distinguishes the usefulness of the latter Work. I know no publication so well contrived to supply a large stock of useful knowledge, on the most interesting subjects, as the Bible Cyclopaedia.

M. RUSSEL, LL.D.
Bishop of Glasgow.

I have looked over the first three numbers of the Bible Cyclopaedia. They appear to me to be well executed; and I hope that the work, of which they form a part, will be extensively circulated, and carefully read. He who is familiar with Scripture Biography, and Biblical Geography, possesses great advantages with regard to the right apprehension of the Sacred Volume. Scripture Biography and Biblical Geography will not be dark subjects to him who studies the Work now issuing from the Press.

WILLIAM BRUCE,
*Minister, United Presbyterian Church
Edinburgh.*

I beg to state, that I have read several of the Articles of the Scripture Biography in the "Bible Cyclopaedia," now in course of Publication. It seems to be a work of great merit, carefully and accurately compiled, written in a simple and perspicuous style, and admirably adapted for general instruction.

I have great pleasure in recommending it as one of those books calculated both to excite an interest in the study of Scripture, and to serve as a correct and trust-worthy book of reference.

JAMES HAY,
Minister, St. Bernard's Church, Edinburgh.

So far as I have had opportunity of examining the "Bible Cyclopaedia," I consider it a work of much merit and great utility. It is written in a clear and simple style, and is distinguished by candour, piety, and the absence of party spirit. It appears to me a very useful companion to the Sacred Scriptures.

ROBERT LEE, D.D.,
*Professor of Biblical Criticism,
in the University of Edinburgh.*

The Bible Cyclopaedia, which is now in course of publication, judging from the portion of it already published, promises to be an interesting, valuable, and popular Work. I have much pleasure in re-

commending it to my people. I have no doubt of the success of the Publishers in this undertaking.

JOHN ISDALE,
Minister, Inverleith Free Church.

I have carefully looked over the parts of the BIBLE CYCLOPEDIA, just printed, and am happy that I have it in my power to speak in terms of the highest approbation. It is indeed an excellent Work. The different articles are comprehensive, clear, able, and well written. My opinion of the Work is, that it is worthy of a place in every family. These being my convictions, I have no hesitation in recommending it in my own parish and neighbourhood.

DAVID MURRAY,
Minister of Dysart.

I have looked over the first three numbers of the Bible Cyclopaedia, and have no hesitation in saying, that it is a valuable auxiliary to the study of the Holy Scriptures. The Author has judiciously availed himself of the various lights thrown on portions of sacred writ by modern criticism and travel, and furnished a useful book of reference on almost every topic within the compass of theology.

JAMES BAIN,
Minister, United Presbyterian Church, Kirkcaldy.

So far as I have examined the Bible Cyclopaedia, I highly approve of the plan, the matter, and the getting up of it. Its merits are of no ordinary kind; and every one who is anxious to understand the Bible, will derive very considerable assistance from it. It cannot fail to be appreciated by every intelligent Christian, as it brings together information, bearing closely upon the right interpretation of the Word of God.

EBENEZER KENNEDY,
Minister, Congregationalist Church, Leith.

I have looked into the Bible Cyclopaedia, and have been much pleased. The matter is substantial and excellent, and the style appears to me to be popular and impressive. "Stock" similar to "sample," should ensure success.

WILLIAM NISBET,
Minister, Free Canongate Church, Edinburgh.

The parts of the Bible Cyclopaedia, which I have perused, are extremely interesting and valuable. The biographies generally contain all that is known of the persons mentioned in the Bible. They are beautifully composed, and are calculated, I should think, to remove much indistinctness and misconception from the minds of most readers of the sacred volume. When completed, this work will be an admirable book of reference for those who have not the leisure or the means to search for themselves. If possible, every family—every Congregational Library, and Minister's study should be furnished with a copy of the Bible Cyclopaedia.

ROBERT STIRROT,
Minister, Free West Church, Edinburgh.

The Bible Cyclopaedia, now in course of publication, promises to be a very important and useful work. The information contained in it is full, without being unnecessarily minute, and is conveyed in a clear and simple style. It seems to be evangelical in its tone, and it makes no attempt to inculcate the sentiments of any particular sect.

ALEX. W. BROWN,
Minister, Free St. Bernard's, Edinburgh.

The "Bible Cyclopaedia" seems to me to be well and carefully got up. It must prove highly useful to the Bible reader, and be always useful as a book of reference. I trust that its publication may be successful.

D. T. K. DRUMMOND,
Minister, St. Thomas's Chapel, Edinburgh.

The "Bible Cyclopaedia" is, in my opinion, a book much needed, and fitted to be very useful.

THOS. FINLAYSON,
Minister, United Presbyterian Church, Rose Street, Edinburgh.

The BIBLE CYCLOPEDIA contains, in brief compass, and in a simple and intelligent form, much careful research into the History, Biography, and Antiquities of the Bible, with a Gazetteer of all the places mentioned in Scripture, and is calculated to be of great service in the reading of the Word of God.

JOHN CAIRD,
Minister, Lady Yester's Church, Edinburgh.

I have perused with much pleasure several parts of the Bible Cyclopaedia. I have no hesitation in warmly recommending it to the confidence of the Christian public. It will be found a valuable assistant to every one who wishes to understand the Geography and Natural History, and to become acquainted with the Biography of the Old and New Testaments.

JOHN PAUL, D.D.,
Manse of St. Cuthberts, Edinburgh.

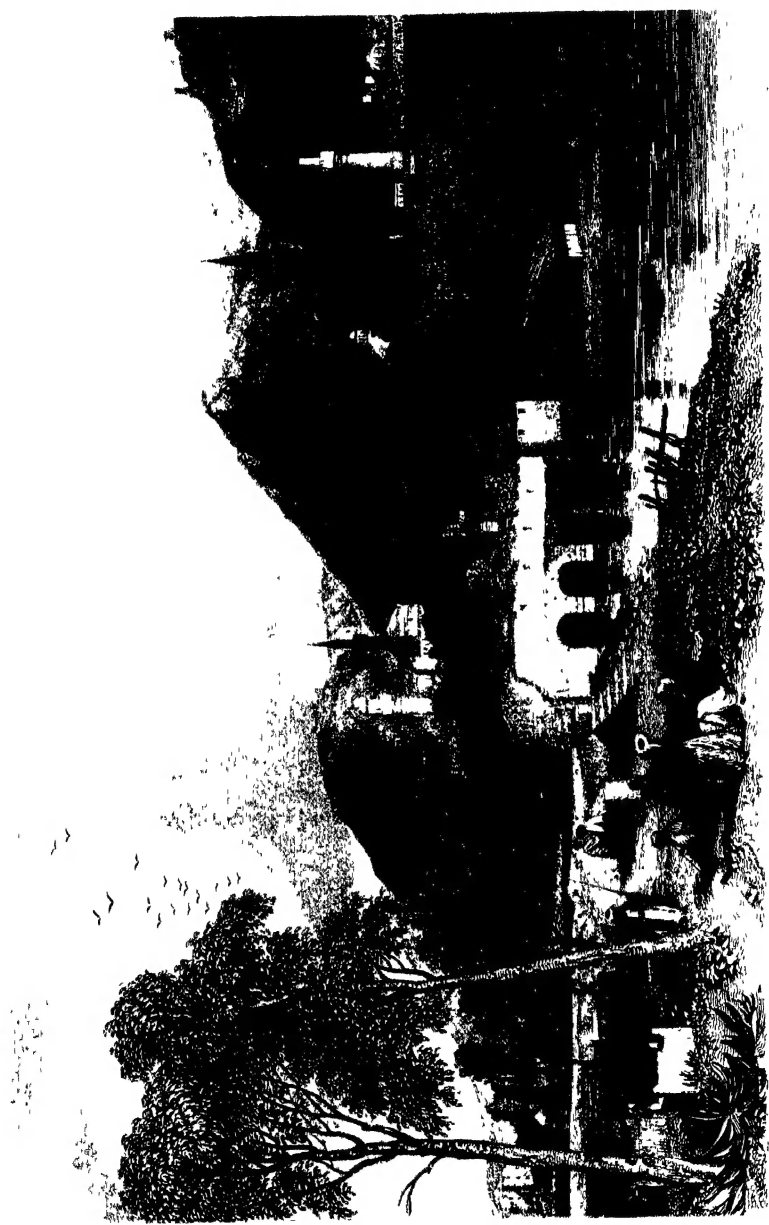
I beg leave to state, that so far as I have been able to examine into the Bible Cyclopaedia, I consider it to be a most useful compend of Scripture truth, chiefly of an historical kind, and given in the form which of all others is the most engaging, I mean the Biographical.

The Scripture Gazetteer, which forms the second part, will, I feel assured, be particularly interesting to the young, as a help to their ordinary Scripture Reading, and in their Bible Classes.

GEO. R. DAVIDSON,
Minister, Lady Glenorchy's Free Church, Edinburgh.

Most cordially do I unite with my brethren who have gone before me in bearing a favourable testimony to the merits of the "Bible Cyclopaedia," and have no doubt that, through the blessing of God, a careful perusal of it, or even occasional references to it, will greatly promote the comfort and the edification of any Christian, perhaps I should say of any candid reader.

JAMES LAW,
Minister, United Presbyterian Church, Kirkcaldy.













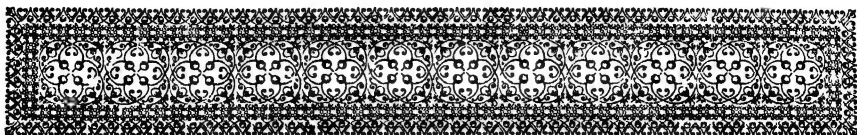


THE MULBERRY TREE.



THE OLIVE TREE.





GAZETTEER

OF THE

OLD AND NEW TESTAMENTS.

A

[THE SIGNIFICATIONS OF THE ORIGINAL NAMES ARE INSERTED IN ITALICS]



ABANA, which signifies *stony, made of stone, building*; and PHARPAR, or PHARPPAR, reduced to minuteness, or *fructification of fruit*, also, *bull of the bull*, two rivers of Damascus, an ancient city of Syria, which are thus mentioned by Naaman, the king of Syria's general, 2 Kings v. 12, "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?" These rivers are generally supposed to be branches of the river Barady, or Chrysorrhoas, which waters the city of Damascus and its neighbourhood. According to Maundrel the river Barady, of which Abana and Pharpar are said to be branches, has its source at the eastern base of Mount Libanus or Lebanon, and flowing through and about Damascus, continues its course till it is lost in a dry and sterile desert about five leagues from that city. One traveller informs us, that when he visited Damascus these rivers watered that city, and, though unnavigable, were well stocked with fish. The river Barady, at the present time, has divided itself into three branches; the middle one, Abana, which is the largest, running directly through Damascus; and the other two, one on each side of that city, refreshing and fertilizing its gardens.

Mr Buckingham, one of the most recent travellers, informs us that the water of the river Barady is considered unwholesome, and that he had not received any information which could assist him to understand whether its branches were the Abana and Pharpar, rivers of Damascus, which Naaman the Syrian thought better than all the rivers of Israel. See DAMASCUS and PHARPAR.

ABARIM, *passages, passengers*, the general name of a ridge of rocky and sterile mountains to the east of the river Jordan, Numb. xxvii. 12, which stretches into the ancient country of the Moabites and the possessions of the tribe of Reuben, on both sides of the river Arnon. The ridge consists of the mountains Nebo, Pisgah, Peor, &c., which form narrow passages or passes in the valleys, from which it is probable the ridge derives its name. The Israelites had various encampments near these mountains, when marching to take possession of the Promised Land, Numb. xxxiii. 44-48.

ABEL, *mourning*, sometimes called *The field of Joshua*, a place near Bethshemesh, a city in the tribe of Judah, belonging to the priests. It was termed *Abel* by the Israelites, on account of their *mourning* for their countrymen, fifty thousand and seventy of whom were struck

dead for looking into the ark. A great stone was erected in commemoration of that remarkable calamity, 1 Sam. vi. 18, 19, which was subsequently named *Abel the Great*. Josephus, however, asserts that only seventy were killed on that occasion. See BETHSHEMESH.

ABEL-BETH-MAACHAH, *mourning to the House of Maachah*, or ABEL-MAIM, *the valley of waters*, or ABEL, a strong city, according to some writers situated in Syria, to the north of Damascus, on the frontiers of Lebanon; but according to other geographers, which appears to be the correct statement, a city belonging to the tribe of Naphtali, in the northern part of Palestine. Sheba, the son of Bichri, fled to this city for protection, when pursued by the army of King David under the command of Joab; and the inhabitants, to avoid the miseries of a siege on his account, by the advice of a woman, cut off his head, and threw it over the wall, 2 Sam. xx. 13-22. About eighty years afterwards it was plundered by Benhadad, king of Syria. It was also taken and demolished by Tiglath-pileser, who carried the citizens into Assyria as captives, 2 Kings xv. 29. It was subsequently rebuilt, and became the capital of the province of ABILENE.

ABEL-MEHOLAH, or ABEL-MEA, *the mourning of weakness or sickness*, sometimes called ABEMEA, was the name of a town situated near the river Jordan, in a great plain considerably to the south of Scythopolis, and belonged to the half-tribe of Manasseh. The Prophet Elisha was born in this town, 1 Kings xix. 16; and near it Gideon obtained a decisive victory over the Midianites, Judges vii. 22.

ABEL-MIZRAIM, *the mourning of the Egyptians*, sometimes also called *Atad's Threshing-Floor*, the name of a place between the city of Jericho and the river Jordan, whither the Egyptians accompanied the sons of Jacob, when they were conveying the body of that Patriarch to be buried in the cave of Machpelah; and where, according to the Eastern custom, they made a loud lamentation,

from which it received its name, Gen. l. 10, 11. Josephus says it was in Hebron, about twenty miles south of Jerusalem, and that all Joseph's brothers were buried there.

ABEL-KERAMIM, or *The Plain of the Vineyards*, Judges xi. 33, was probably the same as ABELA, a town beyond the river Jordan, belonging to the half-tribe of Manasseh, twelve miles east of Gadara.

ABEL-SHITTIM, *the mourning of the thorns*, a town a few miles east of the river Jordan in the plains of Moab near the mountain Peor, one of the mountainous ridge Abarim, and opposite to Jericho. The Israelites encamped here immediately before the death of Moses, and falling into idolatry worshipped Baal-peor, by the allurements of the Moabitish and Midianitish women, for which twenty-four thousand of them died in one day, Numb. xxv. 9. St Paul says that twenty-three thousand were visited with this severe mortality, 1 Cor. x. 8; but the other thousand were put to death by the Levites, who were the judges. It is said that its name Shittim originated in the great abundance of shittim-wood which grew in its neighbourhood, of which the Ark was made, Exod. xxv. 5-12.

ABEN-BOHAN, so called from Bohan, a descendant of Jacob's son Reuben, was the name of a boundary-stone between the tribes of Judah and Benjamin, to the east, in a valley leading to the town of Adummin, Josh. xviii. 17.

ABEZ, an *egg* or *muddy*, a city belonging to the tribe of Issachar, Josh. xix. 20.

ABILA, or ABELA. See ABEL-KERAMIM.

ABILENE, *the father of the apartment*, or *of mourning*, the name of a small province in Syria west of Damascus, between Libanus and Antilibanus, situated within the borders of Naphtali, but never subdued by that tribe. Lysanias was tetrarch or governor of this province in the reign of the Emperor Tiberius, Luke iii. 1. See SYRIA.

ABUMA, a city of Judah, according

to Josephus, the birth-place of Zebudah, the mother of King Jehoiakim. This place is also called Rumah, 2 Kings xxiii. 36.

ACCAD, termed ASCHAD by the Septuagint, a *vessel*, a *pitcher*, or a *sparkle*, the name of a city built by Nimrod, and which he made a kind of capital before he built Babylon, Gen. x. 10. It was situated in Babylonia, on the east side of the river Tigris; but its site has not been accurately ascertained. Dr Wells is of opinion that some traces of its name are still preserved in that of a small river called Argades, which flows near Sittace, a town situated at some distance from the Tigris, and which anciently gave the name of Sittacene to the district of country between Babylon and Susa. It is farther conjectured, that Sittace was formerly called Argad or Aschad, and that it received its present name of Sittace or Psittace from the great quantities of nuts called psittacias or pistacias which grow in its vicinity. Strabo mentions a district of that country by the name of Artacene, probably formed from Arcad, which might be the ancient name of the district Sittacene, as Arcad was of the city Sittace. Pliny expressly says that Sittacene was the same as Arbelitis, or the country of Arbela.

ACCHO, or AUCHOO, *close, inclosed, pressed together*, now called ACRE, a most celebrated city both in ancient and modern history, situated in the province of Galilee in Syria, on the Mediterranean Sea, distant about twenty-seven miles south of Tyre, and about seventy north of Jerusalem. It is mentioned by its ancient Hebrew name of Accho or Acco, as a place of considerable strength, in the Book of Judges (i. 31), and was one of the cities of the tribe of Asher; but they never extirpated the Canaanites from it, in whose possession it continued. The Arabs still call it AKKA. It was at one time called PROLEMAIS, after Ptolemy Philadelphus, king of Egypt, who rebuilt it, and it went by that name in St Paul's time. Christianity was early preached here. We find that apostle visiting the Christians of Acre on his way to Jeru-

salem, Acts xxi. 7, with whom he remained one day. It subsequently shared in the various calamities occasioned by the wars in Syria, and is now called Acra or Acre, on account of its fortifications and importance. By the Knights of St John of Jerusalem it was called *St John d'Acre*. It is most advantageously situated, being bounded on the north and east by a spacious and fertile plain, on the west by the Mediterranean Sea, and on the south by a semicircular bay, nine miles in length, which extends from the city to Mount Carmel. Acre was successively under the dominion of the Romans and the Moors, and has been the scene of some most remarkable transactions both in ancient and modern times. During the phrensy of the religious war excited by Peter the Hermit, called the Crusades, it was repeatedly the object of obstinate and bloody contentions between the Christians and the Saracens. In 1187, Acre was taken by the victorious Sultan Saladin and the Saracens. It was speedily invested by all the Christian forces in Palestine, and after a vigorous and obstinate resistance on the part of the Saracens for two years, it surrendered to the united armies of Philip Augustus of France and Richard I. of England, two monarchs whose rivalry of each other, and devoted ardour in the cause of the Crusades, excited them to extraordinary deeds of valour. The possession of it was dearly purchased by the assailants; they lost more than 100,000 men before its walls; a much greater number was destroyed by disease and shipwreck, and very few soldiers of the Christian armies, which amounted to nearly 600,000 persons, returned to their respective countries. The pretended wood of the true cross was then in Acre, and of this enviable prize the Christians, who were aware of that circumstance, obtained possession. They also procured the liberation of numbers of Christians who had been made prisoners by the Saracens. The Sultan Saladin, however, refused to ratify the capitulation of the city, which

so exasperated Richard I. of England, that he ordered 5000 of the Saracens to be massacred, an act of cruelty which was severely retaliated on the Christians by Saladin. About a century afterwards, when the Christians were finally expelled from Jerusalem by the Saracens, and when the attempts made by St Louis of France, Edward I. of England, and other princes, had been completely unsuccessful, Acre became a kind of metropolis in Syria for the Latin Christians, and here the military order called the Knights of St John of Jerusalem strongly fortified themselves. The city was then adorned with many elegant and magnificent edifices, churches, aqueducts, an artificial port, and was strengthened by a double wall. Pilgrims and fugitives were attracted to it, and its advantageous situation procured for it a flourishing trade both from the East and the West. In proportion as it increased in population, the morals of the citizens became extremely licentious; its government was feebly administered, and made no attempt to suppress or punish the commission of crimes. Bands of adventurers sallied out from its gates, and under the banner of the cross plundered the adjacent villages of the Saracens. Nineteen Syrian merchants were on one occasion robbed and murdered under circumstances of peculiar atrocity, and when satisfaction was demanded it was refused with contempt. The Sultan Serapha, at length exasperated by these enormities, marched against Acre at the head of an army consisting of 160,000 infantry, 60,000 cavalry, and a tremendous train of artillery. After a siege of thirty-three days, the besiegers forced the double wall, the city was stormed, and 60,000 Christians were either massacred or made slaves. The fortress of the Knights was destroyed, their Grand Master slain, and out of 500 of them, only ten survived, who probably, observes Gibbon, perished on the scaffold. This event took place on the 5th of April 1291; and on that day there was so great a tempest, that numbers of the fugitives from the garrison, unable to reach the

ships in the bay, perished in the waves. A few of the besieged, among whom were the King of Jerusalem, the Patriarch, and the Grand Master of the Hospital, escaped by sea to Cyprus. There was a convent, the abbess of which, says Maundrel, to avoid the violation which was apprehended from the Saracens, ordered the nuns to mangle their faces, setting the example herself; and the victors, exasperated and disappointed, put them all to the sword. The Saracens thus having revenged themselves, dilapidated Acre, and reduced it to almost a ruin. It remained in this condition till 1750, when it was fortified by an Arabian scheik, named Dakir, who was in arms against the Grand Signior, and had maintained his independence for many years, until he was basely assassinated, at the advanced age of eighty-six. After that event, a pacha named Djezzar devoted much of his attention to repairing and fortifying the city; but its works were so weak and inconsiderable, that when the French army under Napoleon Buonaparte advanced against it in 1798, it could boast of little else than a few old towers mounted with rusty cannon, some of which burst when a round was fired. Sir Sidney Smith, who anchored in the roadstead off Caiffa, sent a French engineer to assist the Pacha in repairing the fortifications. Djezzar had previously conveyed his family and his treasure to a distant place of security, and thus, assisted by the British, he determined to hold out the city to the last. Acre was invested by Buonaparte, but the French were repulsed in every mode of attack by the skill and intrepidity of Sir Sidney Smith. The garrison, assisted by the British marines, repulsed the French with immense slaughter. The particulars of that memorable action, so glorious to the British name, are incorporated in our national history. After sustaining irreparable losses, especially of his battering-train and stores, Buonaparte announced his intention of raising the siege, and on the 20th of May, the sixty-first day of the siege, he commenced his retreat, and was

finally driven out of Syria into Egypt. Acre is now rapidly increasing in prosperity. Its chief articles of commerce are corn and cotton, but it is said that the trade has been or is monopolized by the Pacha, to the exclusion of the European merchants. The British government has a consul; the French have a number of mercantile houses, also superintended by a consul; and Russia has a resident. Within the walls of Acre were seen, till recently, the ruins of the cathedral church dedicated to St Andrew, of the church of St John, the tutelary saint of the city, of the convent of the Knights Hospitallers, and of the palace of the Grand Master. There are still some remains of the Pacha's palace, the mosque, the public bath, the fountains, fragments of antique marble, and shafts and capitals of granite and marble pillars, but many of these ruins are now so interwoven with other buildings that they are scarcely perceptible. The climate of Acre, according to Dr Clarke, is much better than that of Cyprus, and he says that the same observation applies generally to all the coast of Syria and Palestine. Volney alleges that the air of Acre is unwholesome during summer, but Dr Clarke, without contradicting that writer, does not alter his own opinion. The external view of Acre, either from the bay, or from the hills behind, resembles every other town in the Levant, and is the only prospect of it worth beholding. The interior of the city is like that of Constantinople and other Turkish cities, consisting of narrow dirty lanes, wretched shops, and numbers of very poor inhabitants. A great quantity of cotton is exported from Acre, and the adjacent country abounds in cattle, corn, olives, and linseed. As is the case in almost every town of Syria, there is a soap manufactory. The private houses are built of stone, but exhibit a strange contrast in size and plan; the roofs of the houses are flat, and are provided with terraces for enjoying the summer evening breezes. The present religious buildings are a Roman Catholic convent, a Greek church, a Maronite

place of worship, seven mosques, and two Jewish synagogues. The stationary inhabitants of Acre are formed one-half of Mahometans, in equal portions of Arabs and Turks, one-fourth of Christians, and one-fourth of Jews. The chief priest of the Jews, who was alive in 1816, though then far advanced in years, pretended to be descended in the right line from Aaron, and was much respected. He was a man of great wealth, and acted as a kind of prime minister to the Pacha.

ACELDAMA, the *Field of Blood*, is the name of a field in the vicinity of Jerusalem, which has been used as a cemetery since our Saviour's time. It was purchased by the chief priests with the thirty pieces of silver which were given to Judas Iscariot as a reward for betraying our Saviour. Judas, stung with remorse and the upbraidings of a guilty conscience, brought back the thirty pieces of silver to the Temple, and afterwards hanged himself. The priests, thinking it not lawful to use money obtained in that manner for the service of a place so holy as the Temple, bought with it a potter's field, to be used as a place of interment for strangers, Matt. xxvii. 7; Acts i. 19. It is situated on the side of Mount Sion, and now belongs to the Armenian Christians. "It is still," says Dr Clarke, "as it ever was, a place of burial, and its appearance maintains the truth of the tradition, which points it out as the *Aceldama* of Scripture." The place is very small, and is covered with an arched roof in the form of a crypt. It has been always famous on account of the *sarcophagous* virtue of the earth about it hastening the decay of dead bodies, which, according to some travellers, are said to consume in a few days. Ship-loads of the earth were carried to the Campo Sancto in Pisa.

ACHAIA, *grief* or *trouble*, the name of a province of Greece, of which the city of Corinth was the capital. In the times of the Romans, Achaia was used in the general sense to denote Greece Proper, now called Livadia; but Achaia

Proper is a very small province in the south of Greece, and north of the Peloponnesus. It is bounded on the north by the Gulf of Corinth, on the south by Arcadia, on the east by Lycinia, and on the west by the Ionian Sea. It received the name of Achaia from Achæus, the son of Xuthus, king of Thessaly, who, when banished from that kingdom, settled at Athens. Achæus afterwards recovered possession of Thessaly, but having committed manslaughter, was obliged to take refuge in Laconia, a province of the Morea, where he died. His posterity remained in that province under the appellation of Achæians, until they were conquered by the Doræ and Heraclidæ. They then laid claim to Achaia, and having expelled the Ionians, took possession of the country. In modern geography, Achaia is now called *Romana Alta*. See CORINTH and GREECE.

ACHMETHA, a name of Ecbatana, the capital city of the ancient Medes. In Ezra vi. 2, we read that there was "found at Achmetha, in the palace that is in the province of the Medes, a roll," &c. The word *Achmetha* may denote, as is observed on the margin of our Bibles, a *coffer*, or *strong-box*, or *press*, in which the records of the Medo-Persian court were deposited, but it is generally understood to denote Ecbatana, the capital of ancient Media. See ECBATANA.

ACHOR, *trouble*, was the name of a valley not very far from Jericho, near the river Jordan, in the allotment of the tribe of Benjamin, where Achan was stoned by the command of Joshua for concealing and appropriating to himself some valuable articles, a Babylonish garment, a wedge of gold, and two hundred shekels of silver, among the spoils of Jericho, contrary to the commands of God, who had ordered Joshua to destroy every thing contained in that city. Achan's covetousness was for some time concealed, but Joshua discovered it on the defeat of three thousand of his men whom he sent to possess themselves

of the strong town of Ai, distant three or four leagues from Jericho, with the loss of thirty-six men. The discovery was, according to the very ancient custom, made by lot, and the lot fell first on the tribe of Judah, to which Achan belonged, then on the family of Zarhi, then on the house of Zabdi, and lastly on Achan himself. Achan confessed his crime, and the articles were found hid in the earth under his tent. He, his sons, and his daughters, the concealed articles, his cattle and asses, his very tent, and every thing which belonged to him, were immediately taken to the valley of Achor and stoned to death, and their bodies and the goods were afterwards consumed by fire. The Israelites raised a heap or *cairn* of stones over the ashes of those unfortunate persons, which the author of the Book of Joshua says remained in his time. This event took place 1451 years before Christ. Josh. vii. 1, 2, 3, &c. See AI.

ACHSHAPH, *poison, tricks*, or *one that breaks*, or *the lip or brim of any thing*, the name of a city which belonged to the tribe of Asher, near the foot of Mount Tabor, and the king of which was conquered by Joshua, Josh. xi. 1, xii. 20, xix. 25. According to some geographers, it was also known by the name of Achzib, but this appears to be a mistake. In St Jerome's time, about 400 years after Christ, it was a small village called Chasalus, which is now extinct.

ACHZIB, *liar, lying*, or *that runs*, or *that delays*, the name of two towns, the one belonging to the tribe of Asher, and situated on the shore of the Mediterranean, equally distant from Tyre and Acre. It is denominated ZIB by the Arabs, Josh. xix. 29. The other town of this name belonged to the tribe of Judah, and was strongly fortified, Josh. xv. 44. The prophet Micah says (i. 14), that "the houses," forts or families, "of Achzib were a lie to the kings of Israel;" namely, that the kings of Israel were deceived or disappointed by the inhabitants of Achzib during the Assyrian invasion.

ACRA, *a fortress*, the name of a fortress to the north of and commanding the Temple of Jerusalem, built by Antiochus Epiphanes. It was demolished by Simon Maccabæus, who also levelled the eminence on which it was built. It is still a high elevation in the modern Jerusalem, and on it now stand the Latin convent of the Terra Sancta, the castle of the Pisans, or Citadel of David, as it is popularly called, the Gate of Jaffa, &c. overlooking the whole of the town. See JERUSALEM.

ACRABATENE, derived from *Ak-rabbim*, *scorpions*, according to Eusebius, was the name of a district of Judea extending eastward between Shechem and Jericho, about twelve miles in length. It was also the name of another district towards the end of the Dead Sea.

ADADAH, *the witness or testimony of the assembly*, a city in the south of the possessions of the tribe of Judah, Josh. xv. 22.

ADAD-RIMMON, or HADAD-RIMMON, *the shout of the pomegranate, the height of the pomegranate, or the invocation of the god Rimmon*, a city in the valley of Jezreel, in the half-tribe of Manasseh, where a disastrous battle was fought between Josiah, king of Judah, and Pharaoh-Necho, king of Egypt, in which the former was slain, 2 Kings xxiii. 29. It was situated seventeen miles from Cæsarea in Palestine, and ten from Jezreel.

ADAM, ADOM, or ADAMI, *earth, earthy, red, or bloody*, the name of a town on the banks of the Jordan, to the south of the Sea of Galilee, in the district of Perea, and opposite to Jericho. It is supposed that it received its name from the peculiar colour of the soil in its neighbourhood, which is represented to be red stiff clay. But as the name Adam or Adom also denotes beauty or symmetry, it is conjectured that the city was so termed from its handsome appearance. It is celebrated as the spot where the Israelites crossed the Jordan on dry land, the waters of which "stood as an heap" till they passed over, thus

presenting a miniature specimen of the memorable passage through the Red Sea, Josh. iii. 16. This city belonged to the tribe of Naphtali.

ADAMAH, or ADMA, *bloody, earthy, red earth*, the most easterly of the Cities of the Plain, involved in the dreadful calamity which visited Sodom and Gomorrah, and the site of which, as well as those of the other cities then destroyed, is now covered by the Dead Sea, Gen. xiv. 2; Hosea xi. 8. A town of this name must have been subsequently built by the inhabitants of that country, for, according to the version of the Septuagint, Isaiah says, that "God will destroy the Moabites, the city of Ai, and the *remnant of Adamah*," Isa. xv. This town was situated not far from the site of the old one, on the eastern shore of the Dead Sea. ADAMAH was also the name of one of the "fenced cities" which belonged to the tribe of Naphtali, Josh. xix. 36.

ADAR, *high or eminent*, or HAZAR-ADAR, the name of a village mentioned in Numb. xxxiv. 4. Also, a city belonging to the tribe of Judah, Josh. xv. 3.

ADIDA, a city of Judah mentioned in 1 Macc. xiii. 3.

ADITES, or the tribe of Ad, were a very powerful tribe of the ancient Arabians, and are said to have been descended from Ad, the son of Aws or Uz, Gen. x. 22, 23, who was a grandson of Shem, and great-grandson of Noah. After the affair of the Tower of Babel, and the remarkable confusion of tongues which ensued, the Adites settled in the province of Arabia Petræa, now called Al Akkaf, or the *winding sands*, where they appear to have greatly increased. Like the other kindred tribes of those early times, the Adites soon abandoned the true worship of God, and set up four idols whom they worshipped, *Sakia*, whom they imagined to supply them with rain; *Hafedha*, who preserved them from all foreign and external dangers; *Razeka*, who provided them with food; and *Salema*, who restored them from sickness to health. It is said that God

commissioned the prophet Hud or Heber to attempt their reformation, but remaining obstinate in their idolatry, they were almost all destroyed by a suffocating wind. The few who escaped retired with the prophet Hud to another place. Before this severe punishment, they had been visited with a dreadful drought for four years, which killed their cattle, and reduced them to great distress. They are often mentioned in the Koran, and some writers, on the authority of that work, affirm that they were of gigantic stature. See AMALEKITES and ARABIA.

ADITHA, or ADATHA, a city belonging to the tribe of Judah, Josh. xv. 36.

ADMAH, *earthy, red earth*. See ADAMAH.

ADOM. See ADAM.

ADDON, *base, foundation, the Lord*, the name of a place mentioned by Nehemiah (vii. 61).

ADORAIM, ADORA, ADOR, or DORA, *strength or power of the sea*, a city belonging to the tribe of Judah, 2 Chron. xi. 9.

ADRA, or HADRACH, the name of a town, according to Ptolemy, in Cœlo-Syria, Zech. ix. 1. The district of Hadrach was not far from Damascus.

ADRIA, or HADRIA, the name of two towns in Italy, one of which was situated in the country of the Veneti, on the river Tartarus or Adria, and is called *Atrias* by Ptolemy and Pliny; and the other in the country of the Piceni, now the dukedom of Atri, in Abruzzo, which was the country of the ancestors of the Roman Emperor Adrian. It has been disputed which of those two places gave the name to the Adriatic Sea, but it is generally allowed to Adria in the Veneti, which was more ancient than the other. Adria is mentioned in the Acts of the Apostles (xxvii. 27) as the city to which St Paul was bound when overtaken by the storm which threatened the destruction of the vessel. The Adriatic Sea, or, as it is more commonly called, the Gulf of Venice, is an immense arm of the Mediterranean, about 200 leagues long and 50 broad, which stretches along the east of Italy on

one side, and the west of Dalmatia, Sclavonia, and Turkey, on the other, from south-east to north-west, between 12° 9' and 19° 48' of east long., and between 40° 15' and 45° 49' of north lat. The temperature of this sea or gulf is considerably higher in summer than that of the Mediterranean, but in winter it is so low that it is frequently frozen near Venice. The dominion of the Adriatic Sea was long possessed by the Venetians, to whom it still belongs, under the House of Austria. The ceremony of the Doge of Venice marrying the Adriatic is well known, and is annually practised on Ascension Day, but it has lost its attractive importance since the State of Venice ceased to be independent. The Adriatic Sea, says Heyschius, is the same with the Ionian Sea; and in order to account for the circumstance of the ship which carried St Paul being near Malta, and therefore in the Lybian or Sicilian Sea, and not in the Adriatic, which would invalidate the statement of the writer of the Acts of the Apostles, it is alleged by the ancient geographers, that not only the Ionian, but also the Sicilian Sea, was called the Adriatic. Strabo says that the Ionian Gulf is a part of that which in his time was called the Adriatic Sea.

ADRAMYTTIUM, *the court of death, the mansion of death*, the name of a celebrated city mentioned in Acts xxvii. 2. The ship in which St Paul sailed from Cæsarea to Myra belonged to this place. It was a maritime town of Mysia Major in Asia Minor, opposite the island of Lesbos, and was sometimes also called *Pedassus*, situated with its harbour and docks at the foot of Mount Ida, near the Cæcus. It gave its name to an arm of the Ægean Sea, and is supposed to have derived its designation from Adramys, the brother of Cræsus, by whom it was built, or from Hermon, one of the kings of Lydia, who, in the Phrygian language, was called Adramys. It is now termed *La Andramiti*, and is a wretched place, inhabited only by a few Greek fishermen. St Jerome and others have erroneously supposed this city to be the same as that

built by Alexander the Great at the Canobic mouth of the Nile in Egypt, and which is understood to be the same as Thebes.

ADULLAM, *their testimony, their prey, or ornament*, a very beautiful city belonging to the tribe of Judah, situated towards the Dead Sea, in the southern boundary of that tribe, Josh. xv. 35. It is mentioned as the scene of some important events. Joshua killed the king of Adullam, in his conquering progress through the land of Canaan, and took the city, Josh. xii. 15. In a cave near this city, of difficult access, David, when he withdrew from Achish, king of Gath, concealed himself from the rage of Saul, and his friends resorted to him there, 1 Sam. xxii. 1, 2. Adullam, which appears to have suffered greatly during the wars of the Hebrews, was rebuilt by King Rehoboam, who strengthened it with fortifications, 2 Chron. xi. 7. It was taken and plundered by the army of Sennacherib in the reign of Hezekiah, Micah i. 15. Judas Maccabæus encamped during a sabbath day in the plain of Adullam, 2 Macc. xii. 38. It continued to be a place of some importance 400 years after Christ. Eusebius says that in his time it was a very large town, ten miles east of Eleutheropolis, and St Jerome observes that it was not a small place in his days. It has long since been reduced to ruins. Judah, one of the sons of Jacob, cohabited with a female of Adullam, Gen. xxxviii. 1.

ADUMMIM, or **ADUMMON**, a town and mountain in the tribe of Benjamin, which some place north and others south of Jericho; but as the road from Jerusalem to Jericho passed through this town, it must have been west of the latter city, Josh. xv. 7; xviii. 17. Dr Shaw, however, says that the mountain of Adummim belonged to Judah, and through it, he says, the road leading from Jerusalem to Jericho is cut. It is described as an extremely difficult pass—the *mountain of blood, or the bloody road*, and was much infested by banditti. It is conjectured that it was in this road that the man

mentioned by our Saviour, in the fine parable of the *Good Samaritan*, fell among thieves, as he was going down from Jerusalem to Jericho, Luke x. 30.

AEN, or **AIN**, a city belonging to the tribe of Judah, but afterwards to Benjamin, Josh. xv. 32; 1 Chron. iv. 32. **AEN**, **AIN**, or **EN**, signifies a *fountain*, and is frequently found conjoined with the names of several cities.

AENON, **ENAN**, or **ENON**, *cloud or mass of darkness, or his fountain, or his eye*, mentioned by Ezekiel (xlvi. 1), was the north boundary of Canaan, either Gaana to the north of Damascus, or En-Hazor of Naphtali. A town called Aenon, or Enon, is mentioned by the Evangelists; and there was a town of that name in Samaria, near Salem, where John baptized, near the Jordan.

AERMON. See **HERMON**.

AFRICA, *dust, or ashes reduced to dust*, one of the four great quarters or divisions of the world, is not expressly mentioned in Scripture, but there are many allusions to it, and various of its countries and towns are most prominently connected with Sacred History. Africa is a peninsula joined to Asia by the neck of land called the Isthmus of Suez, lying between the Mediterranean Sea and the Arabian Gulf, which is about sixty miles broad. Africa ranks next after Asia and America in size and extent, but in political, religious, and moral importance, is the meanest quarter of the globe. This vast continent is bounded on the north by the Mediterranean Sea, which separates it from Europe; on the west by the Atlantic Ocean, which divides it from America; on the south by the Southern Ocean; and on the east by the Indian Ocean, the Red Sea, and part of Asia. Its sides on the east and west are very irregular. From Cape Bona in the Mediterranean to the Cape of Good Hope, it comprehends about 70 degrees of latitude, or 4980 miles; and from Cape Verd, in 17° 33' west long. to Cape Guardafui, 51° 20' east long., it is more than 4790 miles. Africa was chiefly peopled by the descendants of Ham, but it is sup-

posed that many of the Canaanites, whom Joshua expelled from their own country, retired to its vast territories. One of its most celebrated countries, Egypt, was peopled by Mizraim. Its inhabitants are generally of a deep black, but many of them are copper-coloured, and all of them exhibiting that peculiar *contour* of countenance which distinguishes the African tribes. The chief countries of Africa mentioned in the Scriptures are Egypt, Ethiopia, and Libya or Lybia. Egypt, a country celebrated both in ancient and modern history, still retains its ancient name, is the most civilized of any kingdom in that vast continent, and is rapidly advancing in political importance. Ethiopia, or Abyssinia, is a most extensive empire, consisting of many provinces, including the ancient Nubia and other districts. Lybia is now a province of Egypt, reaching from the city of Alexandria to Cyrene. The only river of Africa mentioned by the sacred historians is the famous river Nile, the fountains or sources of which are still involved in mystery, notwithstanding the persevering researches which have been instituted by many distinguished travellers. Its other rivers of importance are the Niger, called Joliba by the Negroes, the Gambia, Morocco, Sierra Leone, Benin, Congo, Zuire or Bahr Ela, Coantza, Manica, Zambezi or Cuama, Coavo, Zebbee, and Magadoxa.

The first traveller who penetrated any distance into the interior of this vast continent was Mungo Park, who was followed by Browne, Marsden, Captains Clapperton and Tuckey, Major Denham, Lander, and others, by whose indefatigable ardour and exertions, to which most of them sacrificed their lives, the geography of Northern Africa in particular has been greatly improved; and who have added greatly to the scanty knowledge which hitherto prevailed respecting the habits, customs, and manners of the numerous and populous tribes of Negroes who inhabit those regions, as well as the trade, commerce, and productions of their countries, their natural history, and other interesting matters. Never-

theless, the greater part of Africa is unknown to Europeans, those who undertake its exploration generally falling victims to its climate, or to the sanguinary dispositions of the various nations and tribes. Upwards of seven hundred and eighty geographical miles in the interior still remain unexplored, and the inland country south of the Line is almost entirely unknown.

Africa is generally divided into North, South, West, East, and Central Africa. NORTHERN AFRICA includes that fertile region stretching along the Mediterranean commonly called Barbary, which possesses so much of an European character, that, were it not for the sea by which it is divided, it might almost be considered a part of Europe. The States of Barbary consist of the independent kingdoms or states of Tunis, Tripoli, Morocco, and Fez; and Algiers, at present in the possession of the French. In the kingdom of Tunis, about fifteen miles from its capital city of the same name, stood Carthage, the ancient rival of Rome, one of the most powerful cities of antiquity, for many ages the metropolis of what the ancient geographers termed *Africa Proper*, and called also the territory of Carthage. The Carthaginians were the descendants of those Canaanites whom Joshua expelled from the Promised Land, and the concurrent voice of antiquity ascribes the foundation or first settlement of that noble city to Eliza, a princess better known by her classical appellation of Dido, the grand-daughter of the famous Jezebel, called in scripture Ethbaal, and great-grand-daughter of Ithobal, king of Tyre. Of the wars which the Carthaginians sustained against the Romans, under their illustrious general Hannibal, it is unnecessary here to speak. The fortune of Rome at last triumphed; Carthage was completely destroyed by Scipio *Æmilianus*, and after several attempts to rebuild it, some of which were partly successful, little of it is now to be seen. —To the countries already enumerated as included in Northern Africa, are to be added Egypt, Tafilet, Belid-ul-

Gerid, and Saharah, or the Great Desert, all of which countries, as well as Tunis, Tripoli, and the others previously noticed, are inhabited by Moors descended from the Arabs, who at several periods have established colonies in Africa. 2. WESTERN AFRICA, the great divisions of which are Guinea and Congo, the former containing the country of the Jalofs and Foulahs, and the kingdom of the Mandingoes, all termed collectively North Guinea or Senegal—and the latter, containing South Guinea, which may be subdivided into the Pepper Coast, the Ivory Coast, and the Gold Coast; East Guinea or the Slave Coast, comprising the kingdoms of Whiddah, Ardra, and Benin. 3. SOUTH AFRICA, or CAFFRARIA, containing the countries of the Namacquas, the Caffres, and the Hottentots, the colony of the Cape of Good Hope, and various other territories on the south-eastern coast, after doubling the Cape. 4. EAST AFRICA, containing various kingdoms and territories, and a republic called Brava. 5. CENTRAL AFRICA, including, 1. Nigritia or Sudan, the extensive tract of country south of the Saharah, or Great Desert, which consists of the empires of Houssa and Timbuctoo, the kingdom of Bornou and Darfur, and various principalities discovered by Mr Park; 2. Nubia, comprehending Turkish Nubia, Dongala, and Sennaar; and, 3. Abyssinia.

The capes of Africa are very numerous; of these the chief is the Cape of Good Hope. The only straits are the Straits of Babel-Mandeb, which unite the Red Sea with the Eastern Ocean, and the Straits of Gibraltar, which separate this continent from Europe. Its gulfs are the Gulfs of Sidra and Goletta, in the Mediterranean; the Gulf of France, at the mouth of the Gambia; the Gulf of Guinea, south of the Gold Coast; and the Gulf of Sofala, near the entrance of the Mozambique Channel, which lies between the Island of Madagascar and the coast of Mozambique, the only sea which may be said to be peculiar to Africa. This continent has no inland seas like those

which penetrate Europe, Asia, and America; few of its rivers are navigable for the purposes of commerce, and the lakes of which it can boast, or which have hitherto been discovered, are insulated and insignificant. Its mountains form extensive ranges, although far inferior to those of the opposite continent of America. Of these are the great clusters called the ATLAS, which, according to the fable of the ancients, supported the firmament; some of the tops of these clusters are said to be perpetually covered with snow, which will give them an elevation of from 12,000 to 13,000 feet. There are the Mountains of Kong, the Mountains of the Moon, the Mountains of Lupata, an extensive chain of rugged and uninhabitable rocks, and the Crystal Mountains. The islands of Africa are numerous, both in the Atlantic and Indian Ocean. The most remarkable of these is Madagascar, after Papua and New Holland, the largest island in the world; Pemba, Zanzibar, and Monfra, the Comoro Islands, Bourbon, Mauritius, and Socotra, the Isle of Desolation, so named by Captain Cook on account of its sterility, the Island of St Helena, frequented by the British homeward-bound Indiamen, and celebrated as the scene of the last years of the exiled Napoleon Buonaparte, the Isle of Ascension, the Isles of St Matthew, St Thomas, and Fernando Po; the Cape de Verd Islands, the Canaries, and the Islands of Madeira and Porto Santo. The climate of the greater part of Africa, the continent being nearly divided by the equator, and within the tropics, can scarcely be encountered by Europeans. The sun reflects on the arid sands of its vast deserts, the wind becomes suffocating, and the ground so hot, that it cannot be endured even by the Negroes; but in the southern districts, which abound with wood and water, the mornings and evenings are pleasant and serene; and in the northern provinces, along the sea-coast, the excessive heat is greatly relieved by the sea breezes. The soil is often luxuriant beyond expectation, but it is intersected by arid deserts of in-

terminable extent, to cross which is a task as formidable as it is dangerous.

We have said that Africa was first peopled by the descendants of Ham, and those tribes whom Joshua drove out of Egypt. The Negroes appear, therefore, to be the aboriginal inhabitants of Africa, while the Blacks can be traced to an Asiatic origin, having poured into the African from the Asiatic continent by the neck of land called the Isthmus of Suez. The Negroes are represented as a simple and inoffensive race, while the Moors or Mahometans are intolerant, perfidious, and sanguinary. The Africans are generally classed according to their races, the Berbers, the Moors, the Arabs, and the Turks; the Copts, Nubians, and Abyssinians, are a mixed breed, not differing much, however, from the preceding; the Caffres are described as of Arab and Negro extraction, while the Hottentots are a race peculiar to themselves. The Berbers are said to be a stout and hardy people, varying in complexion from white to almost black, according to the latitude they inhabit, well made, tall and thin, abstemious in their habits, chiefly living on coarse brown bread, dates, olives, and water; but a dirty race, never washing themselves, water, as they pretend, being given to man to drink; exceedingly superstitious, partly Mahometans, but using water in their religious ablutions, while their entire clothing and their warlike implements are covered with charms. Those of the Berbers and other tribes who inhabit the Desert chiefly live by plundering caravans from Morocco to Soudan, or by carrying salt to Timbuctoo and other towns, even as far as Saccatoo. The Tibboos, though of the same origin as the Tuaricks, Berbers, Kabyles, and Shillas, are what is called a less pure race. They are more slender in their forms, their complexions dark and shining, with little appearance of the Negro features. Their women are described as models of black beauties, very handsome, and fond of music. The men are great traffickers in slaves, whom

they dispose of in Fezzan, Tripoli, and Egypt, in exchange for horses, which they sell to the Bornouese. They are alleged to be noted thieves, lying in wait for caravans between Tripoli and Bornou, but never openly attacking them. The language of all these various tribes is said to be nearly the same. The Moors abound in the Barbary states which stretch along the coast of the Mediterranean, and chiefly in Morocco and Tripoli, a savage and revengeful people. They at one period conquered Spain, and many of the provinces of that country were Moorish kingdoms. They are described as more robust than the Arabs, resembling in their appearance and features the Europeans, but of a dark complexion. They speak a dialect of the Arabic peculiar to themselves. They are simple in their dress, and temperate, but their women are enthusiastically fond of ornaments and gay apparel. In the large towns the Moors are merchants, and husbandmen in the rural districts, living in tents like the Arabs, and subsisting on dates, millet, and Indian corn. They also carry on weaving, and dress what we call Morocco leather. The Arabs, Nubians, Abyssinians, Copts, Egyptians, and those who are termed in the sacred writings by the general name of Ethiopians, are described under their proper heads in the present work. The Caffres, who inhabit the whole eastern coast of Africa from Cape Guardafui to within five hundred miles of the Cape of Good Hope, are more or less black, large in stature, strongly built, their heads shaped like those of Europeans, the nose a little arched, frizzled hair of a wiry nature, which, when suffered to grow long, hangs from the head in tresses like cork-screws. They received the name of Caffres or Kafirs from the Mahometans, by which was merely meant that they were infidels. There is a great variety of tribes of these Caffres spread over the eastern range of Africa, and they have often been troublesome neighbours to the colony at the Cape of Good Hope, descending from the interior in

hordes, slaughtering both the Dutch and English settlers, and carrying off their cattle. An invasion such as this took place in 1834, when many of the British colonists were murdered in a cruel manner, and their settlements and farm-houses destroyed. The tribes, however, concerned in these hostile aggressions, have recently submitted to the British crown, and some of their chiefs have been appointed justices of the peace by the government at the Cape. The Hottentots, dwelling in the southern angle of Africa, and confined within narrow limits, are a singular race, differing in many respects from any known people in the globe. Where they originally came from, and how they happened to be restricted to the confined limits they occupy, will not be easily explained. The only people whom the Hottentots are said to resemble in the broad forehead, high cheek bones, oblique eye, thin beard, and dull yellow complexions, are the Chinese or Malays; but there is a difference in the hair, which grows in small wiry tufts. The women also are different in their physical conformation. The Hottentots are a simple people, good humoured and lively, but greatly deficient in intellect, exceedingly ignorant, and having hardly any ideas of religion. They are now under the protection of the British government, and enjoy their little properties in security. There are several communities of them under the guidance of the Moravians, those indefatigable missionaries having formed settlements among them, instructing them in various mechanical trades, and otherwise endeavouring to civilize them. Of the state of religion in Africa we shall treat under other heads of the present work; it may be sufficient to state generally, that the Africans are for the most part either Mahometans or idolaters. There are great numbers of Jews in Africa, especially in the northern parts; but as that people are the same every where, they require no particular notice in this article. In Abyssinia there is a kind of Christian church described under the head ETHIO-

PIA OR ABYSSINIA; in the British settlements, the Protestant religion of course prevails, and the offices of the church are performed by regular chaplains. There are numbers of Roman Catholics also, some in these colonies, and some in the large towns of Egypt; but they have never been able to effect a footing in Abyssinia. The attention of the missionary societies of Great Britain has been turned to Africa, as well as to other quarters of the globe, but with what degree of success we shall not determine. The Roman Catholics have undertaken various expeditions of that nature; but it appears from Captain Tuckey's Voyage to the Congo, that they left their black converts in nearly the same state in which they found them, having communicated to them nothing of christianity, and teaching them only some of their own superstitious observances, which these black converts have thoroughly blended with their own superstitions, charms, and fetiches. The Moravian missionaries, being more industrious and prudent, are likely to be the most successful, but they have hitherto confined their operations in Africa almost exclusively to the Hottentots.

As to the various animals, quadrupeds, birds, fishes, and general productions of Africa, it would require volumes to describe them. Africa contains all the larger quadrupeds which are peculiar to other continents, with many peculiar to itself. Of the larger quadrupeds there are the giraffe, or camelopard, the hippopotamus, or river-horse, the zebra, the quacha, the gnou, upwards of twenty species of the antelope tribe, and the double-horned rhinoceros, of which there are two varieties. Of the minor quadrupeds there are many unknown to other countries, and many doubtless remain to be discovered. That extraordinary animal, the giraffe, or camelopard, which measures, from the top of the head to the fore feet, from fifteen to sixteen feet, and the existence of which was for some time disputed, is mild and inoffensive, but is capable of repelling its enemies by repeated and severe kicks, and is found in

all the dry regions of Africa, between the sources of the Senegal and Dongola. They also abound in some parts of Southern Africa, especially along the banks of the Orange River. They browse chiefly on trees, but when domesticated, they will eat any kind of vegetable food. Some years since, the Pacha of Tripoli sent two of them as presents, one to George IV. and the other to Charles X. king of France, who during their passage from Tripoli were fed chiefly on cow's milk. The hippopotamus, or river-horse, is a large unwieldy animal, and is said to be peculiar to Africa, in almost all the large rivers of which it is found in considerable numbers, from the Niger to the Berg, near the Cape of Good Hope. It is not found in any of the African rivers which run into the Mediterranean, except the Nile, and only that portion of it which traverses Upper Egypt; it is also found in the fens and lakes of Ethiopia. Its head is broad, lips thick, four large pointed projecting cutting teeth in the lower jaw, four bent in the under side in the upper, tusks very strong, especially the lower, which are curved, twelve grinders in each jaw, skin thick, legs very short, four toes on the feet, invested with small hoofs, tail short. The form of the entire animal may be assimilated to the rhinoceros, exhibiting an unwieldy appearance, body large, fat, and round; eyes and ears small, feet very large; the whole animal covered with hair, which is more thinly set in the under than in the upper parts; the skin excessively tough and strong, except on the belly. It is generally supposed that the hippopotamus is the *Behemoth* mentioned in the Book of Job, and the description of its habits there given certainly resembles the former: "He lieth under the shady trees, in the covert of the reeds and fens; the shady trees cover him with their shadow, the willows of the brook compass him about." Yet the magnificent tail of the behemoth, "he moveth his tail like a cedar," will not apply to the insignificant tail of the hippopotamus. It derives its chief sub-

sistence from the land, browsing on the nearest shrubs, and on the reeds of the marshes, and is timid and sluggish, on account of the unwieldiness of its frame and shortness of its limbs. In the day-time these animals are so much afraid of being discovered, that they merely put their noses out of the water to inhale air, but in unfrequented rivers they are less cautious. When wounded in the water, they attack boats with great fury. During the night they leave the rivers to feed, when they sometimes run out with great impetuosity, trampling under foot every thing in their way, and doing considerable injury to the cultivated fields. They are generally of a harmless disposition, yet at their pairing season it is dangerous to encounter them out of the water, and they have been known to pursue the Caffres and Hottentots, who attack and entrap them, for several hours. The zebra is also peculiar to Africa. This animal, which, for the beauty of its stripes, and the symmetry of its formation, is well known, is of the ass tribe. Large herds of them assemble during the day on the interminable plains of the interior of Africa, and by their beauty and their liveliness cheer the surrounding solitudes. They are timid and shy, and it is almost impossible to tame them. The quacha, also peculiar to Africa, was long considered as the female zebra, but is now held to be a distinct species. It is much more docile than the zebra, and may be tamed and domesticated. The gnou is of the antelope species, and is described as partaking in its form of the horse, the ox, the stag, and the antelope. We are told that it is so fierce and full of motion, that the Dutch boors at the Cape call it pre-eminently the *wilde beast*. It possesses uncommon strength, swiftness, keen scent, and sight. The two-horned rhinoceros of Africa differs in its figure and character entirely from that of India. The skin, though hard, is smooth when compared to the impenetrable coat of mail which covers the Indian species. The eyes are very low in the head, almost at the root of

the nose, and so minute, that it is almost incredible of what use they can be to such a ponderous animal. Both the species of the two-horned rhinoceros are found in all the woods of Africa, from Soudan to the Cape of Good Hope. The various species of the antelope, peculiar only to Africa, are found chiefly in Southern Africa, and some of them are elegantly formed. The African elephants, which are found in all the wooded parts of Africa, from the southern boundaries of the Great Desert to the Cape of Good Hope, are of less size than those of India, Pegu, Siam, Cochinchina, and Ceylon, seldom averaging more than nine feet high. The buffaloes, the strongest, fiercest, and most powerful animals of the bovine tribe, are also numerous. A buffalo is about the size of a common ox, but nearly double its bulk. Its horns, twelve or thirteen inches broad at the base, are only separated by a narrow channel, which fills up by age, and gives to the animal's forehead the appearance of solid bone. The African lions are described as the noblest of their race, far excelling those of Asia for size, beauty, and strength; a remark which indeed applies to all the animals of Africa except the elephant. There Nature seems to have exhibited her wondrous power, and shown her greatness amid sterility, desolation, and barbarism. The lion is found in every part of Africa, and his habits differ little from the feline race to which he belongs. Much of his time is passed in lethargic slumber, from which he is only roused by the attacks of enemies, or by the calls of hunger, when he lies in ambush, and springs on his prey of antelopes or sheep. The Hottentots of the Cape, however, allege, that when he attacks a flock of sheep, he rather prefers to spring on the person attending them than on any of the flock. There are various species of tigers in Africa, less powerful than the striped Bengal and Asiatic tigers, but not less ferocious. The leopards, and also the tiger-cats, are numerous and fierce, and all of them will turn and spring upon their pursuers.

The native dogs are of two kinds, the one resembling the common wolf, and the other not unlike the fox. There are also various species of wolves, jackals, and hyænas, which commit great depredations among the cattle, and which, being numerous in the caves of the Table Mountains, very frequently, in the early period of the Cape of Good Hope settlements, were accustomed to prowl about the towns and villages by night. Baboons and monkeys abound in the woods of the tropical regions, of all sizes and varieties. Lizards are numerous in the sandy deserts, and there are several species of theameleon. Crocodiles or alligators are common in the rivers to the great terror of the Negroes. Noxious insects and reptiles of every description abound—scorpions, enormous spiders, snakes, serpents, and other venomous creatures. But the termites, or white ants, and the locusts, are perhaps the greatest scourges of Africa. The former, small as they are, march together in myriads, and the devastation which ensues is almost incredible, for they devour every thing in the shape of wood, leather, &c. which comes in their way. The locusts sometimes lay waste a district; whenever an army of them is on the march, not a blade of grass or leaf of a tree can escape them; in a few hours they will utterly consume a whole field of corn, leaving nothing but the dry soil; no obstacle can allay their devastating progress, and they leave the country through which they pass as if it had been visited by some awful curse.

The birds of Africa are equally gigantic like the animals, and equally diversified in their plumage. The vultures descend on the dead carcasses of animals, and devour them with an eagerness which often renders them unable to rise from the ground. The snake-eater attacks the snakes wherever they are found, and it feeds its young on these poisonous reptiles. Eagles, kites, and crows are abundant. The solitary pelicans, the cranes, flamingoes, and water-fowl of every description, frequent the African

lakes and rivers; parrots, parroquets, and birds of the most beautiful plumage, inhabit those equinoctial regions, displaying in the sun-beams colours so elegant and brilliant, as to astonish and bewilder the spectator.

The coasts of Africa abound with fish, some kinds of which are extremely nutritious. On the southern coasts, the black and spermaceti whales are numerous; and on all the African coasts the sharks abound in shoals.

The forests of Africa are in some parts interminable, and abound with the finest trees of incredible dimensions. The vegetable productions are reared in all parts of Africa, except in the sandy deserts, without severe labour. In the tropical countries, near the coast, there are the cocoa, palm, and the common palm, which afford wine and oil, citrons, lemons, pomegranates, plantains, and bananas, rice, Indian corn, and various useful plants, some of which were introduced by the Portuguese. In the interior there are figs, pomegranates, plantains, yams, melons, gourds, earth-nuts, and various kinds of millet, maize, rice, vegetable butter, sweet potatoes, onions, and pepper. Cotton and indigo are everywhere cultivated, and they have plants which afford them dyes of the finest hue. In the temperate regions, maize and millet, and the finest grain of every description, are produced; every kind of European fruits and vegetables; grapes, figs, peaches, and apricots, of the finest and most delicious flavour; melons and pumpkins are as fine as can be found; while in the northern parts grows the jujube, and on the skirts of the Desert are whole forests of the date-palm, which affords a considerable part of the sustenance of the natives. Mr Park, in those wild and hitherto unknown countries which he explored, found most of the edible roots which grow in the West Indies, but neither the sugar cane, the coffee, nor the cocoa-tree were seen by him, and he could not learn that they were known to the natives. The pine-apple, and other delicious fruits, which human industry has

brought to perfection in the tropical climates of America, were also unknown. Of one species of their corn, the Negroes made excellent beer, by malting the seeds in a manner similar to the malting of barley in England, and the beer thus produced Mr Park declares equal to the best strong beer he had ever tasted in his native country.

The British possessions in Africa are of great value. They have the important territory and colony of the Cape of Good Hope, formerly in the hands of the Dutch, various settlements and factories on the coasts, and some most valuable islands. Sierra Leone, an establishment founded for the purpose of civilizing Negroes by education and free labour, appears to have entirely failed, and its unhealthy climate is well known. The French and Portuguese have also various settlements and colonies, especially on the rivers Gambia and Senegal, and carry on an extensive trade with the neighbouring Arabs, Moors, Berbers, and Negroes. The tribes of Africa are too numerous to mention; and many of them, of whom nothing is known, half Mahometans, half Pagans, are constantly at war with each other. See EGYPT, ETHIOPIA, LYBIA, NILE, &c.

AGAGITES, a name of the people called the Amalekites, so called from Agag, king of Amalek, whom Saul took, and spared, contrary to the Divine command; but who was put to death by order of the prophet Samuel in Gilgal. See AMALEKITES.

AGALLA, the name of a city beyond the Jordan. See EGLAIM.

AHAVA, or AHAVAH, *essence* or *generation*, the name of a small river of Babylonia or Assyria, on the banks of which Ezra assembled the captive Israelites, in his way to Jerusalem, and where he held a solemn fast, Ezra viii. 21, 31. Ezra intended to collect as many Israelites as he could to return with him to Judea, and he halted in the country of Ava, or Ahava, while he sent messengers among the Caspian mountains to invite all the Jews located there to join him. This country is said to be the same as that

called Ava, whence the kings of Assyria transferred the people called Avites into Palestine, and where they settled some of the captive Israelites, 2 Kings xvii. 24, 31; xviii. 34; xix. 13.

AHLAB, *which is of milk, or which is fat, otherwise, brother of the heart*, a city belonging to the tribe of Asher, Judges i. 31. Its situation is now unknown.

AHOLAH, *his tabernacle, his tent*, and AHOLIBAH, or AKLIBAH, *my tent and my tabernacle in her*, two symbolical names used by the Prophet Ezekiel to denote the kingdoms of Israel and Judah, the former representing Samaria, the capital city of Israel, and the latter Jerusalem, the metropolis of Judea, Ezek. xxiii. 4. They are represented by the Prophet as women of Egyptian extraction, which refers to the sojourn of the Hebrews in that country, and their deliverance under Moses; and they are upbraided for imitating the idolatries and abominations of the Egyptians and Assyrians—the cause of their being carried into captivity by those very people for whom they had evinced such an outrageous affection.

AI, HAI, AIATH, or AIJA, *mass or heap*. These were the names of two cities, one of which was situated in the country of the Moabites, and is only mentioned as having been plundered by the Chaldeans, Jer. xlix. 3. The other city of AI, which is distinguished in the campaigns of Joshua, was situated about one mile to the east of Bethel, at no great distance from Jericho, and about nine miles north-east of Jerusalem. It is called AGAI by the Septuagint, and AINA by Josephus. Abraham, while he was sojourning in the Plains of Moreh, near Sichem, pitched his tent in the vicinity of this city, "having Bethel on the west and Hai on the east," Gen. xii. 8; xiii. 3. These two places of Bethel and Ai were so near each other, that they are constantly mentioned together in the Scriptures, Ezra ii. 28; Neh. vii. 32. Ai was a very strong place, governed by a king, and commanded the surrounding district or province.

VOL. I.

After the capture of Jericho, Joshua sent a detachment of three thousand soldiers against the city, but they were repulsed by the inhabitants with the loss of thirty-six men, which made them sufficiently panic-struck and dispirited. Astonished at this circumstance, Joshua immediately perceived that some one of the tribes had through covetousness violated the anathema pronounced by God against the city of Jericho, by secretly appropriating part of the spoil. The offender was discovered by lot, and put to death in the valley of Achor. Joshua, having purged his army of all those connected with the cause of his first repulse, now directed himself against this important city, and sent by night no fewer than 30,000 men to encompass or invest Ai. The account of the war against it and Joshua's stratagem are, it is said, "such as could be applied with strict local accuracy to a city situated on ground like this. The ambush, it appears, was placed among the hills on the west, or, in the words of the Scriptures, 'behind the city, between Bethel and it.' The portion of the troops which was to decoy the men of Ai from their city was pitched on the north side of it, and then there was a valley between it and Ai. The ambush was composed of 5000 men, and the rest of the host, or 35,000 men, were to make the false attack; for they had only lost thirty-six men out of the 3000 sent up first against the city, and the whole number that crossed the Jordan were 40,000 men prepared for war." Thus far Mr Buckingham, who personally examined the ground and the site of Ai. The stratagem succeeded; the king of Ai, assisted by the men of the neighbouring town of Bethel, sallied out at the head of his troops to attack the assailants, while the Israelites, affecting great terror, fell back, and drew the enemy into the open plain. When Joshua perceived that all the soldiers of Ai were fairly out of the gates, and pursuing the Israelites in their pretended flight, according to a preconcerted arrangement with the commanders of his ambuscades he elevated his shield

B

upon the top of a spike, as the signal for them to enter the city. At the recognised signal the troops in ambush immediately entered the place, then left defenceless, and set it on fire. The men of Ai, perceiving their city in flames, attempted to return, but they were speedily attacked in the rear by the troops composing the successful ambuscade who had set the city on fire, and by Joshua and the main army in front. A dreadful carnage took place, both Bethel and Ai being emptied of their inhabitants, and every one of them was put to the sword. Not an individual was spared; and even when there had been slain, of both men and women, to the number of 12,000, the victors re-entered the city, ransacked the houses and streets, and "smote it with the edge of the sword." The city was then consumed to ashes, and completely destroyed, being literally reduced to a pile of ruins. The king of Ai was taken prisoner early in the action, whom Joshua ordered to be hung upon a gibbet until sunset, when his body was taken down and thrown before the chief gate of the city, over which the victors threw a mass or heap of stones, which remained many years afterwards. Unlike the taking of Jericho, the work of the day was concluded by the victors dividing the spoils among them. In order to reconcile an apparent discrepancy between the 3d and 12th verses of the 8th chapter of the Book of Joshua, respecting the number of men composing the ambuscades sent against Ai, it is evident that there were two bodies placed in ambush between it and Bethel, one of 25,000, the other of 5000 men each. The district of Ai was subsequently included in the possessions of the Benjamites, who rebuilt the city; but it was afterwards taken and destroyed by Sennacherib, Isa. x. 28. It was again rebuilt, after the return of the Jews from the Babylonish Captivity, Neh. xi. 31, but few remains of it are now left. The country in which Ai stood is described as being very beautiful and fruitful, well cultivated, and clothed with the finest verdure. See **ACHOR** and **BETHEL**.

AIJALON, or **AJALON**, a *chain*, or *strength*, or a *stag*. There were four cities of this name, and a valley, called the Vale of Aijalon. The first was a city belonging to the tribe of Dan, and assigned to the Levites of Kohath's family, although the Amorites contrived to keep possession of it a considerable time. It was situated between Timnah and Bethshemesh; and it was probably here that Saul's army halted in their pursuit of the fugitive Philistines, 1 Sam. xiv. 31. It was taken by Uzziah, or some other king of Judah, but was again captured by the Philistines in the reign of Ahaz, king of Israel. **AIJALON**, the name of a city three miles east of Bethel, belonging to the tribe of Benjamin. It was fortified by Rehoboam, 2 Chron. xi. 10. **AIJALON**, a town belonging to the tribe of Ephraim, two miles from Shechem, on the road to Jerusalem, and east of Bethoron. **AIJALON**, a city belonging to the tribe of Zebulun, where Elon, one of the judges of Israel, was buried. It is uncertain over which of those cities Joshua desired the moon to stand still while he was excited by victory, as they all lay at no great distance from him, to the south-west, the north-east, and the north-west, Josh. x. 12. See **AZEKAH**, **BETHORON**, and **GIBEON**.

AIN, a *fountain*; also the name of a city. See **AKN**.

ALAMMELECH, *God is King*, a city mentioned in Josh. xix. 26, which belonged to the tribe of Asher. Its particular situation is uncertain, but it was not far distant from Mount Carmel.

ALEMA, a city in the country of Gilead beyond the river Jordan, 1 Macc. v. 6.

ALEMETH, or **ALMON**, a sacerdotal city belonging to the tribe of Benjamin, Josh. xxi. 18. Some ancient geographers assert that Alemeth was a distinct city from Almon, but Calmet maintains that they both mean the same place.

ALEXANDRIA, so called after Alexander the Great, king of Macedonia, its founder, now called **SCANDERIA**, is an ancient and celebrated city of Lower Egypt, situated between the Lake Mareotis and

the Canopic or westerly branch of the Nile, near the Mediterranean Sea, one hundred and twenty-five miles west of Grand Cairo, north lat. $31^{\circ} 13'$, and east long. $29^{\circ} 45'$. It was built by Alexander the Great soon after his conquest of Tyre, in the year of the world 3673, and 333 years before the birth of Christ; and is now, perhaps, the only remaining memorial of that renowned monarch of antiquity. Alexandria is often mentioned in the Latin version of those books of the Old Testament which were written after the reign of Alexander, but the name does not occur in Hebrew. Alexandria was called after its celebrated founder Alexander, a Greek proper name, signifying *one that assists men*, or *one that helps stoutly*, or *one that turns away evil*. Instead of it, we read of a city called *No*, or *Ammon No*, which is held by some writers to have been the ancient city of Diospolis in the Delta, between Busiris and Mendesa. It is certain that there was a town on the site of Alexandria, before that city was founded or rebuilt by Alexander the Great. The Arabians allege, that before that event it was anciently called *Caissoun*; and some historians maintain that it occupies the site of the old city of *No*, or *Ammon-No*, and that Alexander, being struck with its advantageous situation, built there the noble city called after himself. It is more than probable, however, as has been eloquently stated by a popular historian, "that the opposition and efforts of the republic of Tyre, which gave Alexander so long and so severe a check in the career of his victories, led him to perceive the vast resources of a maritime power, and suggested to him an idea of the immense wealth which the Tyrians derived from their commerce, especially with the East Indies. As soon, therefore, as he had accomplished the destruction of Tyre and reduced Egypt to subjection, he formed the plan of rendering the empire which he designed to establish the centre of commerce as well as the seat of dominion." Alexandria is occasionally mentioned in the book of the New

Testament entitled the Acts of the Apostles. A party of Alexandrian Jews raised a furious persecution against St Stephen, Acts vi. 9. Apollos, who is termed "mighty in the Scriptures," and who appears to have been one of the most eloquent preachers of the Apostolic times, was born here, Acts xviii. 24; and in a ship belonging to this city St Paul made his second voyage to Rome.

Dinocrates, the architect who rebuilt the famous temple of Diana at Ephesus, prepared the plan of Alexandria. The death of its founder, said to have been occasioned by a drunken debauch at Babylon, in the prime of life, occurred a few years afterwards; and as a prophecy prevailed, and was then thoroughly believed, that the place where that celebrated hero was buried would rise to great opulence and prosperity, the governors of several provinces and cities in his speedily dismembered empire disputed the honour of possessing his body. It was first proposed to carry it to Aigui in Macedonia, where the kings of Macedonia were generally buried, but the decision was given in favour of Egypt. Aridæus, the half-brother of Alexander, was charged with the trust of conveying the body of the deceased monarch from Babylon to the city of Alexandria. He employed two years in preparing for the funereal pomp and solemnity; and the body was first deposited at Memphis, and afterwards removed to Alexandria, embalmed in honey, and enclosed in a coffin of gold. The fate of the remains of Alexander the Great has never been ascertained; but his mausoleum was violated by Seleucus Cibyofactes, which means *avaricious*, who carried off the golden coffin, and substituted one of glass in its stead. In 1804, a sarcophagus was discovered near Alexandria by the celebrated traveller, Dr Daniel Clarke, during the French invasion of Egypt, which is supposed to be that of Alexander the Great. A contention had arisen between Lord Hutchinson, the British general, and the French general Menou, relative to the antiquities collected by the French. A deputation

of the merchants of Alexandria waited upon Dr Clarke and his friends at their arrival, and, after congratulating them upon the successes of the British army, and proffering every assistance in their power to expedite the entry of the British into their city, one of those gentlemen asked Dr Clarke, if the commander-in-chief (Lord Hutchinson) knew that the French possessed the Tomb of Alexander?—"We desired them," says Dr Clarke, "to describe it; upon which they said that it was of one *entire and beautiful green stone*, shaped like a cistern, and taken from the mosque of St Athanasius; that among the inhabitants this cistern had always borne the name of *Alexander's Tomb*. Upon further conversation, it was evident that this could be no other than the identical monument to which our instructions from Cairo referred." The French had committed the most unwarrantable outrages to obtain it: they had guaranteed to the Moslems the most inviolable possession of their sanctuaries, yet their professions were forgotten. "The mosque of St Athanasius," says Dr Clarke, "was forcibly entered by a party of their pioneers with battle-axes and hammers, and the 'Tomb of Iscander, founder of the city,' was borne away amidst the howlings and lamentations of its votaries." Dr Clarke relates how he got possession of this relic of antiquity. "We were told that it was in the hold of an hospital ship, named *La Cause*, in the inner harbour; and being provided with a boat, we there found it half filled with filth, and covered with rags of the sick people on board. It proved to be an immense monolithical sarcophagus, or, according to the name borrowed from the Greeks, a *soros* (or sacred place), converted in ages long posterior to its formation into a cistern, according to a custom which has been universal in the East, wherever such receptacles of the dead have been discovered." It was brought to England, and deposited in the British Museum; but the fact of its having been the sarcophagus of Alexander the Great has been much disputed, and

excited considerable controversy at the time.

Alexandria, like other ancient cities in modern times, sunk into decay and of little importance, was once the metropolis of the kings of Egypt, and long their great emporium of commerce and wealth. The ancient city stood about twelve miles from the Canopic branch of the Nile, with which river it was connected by a canal, and it thus participated in the benefits of the periodical inundations. The Lake Mareotis bathed its walls on the south, and the Mediterranean on the north. Its circumference, including the suburbs, according to Pliny was about fifteen miles. One great street, running directly north and south, and allowing free passage to the northern wind, which alone conveys refreshing coolness to Egypt, was 2000 feet wide, and must have excelled any thing of the kind in the world. It began at the Gate of the Sea on the north, and terminated at the Gate of Canopus on the south. This magnificent street was intersected or crossed by another of the same width, and these streets at their junction formed a grand square, half a league or a mile and a half in circumference. From the centre of this great square the two Gates were seen at once, and the vessels arriving both south and north with the treasures of foreign merchandise and the wealth of distant climes. In these two streets stood various palaces, temples, and public buildings, constructed of marble and porphyry, and those far-famed obelisks, some of which are now adorning various European cities. The palace and gardens of the Ptolemys, the first of whom, Ptolemy Soter, one of Alexander's generals, began a new dynasty of Egyptian kings, were without the walls, stretching along the shore of the Mediterranean beyond a promontory called Lectreos, and occupied a space equivalent to a fourth part of the city. Each of the Ptolemys who succeeded to the Egyptian throne added to those magnificent buildings and gardens; and within their enclosures were the Museum, an

Academy or University, if it may be called so, a stately temple in which the body of Alexander was deposited, and groves and buildings worthy of powerful sovereigns and an enlightened people. The various palaces, temples, theatres, and buildings, with which Alexandria and its suburbs were adorned, were most numerous and splendid. But the glory of Alexandria was its harbour, situated in a deep and secure bay of the Mediterranean. A neck of land, about a mile in length, stretched from the continent to the Isle of Pharos, opposite the city. This neck of land divided the great harbour into two—that division towards the north being styled the Great Port, and the other *Eunostos*, or the *Safe Return*. A wall, drawn from the island to the rock on which the Pharos, or Light-House, was built, preserved the former port from the westerly winds. "In the great harbour," says a recent writer, following Strabo's account, "was the little island of Anti-Rhodes, where stood a theatre and a royal place of residence. Within the harbour of Eunostos was a smaller one, called Kibotos, dug by the hand of man, which communicated with Lake Mareotis by a canal. Between this canal and the palace was the admirable temple of Serapis, and that of Neptune, near the great place where the market was held. Alexandria extended likewise along the northern banks of the lake. Its eastern part presented to view the Gymnasium, with its porticoes of more than 600 feet long, supported by several rows of marble pillars. Without the Gate of Canopus was a spacious circus for the chariot races. Beyond that, the suburb of Nicopolis ran along the sea shore, and seemed a second Alexandria. A superb amphitheatre was built there, with a race-ground for the celebration of the Quinquennialia." The celebrated light-house or watch-tower of Pharos, built on the isle of that name, and reckoned one of the Seven Wonders of the world, was begun in the reign of Ptolemy Soter, and finished in the first year of the reign of Ptolemy II. surnamed Philadelphus, his son, who also that year joined the islet

of Pharos, seven furlongs distant from the continent, by a causeway. This was the work of Dexiphanes, a celebrated architect, whose son Sostratus at the same time completed the tower. That tower or light-house was an immense square building of white marble, on the top of which fires were constantly kept burning for the direction of mariners. It contained several storeys, adorned with columns, balustrades, and galleries, to which the architect had contrived to fasten artificial looking-glasses, that vessels at a distance might be descried. The building cost 800 talents, which in Attic money would amount to £165,000; if Alexandrian, to double that sum.

As it does not fall within the plan of the present work to enter minutely into the history of this famous city, at one time second only to Rome itself in greatness and beauty, we here merely mention that the same year in which the Pharos was completed, Ptolemy Philadelphus brought the image of Serapis from Pontus to Alexandria. It was situated in a suburb of the city, and a magnificent temple erected called Serapeum, which, according to Ammianus Marcellinus, was only inferior to the Capitol at Rome. Within the precincts of this temple was the famous Alexandrian Library, founded by Ptolemy Soter for the use of the Academy or Museum he had instituted in the city. Ptolemy Philadelphus, his successor, made so many additions to it, that at his death it had increased to one hundred thousand volumes. The method by which those books or manuscript volumes were collected was to seize all the books which were brought by the Greeks and other foreigners into Egypt, and send them to the Academy or Museum, where they were transcribed by persons employed for that purpose, and those transcripts were given to the proprietors, but the originals were retained in the Library. Ptolemy Euergetes borrowed the works of Sophocles, Euripides, and Æschylus, from the Athenians, but he returned only copies of them, transcribed in a most beautiful manner, depositing the originals in his

own library, at the same time presenting the Athenians with fifteen talents, equivalent to £150,000, for the exchange. As the Museum or Academy was first in that quarter of the city called *Brucheon*, near the royal palace, the Library was also deposited there; but when the manuscripts amounted to 400,000 volumes, another Library was added within the Serapeum, as a branch of the original Library. The books lodged in this branch of the Alexandrian Library in course of time amounted to 300,000 volumes, which, in addition to the 400,000 contained in the Library at the Museum, amounted in all to 700,000 volumes, which the royal Library of the Ptolemy was said to contain. When Julius Cæsar attacked Alexandria in his Egyptian wars, that division of the Library in the suburb *Brucheon* was accidentally burnt, and the 400,000 volumes it contained were consumed; but the Library in the temple of Serapeum was preserved. Queen Cleopatra also deposited in it 200,000 volumes of the Pergamean Library, which had been presented to her by Mark Antony. These, and other additions from time to time, made the Serapean Library more considerable than the former, and amply repaired the losses of the *Brucheon*; and though it was often afterwards plundered, it was continually restored, and filled with the same number of books. In this state it continued for centuries, long after Egypt had passed from the sceptre of the Ptolemy, who swayed it for 293 years, of great fame and use, till about the middle of the sixth century of the Christian era, when Alexandria was stormed by Amrou Ebn al Aas, the general of the Caliph Omar, at the head of the Saracens. At that period, there resided in the city a famous Peripatetic philosopher and grammarian named John Philoponus, who, apprehensive of the fate of the Library, from the well known disposition of the Saracens, and being in high favour with Amrou, ventured to request the preservation of the Library. The Saracen general, in whose eyes such a request was of trivial importance, was inclined to

accede to his wishes. Amrou's notions of integrity and honour, however, induced him to write to the Caliph Omar on the subject. The answer of this Saracen prince is well known, and has often been quoted:—"If these writings of the Greeks agree with the Koran, the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Nevertheless, the above story is disputed by several writers, and denied by Gibbon, the historian, who has placed his own simple negative against the concurrent testimony of antiquity; but whether it be true or not, it may be questioned if the loss to learning has been so great as is represented by some writers, who have enthusiastically deplored the destruction of those works of antiquity; for we must recollect that books in those early times differed greatly in their construction and importance from those in our own. Although much interesting information was undoubtedly lost by the stern decree of the Arabian Caliph, we may conclude that most of what is really valuable has been transmitted to us by other channels. The sentence issued by Omar was obeyed. The volumes of the Alexandrian Library were distributed as fuel to the baths in the city, of which there were no fewer than 4000. Among the valuable books then destroyed were a complete copy of the Old Testament, the works of all the ancient poets, historians, and philosophers, and many others now unknown, the consuming of which occupied more than six months.

Alexandria, when in its glory, was extremely populous. Diodorus Siculus relates that in his time, forty-four years before Christ, it contained 300,000 free inhabitants, and if, as has been well conjectured, the slaves were as numerous, the whole population would then amount to 600,000. But, like other crowded cities, it was often the scene of tyrannical massacres. About 140 years before the Christian era it was almost depopulated by Ptolemy Physcon, who, without any provocation, gave liberty to his soldiers to murder the inhabitants. Some time

afterwards that tyrant ordered a second massacre of all the young men of the city, simply because they complained of his odious conduct. Alexandria did not suffer much from Julius Cæsar, if we except the burning of the library in the Bruchæon, which was accidentally occasioned by some vessels having caught fire belonging to the Egyptian fleet, and approaching too near the houses of that district of the city. The Emperor Caligula was greatly inclined to favour the Alexandrians, because they were ready to confer upon him divine honours; and he at one time, A.D. 40, had an intention of massacring the senators and knights of Rome, and removing to this city. At that period the Jews, of whom there were upwards of one million throughout Egypt, were numerous in Alexandria, and they occupied two-fifths of the city. They had been of such service to Julius Cæsar, that, before he left Alexandria, he confirmed all their privileges, and caused his decree to be engraved on a brass tablet. Whether the Jews took advantage of this decree, and irritated the citizens by their imprudent conduct, or whether the citizens were stimulated by jealousy, a terrible massacre of them took place, A.D. 67. Upwards of 50,000 Jews were put to the sword; their houses and shops were plundered; they were declared strangers in Alexandria; those who escaped were compelled to wander about the fields or by the sea-shore, without shelter or subsistence. When the Emperor Adrian visited Egypt, A. D. 141, he found the city of Alexandria beginning to decay. He disliked the manners of the Egyptians, and of the Alexandrians in particular; nevertheless, he granted them many favours, confirmed them in all their privileges, and repaired some of their public and private buildings. They thanked him when he was present, but as soon as he departed, they repaid him by bitter lampoons and satires. This great man was duly sensible of their conduct, but, like a philosopher, he disdained to resent it. "The city of Alexandria," he

says, "is rich and powerful, with great trade which produces plenty. No one is idle there; some blow glass, others make paper, many are employed about linen, and making of clothes; all have some trade; but all, whether Jews or Christians, acknowledge only one deity—their own interest. I wish that this city, the first of all Egypt for grandeur and riches, had better inhabitants. Nothing equals their ingratitude. I have granted them every thing they could desire; I have restored their ancient privileges; I have given them new ones: in consequence of this, they were grateful to me when I was present, but I had scarcely turned my back, when they insolently attacked my son Verus; and I believe you know what they have said of Antoninus." They did not so easily escape one of Adrian's successors, the Emperor Caracalla. When he visited the city, A.D. 215, he also became the subject of their severe satires, and, exasperated at the liberty they had assumed, he ordered a general massacre of the inhabitants by his guards, which continued two days. A dreadful carnage was the consequence, and few of the inhabitants were spared. He deprived them of their privileges, suppressed the Academy, ordered all strangers to depart, and built up the streets with walls, guarded by his troops. This tyrant was soon afterwards slain, and Alexandria recovered its former glory, but only to endure new calamities. Under the reigns of Gallienus and Dioclesian vast numbers of the Alexandrians were slain, and the city was wasted and plundered by contentions and sieges. Still it recovered, and we find the Emperor Constantine employing the Alexandrian fleet in the beginning of the fourth century for the purpose of conveying corn from that city to Constantinople, his new city, which he then termed New Rome. In A.D. 365, a terrible earthquake shook the greater part of the Roman Empire; and on that occasion 50,000 Alexandrians lost their lives by a fearful inundation of the city caused by that convulsion of nature. At

length, after experiencing a variety of vicissitudes unnecessary to be detailed in the present work, and after having been successively under the Ptolemys, and the Roman and Greek Emperors, Egypt was overrun by the Saracens, and Amrou advanced against Alexandria, A.D. 639. After a siege of fourteen months, in which he lost 23,000 men, Amrou took the city by storm, and planted the standard of Mahomet on its walls, Dec. 22, A.D. 640. Irritated at the opposition he had encountered, a general massacre of the citizens took place; and a city which had been the emporium of commerce and wealth for upwards of a thousand years was given up to plunder. Astonished at his conquest, Amrou thus wrote to the Caliph Omar:—"I have taken the city of the west. It is of immense extent. I cannot describe to you how many wonders it contains. There are 4000 palaces, 4000 baths, 12,000 dealers in fresh oil, 12,000 gardeners, 40,000 Jews who pay tribute, 400 theatres or places of amusement.

It would be tedious and unnecessary to follow the vicissitudes of Alexandria throughout its declension to its fall. Although the revolutions which happened in the government of Egypt, after that country became subject to the Mahometans, materially affected this great city, yet the excellence of its port, and the advantages resulting from the East India trade to whomsoever were masters of Egypt, preserved it from total destruction. In the thirteenth century, when the elegancies and luxuries of life were beginning to be appreciated in Europe, Alexandria exhibited symptoms of reviving prosperity, without in the least approaching to its former state of magnificence. But after Egypt fell under the dominion of the Turks, their withering government checked its adventurous spirit, and the discovery of the passage to India round the Cape of Good Hope, by the Portuguese in 1449, annihilated its importance as the great emporium of commerce, and from that period it rapidly declined.

Christianity was preached in Alexandria in the Apostolic times. At a very early period this capital became the seat of a bishopric and a patriarchate. The founder of the bishopric is generally acknowledged to have been St Mark the Evangelist. The bishop of Alexandria, long before Popery corrupted the government and discipline of the Christian Church, was one of the four chief patriarchs or bishops of the Catholic Apostolic Church who presided in the councils of bishops; and all the churches in Africa, especially in its eastern division, were under his jurisdiction. The patriarch of Alexandria had the peculiar privilege of consecrating every single bishop throughout all the provinces of his diocese. Some illustrious names in the annals of the Church are found in connection with Alexandria, such as Clemens, Origen, St Athanasius, and others, who flourished here. The Arian heresy, which denies the divinity of our Saviour, and maintains him to be merely the highest of created beings, was first broached by Arius, a presbyter of the diocese, and, according to some writers, a native of Alexandria. This heresy, which greatly ravaged the Church in the early ages, and which has since prevailed to a very considerable extent throughout the Christian world, is now more generally known by the name of Unitarianism; but its supporters have divided into various parties and sects among themselves. Alexandria still continues a bishopric and patriarchate in the Greek Church, but the great majority of its modern inhabitants are Mahometans. This city, according to tradition, is famous as the place where the Septuagint version of the Old Testament was completed. The following story is credited by some writers, and disputed by others, and the reader may receive it in any manner he pleases. Josephus—and those who follow him in his narrative, especially Aristas, maintain the correctness of his account—relates, that Ptolemy Philadelphus, son of Ptolemy I. surnamed Soter, while collecting his Library, sent for an authentic

copy of the Bible to Jerusalem, and requested that a number of learned men or rabbis would proceed to Egypt and translate it into the Greek language, with an assurance that they would be liberally rewarded. Eleazar was then high priest, and the messengers, who carried with them many rich presents for the Temple, were received with great honour at Jerusalem. They received a copy of the Jewish Law, and six elders were selected from each of the Twelve Tribes to accompany them, in all seventy-two. When they arrived at Alexandria, Ptolemy gave them an audience, and made a trial of their wisdom by proposing seventy-two questions to each of them. Approving of their answers, he gave to each elder three talents, and assigned to them apartments in the islet of Pharos to accomplish the undertaking. They finished their work in seventy-two days, and presented it to the king, who rewarded their industry by a farther present of two talents of gold, three rich garments, and a cup of gold, and sent them safely back to Jerusalem. This tradition was believed until St Jerome's time, with the farther addition, that the seventy-two translators were inspired, because it was pretended that though they had all been shut up in separate apartments, and without any communication with each other, they were found to agree to a letter. Such is the tradition respecting the Septuagint version, or the LXX., as it is commonly printed, from the number of translators. Dr Hody, a learned divine of the Church of England, who profoundly studied the origin of the Greek version, has successfully refuted this tradition. We have already mentioned the prodigious number of Jews who dwelt in Alexandria, almost from the time of its foundation by Alexander the Great. They had a synagogue in their quarter of the city, built as a miniature representation of the Temple of Jerusalem. It was not improbable that many of them born in Egypt had little or no knowledge of their own language, and that this trans-

lation was done by themselves. Dr Hody has, however, proved that the Septuagint version, which it is pretended was done by order of Ptolemy Philadelphus, by the seventy-two elders sent from Jerusalem for that purpose, in the Pharos of Alexandria, was actually made by the Alexandrian Jews themselves for their own use, and of thousands of their countrymen then resident in Egypt, who, living among the Greeks, generally used the Greek language. Dr Hody has also proved that the whole Bible was not translated at once, but at different times; the Pentateuch, or Five Books of Moses, first, about 285 years before the Christian era; and that only the Pentateuch was read in the synagogues till about 170 years before our Saviour's time, when the Jews were prohibited by Antiochus Epiphanes from reciting any part of their Law. That learned writer has also proved that, soon after this prohibition, translations of Isaiah and the other prophetic books were made into Greek for the use of the Alexandrian and other synagogues; and that the remaining books of the Old Testament were afterwards translated by various persons, and with different degrees of care and assiduity.

The present state of Alexandria, or *Scandaria*, as it is called by the Turks is described as a scene of magnificent ruin and desolation. For the space of two leagues the remains of pilasters, capitals, obelisks, and immense masses of shattered columns, and monuments of ancient art, every where meet the eye as memorials of departed greatness. The splendid Pharos, or light-house, has been long demolished, and on its site an irregular square building in a castellated form is erected, out of which rises a clumsy tower, which serves as a light-house for the entrance of the port, on which the standard of the Crescent proudly waves. This castellated building, the whole of which is as destitute of strength as it is of ornament, is called *Farillon*, evidently a corruption of its ancient name. The causeway which

joined the island to the continent has also been broken down, and its place is supplied by a strong bridge of several arches. The modern city stands on a kind of peninsula between two ports, Eunostos, or the *Safe Return*, now called the Old Port, and the New Port. The port Eunostos, or the Old Port, is the best, but, owing to the exclusive policy of the government, before it was wrested by the Pacha of Egypt from the Sultan, the Turks enjoyed the sole privilege of landing and anchoring there; while the New Port was the only harbour for Europeans—a place so filled up with sand that vessels were liable to bilge in stormy weather, and the bottom being rocky, the cables often parted, by which the ships were dashed against each other. Many fatal instances of such disasters have occurred, while the Turks, with an obstinacy peculiar to them, notwithstanding the mercantile advantages which they must have derived, would never improve the place. There are no public buildings of any consequence in modern Alexandria. The city consists of narrow, dirty, and awkwardly disposed streets, without pavement and without police, presenting an appearance of half-ruined houses and rubbish, mixed with fragments of the magnificent edifices by which it was once adorned. The houses are all flat-roofed, like those of the other cities of the Levant, in the form of terraces. There are no windows in the houses, and the apertures which supply their places are almost entirely obstructed by projecting wooden lattices of various forms, so closely constructed that scarcely any light is admitted, and thus the houses have more the appearance of prisons than of private dwellings. There are several mosques for the Mahometans, some Greek and Latin churches, and a Roman Catholic convent. Its population appears to have been remarkably fluctuating, varying from 5000 to 20,000 inhabitants. When Mr Madden visited the city in 1829, he estimated the population at 16,000, of whom he rates 9000 Arabs, 2000 Greeks, 2000 Franks

or Europeans, and the rest Jews, Copts, &c. Here Turks, Arabians, Barbaresques, Copts, Christians of Syria, and Jews, constitute the motley population, all jealous of, and all hostile to, each other, exhibiting a singular mixture of habits, customs, and manners. The commerce of Alexandria is, however, at present very considerable, and under an enlightened and active government the city might yet become of commercial importance, especially when we consider the rapid approaches which Egypt is now making towards political influence and civilization, since it was wrested from the government of the Sultan by Mehemet Ali, its pacha or sovereign. There are British and French consuls at Alexandria, and from nine to twelve very considerable mercantile houses established in the city belong to the British alone. The great staple commodity of exportation to this country is cotton, the extensive demand for which has been favourable to the city. There are numerous Jewish merchants also in Alexandria, who, although heavier taxed by the Egyptian government than others on account of their religious principles, often contrive by economy to undersell Europeans in the market. When Alexandria was under the sway of the Turks, those foreigners who had no consuls in the city were obliged to pay tribute to the Sultan. The language commonly spoken is the Arabic, but most of the Alexandrians, especially those engaged in commerce, speak Italian. The Moresco, or Lingua-Franca, a compound of bad Italian, French, and Arabic, is also spoken.

The country or the coast about Alexandria lies so low, that it is hardly perceived by mariners till very near. This, among other circumstances, occasioned the erection of the famous lighthouse of Pharos. The environs of the city are without interest, sandy, flat, and sterile, without trees, save some rows of palm trees which grow on the old banks of the canal, and the plant which yields the kali; while the whole neighbourhood is without houses. The island of

Anti-Rhodes, which contained a palace and a theatre, is now in the middle of the town, and is only known by its surface being covered with ruins. The harbour Kibotos is choked up, and the canal which conveyed the water of Lake Mareotis has entirely disappeared; even that Lake is now filled with dry sand, through the negligence of the Turks in not preserving the canals for conveying the water of the Nile. The country round Alexandria, in short, is entirely destitute of water. This essential commodity is conveyed to the city by a canal from the Nile twelve leagues distant, called the canal or kalidj of Faoue, the only canal at present in Alexandria, without which the citizens could not exist, for it has not a single spring or well of fresh water, and its soil appears to belong to the deserts of Africa. This canal conveys the water of the Nile at the period of the Inundation, and fills the vaults or reservoirs dug under the ancient city, which constitutes the supply until the following year. Even this canal, so essential to the health and welfare of the city, has been shamefully allowed by the indolent Turks to be filled with mud and sand. In former times, and even under the dominion of the Arabs, the canal was navigable throughout the year, and was the medium of conveying great quantities of merchandise; its banks were adorned with vineyards and country houses; but it has now no water till the end of August; the adjoining fields, once well cultivated, are deserted; the gardens of the Ptolemys, the groves, and shady walks, which surrounded the ancient city, have disappeared, and a few scattered sycamores, fig trees, and dates, memorials of former exuberance, only remain.

The antiquities of Alexandria are valuable, interesting, and striking. Some parts of the old walls of the ancient city are yet seen, and are said to exhibit fine specimens of masonry. The reservoirs of the citizens, vaulted with peculiar art, and which extend under the whole city, are now almost entire, after the lapse of 2000 years. A few porphyry pillars connected

with the palace of Cæsar remain; and the front, which is described as extremely beautiful, is entire. The palace of Cleopatra has disappeared; it was built on the walls facing the fort. Towards the east part of its site were two obelisks, commonly called Cleopatra's Needles, one of which is entire and still remains, measuring seven feet at the base, and sixty-seven feet in height, composed of one stone, called Thebaic stone, which consists of red granite, and is covered with hieroglyphics cut to the depth of two inches into the stone. The other, which is exactly the same as the one entire, long lay on the sand, broken and defaced. It is now in the British Museum. Towards the ancient Gate of Rosetta are five marble columns on the place formerly occupied by the porticoes of the Gymnasium; the rest of the colonnade was destroyed by the barbarism of the Turks. The stupendous column called *Pompey's Pillar* is half a league distant to the south of the city, and is visible from almost every part of Alexandria and its neighbourhood; it towers above the city, and serves as a signal for vessels. As it is approached, it excites feelings of awe and astonishment, blended with unbounded admiration at the beauty and simplicity of the workmanship. This monumental pillar is composed of red granite, but the object of it, and the person to whose memory it was erected, have occasioned considerable disputes among travellers. Its capital, which is of the Corinthian order, with palm leaves, but not indented, is nine feet high; the shaft, and the upper member of the base, are of one piece, nearly ninety feet long, and nine in diameter; the base is a square of about fifteen feet on each side. This immense block of marble is described as resting on two layers of stone bound together with lead, which, however, has not prevented the Arabs from forcing out several of them in search of imaginary treasure. The whole column is said to be 117 feet high, although the most careful estimates do not make it exceed 95 feet. It is admirably polished, and is only partially

shivered on the eastern side. Towards the end of the 18th century, some English sailors in a frolic contrived to ascend to the top of this extraordinary and hitherto inaccessible monument of antiquity, which they accomplished by ingeniously availing themselves of the movements of a paper kite, by means of which they succeeded in fastening a rope to the summit, and achieved this great exploit, emptying a bowl of punch on the top of the column, without accident of any kind. They found a foot and ankle on the top of the column, the only remains of a gigantic statue by which it had been originally surmounted. We are informed, however, by recent travellers, that the ascent to the top of Pompey's Pillar has since been rendered in some measure accessible, and Mr Madden mentions an English lady who breakfasted and wrote a letter on its summit. About seventy paces from the Pillar is the Canal of the Nile, dug by the ancient inhabitants to convey water to the cisterns of the city. It has been recently repaired at considerable labour and expense; but unfortunately, by the ignorance of the Italian engineers employed for the purpose, it is to a great extent choked up by the fresh influxes of mud from the Nile, and is chiefly navigable at the periodical inundations of that river. On the top of a hill near it is a tower, in which a sentinel is placed to give notice by signal of all ships approaching the port. From this hill there is a pleasant prospect of the wide-spread Mediterranean, of the city, and of the adjacent country. "On the sea-coast," says a traveller, "there is a large basin, cut out of the rock which forms the shore, having on its sides two beautiful saloons drawn out by the chisel, with benches across them. A canal of a zig-zag form, for the purpose of stopping the progress of the sand by its different windings, conveys the tide into these saloons, and renders the water as pure and transparent as crystal. The water is made to rise a little above the waist when a person is seated on the stone bench, and the feet rest on a fine sand.

The waves of the sea dash against the rock, and foam in the canal. The swell enters, raises you up, and leaves you; and thus alternately entering and retiring, furnishes a constant supply of fresh water, and a coolness which is grateful and delicious under a burning sky. This place is popularly called the *Bath of Cleopatra*, and some ruins indicate that it was formerly ornamented." Dr Clarke, in noticing this artificial reservoir, says that "if it ever was intended for a bath, it was in all probability a place where they washed the bodies of the dead before they were enbalméd." About a mile distant, south-west of the city, are situated the *Cryptæ* or Catacombs, noticed by Strabo under the name of *Necropolis*, the ancient burial-place of Alexandria. "Nature," says the Baron Du Tott, "not having furnished this part of Egypt with a ridge of rocks like that which runs parallel with the Nile above Delta, the ancient inhabitants of Alexandria could only have an imitation by digging into a bed of solid rock, and thus they formed a *Necropolis*, or *City of the Dead*. The excavation is from thirty to forty feet wide, two hundred long, and twenty-five deep, and is terminated by gentle declivities at each end. The two sides, cut perpendicularly, contain several openings, about ten or twelve feet in width and height, hollowed horizontally, and which form by their different branches subterranean streets. One of these, which curiosity has disencumbered from the ruins and the sands that render the entrance of others difficult or impossible, contains no mummies, but only the places they occupied. The order in which they were ranged is still to be seen. Niches, twenty inches square, sunk six feet horizontally, narrowed at the bottom, and separated from each other by partitions in the rock, seven or eight inches thick, divided into checkers the two walls of this subterranean vault. It is natural to suppose, from this disposition, that each mummy was introduced with the feet foremost into the cell intended for its reception; and that

new streets were opened in proportion as the dead inhabitants of Necropolis increased." Dr Clarke, who personally inspected the Necropolis, says, "Among all the antiquities of this once celebrated city, which after the destruction of Carthage ranked next to Rome in magnitude and population, the *Cryptæ* of Necropolis are the least known, and the most wonderful.—Enough remains in these severe simplicity of these structures, and in the few Egyptian symbols found within them, to show that they are of earlier antiquity than the foundation of Alexandria by the Macedonians, even if we had not the most decisive evidence to prove that the regal sepulchres of the Alexandrian monarchs were within the city. As repositories of the dead, they were consequently places of worship, whose dark and subterraneous caverns were aptly suited to the ideas entertained of *Hades*, the *invisible abode* of departed spirits.—Nothing so marvellous (as the *Cryptæ* of Alexandria) ever fell within our observation; but in Upper Egypt, perhaps, works of a similar nature may have been found. The *Cryptæ* of Jerusalem, Tortosa, Jébilee, Laodicea, and Telmessus, are excavations of the same kind, but far less extensive. They enable us, however, to trace the connection which anciently existed in the sepulchral customs of all the nations bordering on the eastern coast of the Mediterranean, from the shores of Carthage and of Cyrene, to Egypt, to Palestine, to Phœnicia, and to Asia Minor. An inclination common to man in every period of his history, but particularly in the patriarchal ages, of being 'finally gathered unto his fathers,' may explain the prodigious labour bestowed in the construction of these primeval sepulchres.—The Alexandrian guides to the Catacombs will not be persuaded to enter them without using the precaution of a clue of thread, in order to secure their retreat. We were therefore provided with a ball of twine to answer this purpose, and also with a quantity of wax tapers to light us in our passage through these dark chambers.—The original

entrance to them is now closed, and is externally concealed from observation. The only place whereby admittance to the interior is practicable may be found facing the sea, near an angle towards the north; it is a small aperture made through the soft and sandy rock, either by burrowing animals, or by men for the purpose of ransacking the cemetery. This aperture is barely large enough to admit a person upon his hands and knees. Here it is not unusual to encounter jackals, escaping from the interior when alarmed by any person approaching; on this account the guides recommend the practice of discharging a gun or pistol, to prevent any sally of this kind. Having passed this aperture with lighted tapers, we arrived, by a gradual descent, in a square chamber, almost filled with earth; to the left and right of this are smaller apartments chiselled in the rock; each of these contains on either side of it, except that of the entrance, a *soros* for the reception of a mummy; but owing to the accumulation of sand in all of them, this part of the Catacombs cannot be examined without great difficulty. Leaving the first chamber, we found a second of still larger dimensions, having four *cryptæ* with *soros*, two on either side, and a fifth at the extremity towards the south-east. From hence, penetrating towards the west, we passed through another forced aperture, which conducted us into a square chamber, without any receptacles for dead bodies; thence, pursuing a south-western course, we persevered in effecting a passage over heaps of sand, from one chamber to another, admiring every where the same extraordinary effects of labour and ingenuity, until we found ourselves bewildered with so many passages, that our clue of thread became of more importance than we at first believed it would prove to be. At last we reached the stately antichamber of the principal sepulchre, which had every appearance of being intended for a regal repository. It was of circular form, surmounted by a beautiful dome, hewn out of the rock with exquisite perfection, and the purest

simplicity of workmanship. In a few of the chambers we observed pilasters, resembling in their style of architecture the Doric, with architraves, as in some of the most ancient sepulchres near Jerusalem; but they were all integral parts of the solid rock. The dome covering the circular chamber was without ornament, the entrance to it being from the north-west. Opposite to this entrance was a handsome square crypt, with three *soroi*, and to the right and left were other *cryptæ*, similarly surrounded with places for the dead. Hereabouts we observed the remarkable symbol, sculptured in relief, of *an orb with extended wings*.—We endeavoured to penetrate farther towards the south-west and south, and found that another complete wing of the vast fabric extended in those directions; but the labour of the research was excessive. The *cryptæ* upon the south-west side corresponded with those we have described towards the north-east. In the middle, between the two, a long range of chambers extended from the central and circular shrine, towards the north-west; and in this direction appears to have been the principal and original entrance. Proceeding towards it, we came to a large room in the middle of the fabric, between the supposed *Serapeum* and the main outlet, or portal, towards the sea. Here the workmanship was very elaborate; and to the right and left were chambers, with receptacles ranged parallel to each other.—Having passed about six hours in exploring to the best of our ability these gloomy mansions, we regained, by means of our clue, the aperture by which we had entered, and quitted them for ever." Such is Dr Clarke's account of the remarkable catacombs at Alexandria, the history of which, as he well observes, seems to be involved in darkness, impervious as that which pervades every avenue of the excavated chambers. We have condensed the account as much as possible; but it is one of great interest, and serves to throw much light on the Eastern habits and customs. Shaw, who published his *Travels* in 1757, maintains that the *Cryptæ*,

or Necropolis, were not intended for the reception of mummies or embalmed bodies. In this, however, that learned traveller is decidedly contradicted by Strabo. "Perhaps," observes Dr Clarke, "he was one of those who had been induced to adopt an erroneous opinion, that mummies were placed upright upon their feet in Egyptian sepulchres, and therefore was at a loss to reconcile the horizontal position of the *Thecæ* with his preconceived notions." See EGYPT, JERUSALEM, No.

Alexandria has no fortifications, and, according to Volney, is incapable of defence. Its supplies of water could all be cut off by an invader, even if it were possible to garrison it sufficiently for resistance. The city was attacked by Buonaparte in 1798, when the French invaded Egypt, and speedily surrendered, with the loss of about three hundred Arabs and Mamelukes. They kept possession of it till 1801, when it was taken by General Hutchinson, afterwards Earl of Donoughmore. On the 13th and 21st of March that year, Sir Ralph Abercromby gained two brilliant victories on the plain before the city, which, however, were purchased with the life of that gallant and illustrious soldier. The British took possession of Alexandria in 1806, under General Fraser, but it was finally evacuated in 1807. It is now under the government of the Pacha of Egypt, that kingdom having become independent of the Grand Signior; and, under the wise and enterprising policy of Mehemet Ali, is likely to attain commercial importance.

ALLON-BACHUTH, *the oak of weeping*, the spot where Rebekah's nurse was buried, Gen. xxxv. 8.

ALMON, a sacerdotal city belonging to the tribe of Benjamin, Josh. xxi. 18. According to Calmet, it is the same with Alemeth. See ALEMETH.

ALMON-DIBLATHAIM, or BETH-DIBLATHAIM, a small town on the borders of the territory of the Moabites, near which the Israelites formed an encampment before crossing the river Jordan, Numb. xxxiii. 46. It was destroyed by

Nebuchadnezzar, king of Babylon, Jer. xlviii. 22.

ALLUSH, ALUSH, or OLLUSH, *paste* or *dough*, one of the stages of the Israelites in the Wilderness of Shur, when they departed from Dophkah, Numb. xxxiii. 13. Eusebius and Jerome fix it in Idumea, about Gabala or Petra, the capital of Arabia Petræa. It is placed by Ptolemy among the Idumean cities. Some geographers incline to think that Allush also signifies *a tongue*, which would therefore indicate a tongue of land, or a cape, as it imports a tongue of sea, or a bay, Josh. xv. 2, 5. If this conjecture is well founded, it implies that the Israelites traversed the peninsula of Arabia to its most southern cape or point, now called *Ras Mahommed*, before they turned directly towards Mount Sinai.

AMAD, the name of a town belonging to the tribe of Asher, Josh. xix. 26.

AMALEK, the name of a mountain in the territory of the tribe of Ephraim, on which the city of Pirathon was built. Abdon, Judge of Israel, was of this city, and was buried in it, Judges xii. 13, 15. See PIRATHON.

AMALEKITES, *a people that licks up, or that takes away all*, also *a people that strikes, or that uses all, or the people of the sovereign or ruler*, an ancient powerful nation who inhabited Arabia Petræa. They were descended from Amalek, or Omelek, the son of Eliphaz by his concubine Timnah, and grandson of Esau, Gen. xxxvi. 12, 16; 1 Chron. i. 36. Amalek succeeded Gatam, one of the dukes of Edom. The Amalekites lived in a similar manner to the Arabs; they had no constant dwelling, nor do they appear to have possessed cities, though one is mentioned in 1 Sam. xv. 7; they lived for the most part in tents and booths, and sometimes in caves, migrating from one part of the country to the other; and on this account it is not easy to ascertain the limits of their territory. Generally speaking, it was that part of Arabia Petræa which lay east of the country of the Midianites, with Arabia Felix on the south, Arabia

Deserta on the east, and extended almost as far north as the Lake Asphaltites or Dead Sea, and southward to the Red Sea, or between Havilah and Shur, 1 Sam. xv. 7. Reland places them between the deserts of Kadesh and Engedi, somewhat nearer the Mediterranean; yet Josephus affirms in one place that they extended from Pelusium to the Red Sea, and in another, that they lay between Gabolitis and Petra. There were, however, various tribes who went under the general name of Amalekites, and three are specifically mentioned—Amalek the ancient, to whom it is probable Balaam alluded when he termed it the “head of the nations,” and which may be placed near the river Jordan, Gen. xiv. 7; Numb. xxiv. 20;—Amalek, a tribe in the countries east of Egypt, between Egypt and Canaan, Exod. xvii. 8; 1 Sam. xv. 5, &c.;—and Amalek, the descendants of Eliphaz. It was against the second of these tribes that Moses and Joshua fought, and against them perpetual hostility was ordered to be maintained. According to the Arabian account, Amalek, the founder or progenitor of the Amalekites, was the son of Ham, and grandson of Noah; and the father of Ad, and grandfather of Schedad. This tradition is zealously supported by Calmet, who argues that it is not easy to conceive how the Amalekites, if they were merely the posterity of the son of Eliphaz, and grandson of Esau, could be so numerous and powerful as they are represented to be, when the Israelites departed out of Egypt. We are informed, Gen. xiv. 5–17, that when Chedorlaomer, king of Elam, and the other four confederated kings, attacked the Rephaims, Zuzims, Emims, and Horites, they also attacked the Amalekites; but if Calmet's supposition as to their origin be correct, which it is generally admitted to be, this, as Dr Wells observes, must be understood *proleptically*, namely, that the five confederated kings now alluded to smote the country which was *afterwards* known by the name of the country of the Amalekites, for there were no such people

in the days of Abraham and Chedorlamer. Other geographers, however, maintain that they were in existence in the time of Abraham and the five confederated kings, and were a numerous and powerful nation; that on this account they are called by Balaam the *first* or *beginning of nations*—that they are never styled by Moses the *brethren of Israel* or *Edom*—that the latter never held any friendly intercourse or league with them, but allowed them to be invaded and butchered by Saul, without affording them any assistance—that we find them always mentioned with the Amorites, Philistines, and other Canaanitish nations, and involved in the same anathema pronounced against them by Heaven—and that, therefore, they must be viewed rather as a tribe of those nations than as descendants of Esua, who were probably a small tribe. The reader may adopt either of these theories, for both of them are maintained on very satisfactory grounds. Of the Amalek destroyed by Saul, and whose king, Agag, was put to death by the prophet Samuel, the Arabians assert that he was the father of an ancient tribe in Arabia, which exclusively contained the *pure* Arabians, the remains of whom were mingled with the posterity of Jocktan and Adnam, and thus became Mos-arabes or Mosta-arabes, that is, Arabians blended with foreigners. They also pretend that Goliath, who was killed by David, was king of the Amalekites—that the giants who inhabited Palestine in Joshua's time were of the same race—and that part of them retired into Africa during Joshua's lifetime, and settled on the coast of Barbary. It may be observed, that by the expression "*Amalek is the first of the nations*," Bochart understands the *most noble of the nations*; and Le Clerc, in his commentary, conjectures that the Amalekites were the most ancient and powerful of those nations of whom Abraham and Lot were the progenitors. In the margin of our Bibles, the Amalekites are termed "*the first of the nations that warred against Israel*."

There was eternal enmity between the

Amalekites and Hebrews, and many battles were fought, in which the latter were generally the victors. The origin of this enmity, on the part of the Amalekites, it is alleged, proceeded from the circumstance of Jacob having deprived their progenitor Esua of his birthright and his father's blessing, Exod. xvii. 8, &c.; Judges v. 14; 1 Sam. xv. 2; and the reason why God pronounced a perpetual war against them was, that though knowing well that the Israelites were destined to possess the long promised land of Canaan, they nevertheless came against the latter with an armed force, in the hope of frustrating the divine arrangements. The Israelites under Moses had hardly effected their memorable passage through the Red Sea, after their departure from Egypt, when they were attacked by the Amalekites in the Desert of Rephidim, as they were marching towards Mount Horeb; and all those were slain who through fatigue or weakness were compelled to lag behind. For this act, which was done without any provocation on the part of the Israelites, but simply from the implacable and hereditary hatred which they cherished towards the wandering Hebrews, the Amalekites were most severely punished. Moses, by the divine command, ordered Joshua to attack them, and to record this act of their inhumanity in a book, that it might be remembered, and revenged in the most marked manner. Joshua, in obedience to the instructions of his leader, fell upon the Amalekites, While Moses beheld the scene from a neighbouring hill or mountain, along with his brother Aaron, and Hur. It was a remarkable circumstance connected with this battle, that Moses lifted up his arms, as if pointing to the sky, and while he did so the Israelites were successful; but whenever he lowered them, the tide of victory turned in favour of the Amalekites. Perceiving this, when Moses became tired with extending his arms, he was assisted by Aaron and Hur, who held them up during the remainder of the battle, which continued the whole

day, from morning to night, *Exod. xvii. 8, &c.* At a subsequent period, when the Israelites were under the government of their Judges, before the foundation of the monarchy in the person of Saul, we find the Amalekites confederating with the Midianites and Moabites to oppress their hereditary enemies. But Ehud delivered the Israelites from Eglon the king of Moab; and the Midianites and Amalekites were totally defeated by Gideon, *Judges iii. 13; vi. 3.* Saul, after his advancement to the throne of Israel, marched against the Amalekites at the head of 20,000 foot soldiers, without reckoning 10,000 men of the tribe of Judah, who formed a separate body; and advancing into their country, drove them from Havilah, which lies towards the lower part of the river Euphrates, and to Shur, which is towards the Red Sea. He was commanded not only to extirpate them, but to destroy their cattle, and all their property of whatsoever description. Agag was then the king or chief of the Amalekites, whom he utterly defeated and took prisoner, after slaying vast numbers of them, and laying waste their country. By a singular fatality, however, Saul not only spared Agag, but also the best of the cattle and moveables, which he brought with him as trophies of victory, and thus laid the foundation of those calamities which afterwards befell him, and which ended in his deposition from the throne of Israel, and the complete extirpation of his family. Agag, who now fully cherished the idea that his life would be spared, and that he would merely be detained a kind of honourable prisoner, was soon deceived in his expectation that "the bitterness of death was past." After his return from this successful expedition, Saul, by the divine command, was visited by the prophet Samuel, who found him at Gilgal, offering a sacrifice of the flocks taken from the Amalekites. Affecting to be surprised at this unexpected sight, when Saul had been expressly commanded to spare nothing belonging to the

Amalekites, but utterly to destroy them, Samuel asked him what meant the lowing of oxen and the bleating of sheep, especially as Saul, after saluting him, had just declared that he had obeyed the divine command against the Amalekites. Saul replied, that the soldiers had brought away the best of the cattle to offer in sacrifice to the Lord. Samuel severely upbraided him for his disobedience, while Saul continued to throw the whole blame upon the army, in justification of himself. At length, however, he acknowledged his fault in yielding to the wishes of his troops, and entreated the prophet to join him in the sacrifice. Samuel refused, and turned hastily away from him as if to depart, when Saul took hold of his garment, which rent in his hands. The prophet immediately told him that it was a symbol of his ruin, that the kingdom was to be torn from his hands, and given to another who was "better than he." Alarmed at this announcement, Saul made an ample confession of his fault, and Samuel returned with him to the camp at Gilgal. There Samuel caused the unhappy Agag to be brought out before the army and cut in pieces, telling him that as his sword had made many mothers childless, likewise should his mother be made childless among women. The cattle and other property were also destroyed. Some fugitives escaped the general slaughter caused by Saul's expedition against them, and a few years afterwards a troop of the Amalekites attacked and pillaged Ziklag, a city then in possession of David, and where he had left his two wives, Ahinoam and Abigail, his family, and his treasures. But David, returning from an expedition, pursued the Amalekites, whom he overtook and totally dispersed, and recovered the spoil. About one hundred and sixty years afterwards, they joined in a grand alliance against Jehoshaphat, which was disastrous to them in its consequences. The Amalekites were thus gradually reduced, and in the reign of Hezekiah, king of Judah, they were completely destroyed and exterminated

by the Simeonites, who took possession of their country. After this event there is no farther mention of them in history; and thus the declaration of the prophet was literally fulfilled—"Amalek was the first of the nations; but his latter end shall be that he perish for ever." Their conduct in attacking the Israelites in their weak and defenceless condition seems never to have been forgiven, and we find the Almighty on that occasion solemnly declaring that he would summarily punish them with divine vengeance. Haman, who is recorded in the Book of Esther as projecting the scheme of universal destruction against the Jews, was an Amalekite. See ADITES and ARABIA.

AMAIN-SAMA, a town of Judea, in the tribe of Judah.

AMAM, a town of Judea, in the southern part of the tribe of Judah, Josh. xv. 26.

AMANA, *integrity and truth*, the name of a mountain in Palestine, in the half-tribe of Manasseh, beyond the Jordan. It is mentioned in the Song of Solomon (iv. 8). It is either that mountain, or the mountain Amanus, which separates Syria on the north-east from Cilicia. St Jerome and the Rabbins make the land of Israel to extend northward to this mountain, and it is certain that Solomon's kingdom comprehended that country. This mountain, besides separating Syria from Cilicia, stretches with its connecting ridges from the Mediterranean to the Euphrates. See LEBANON.

AMMA, the name of a hill opposite Giah, and not far from Gibeon, at the foot of which there was an excellent pool of water, 2 Sam. ii. 24.

AMMAH, or AMMI, *my people, mother, fear, a cubit, or a nation*, a name bestowed on the Ten Tribes after their rejection, which denotes their final restoration and prosperity, Hos. ii. 1.

AMMAH, or UMMAH, a city belonging to the tribe of Asher, Josh. xix. 30. See UMMAH.

AMATH, or HAMATH, a city of Syria, and capital of a province of the same name. See ANATHOTH and HAMATH.

AMMON, *a people, or the son of my people, or No-AMMON*. See No.

AMMONITES, or MEONITES, *afflicted, or who fail, or who answer*, the general name of a people descended from Ben-Ammi, son of Lot, from whom they derive their name. The country which the Ammonites possessed lay east of Palestine and north of the country of Moab, and was anciently one of the most fertile and best cultivated provinces of Syria. According to Dr Wells, they possessed all those districts on the east of Jordan, about the river Jab-bok, in the northern part of that country which was afterwards the kingdom of Sihon, Num. xxi. 13; Josh. xiii. 25; Judg. xi. 13, &c. The Ammonites destroyed the race of giants whom they called Zamzummin, and seized their country; but when this expulsion took place, or what description of people the Zamzummin were, we have no notice in history. Of the Ammonites themselves, indeed, and of their peculiar habits and customs, we have very imperfect accounts. They had kings or chiefs; and, like most of the oriental tribes, seem to have followed the occupations of husbandry and rearing of cattle. They were not circumcised, and they appear to have early betaken themselves to idolatry, their chief and peculiar deity being termed Moloch by the sacred writers—an idol whose rites were particularly cruel and bloody. Chemosh was also the name of one of their divinities. The Ammonites and the Moabites were two tribes or nations whom the Israelites were forbidden to attack, Deut. ii. 19; yet they were excluded from the congregation of Israel to the tenth generation, because they did not come out to the relief of the Israelites when attacked in the Wilderness by the Amalekites; and because they were involved in the affair of Balaam, who was hired by Balak to curse the Hebrews. A great part of the country belonging to the Ammonites and Moabites was taken by the Amorites during the progress of the Israelites in the Wilderness under Moses, which was conquered by that great

leader, and equally divided between the tribes of Reuben and Gad. This gave rise to a war between them and the Israelites in Jephthah's time, when Israel was under the government of the Judges. Their king, whose name is not mentioned in Scripture, insisted on the whole of the country being restored to the Ammonites, as originally belonging to them, which had been overrun by the Moabites, and conquered by Moses; and he made a sudden irruption into it, seizing all the district which had been divided between the tribes of Reuben and Gad. This invasion was successful, and the Ammonites kept possession of their newly acquired territory for eighteen years. They generally united with their ancient allies the Moabites in attacking the Israelites; and after the death of Othniel, one of the Judges of Israel, they also drew the Amalekites into the league, and coalesced together, under Eglon king of Moab. They met with a severe check, however, from Ehud, the son of Gera, one of the Judges of Israel. Nevertheless, they still retained possession of their ancient territory, and even threatened an expedition across the Jordan, to attack the tribes of Judah, Benjamin, and Ephraim. Alarmed at these hostile aggressions, the Hebrew army assembled at Mizpah, in the territory of Judah, and chose Jephthah for their general. The preliminary procedure consisted in the Israelites sending an expostulatory embassy to the king of the Ammonites, demanding an explanation of his hostile conduct. The king informed Jephthah's ambassadors, that the whole of that country had originally belonged to the Ammonites, who had been dispossessed of it when the Israelites came out of Egypt; and he exhorted Jephthah, if he valued his own and his people's safety, immediately to restore it to its lawful masters. Jephthah replied that the very reverse of all this was the case—that the Israelites had not dispossessed the Ammonites of their country, but that they had acquired it in a just war with the Amorites, who had long

enjoyed it by right of conquest; and, therefore, that he was under no obligations to restore what the Israelites had never taken from them. This answer gave great dissatisfaction to the invaders, who immediately prepared for war. Jephthah met them at the head of the Hebrew army near the city of Aroer, in the tribe of Reuben, a place of the disputed territory, which had formerly been their capital, and after a memorable battle, completely defeated them, and put an end to the eighteen years of tyranny which they had exercised over the Israelites. On that occasion they lost twenty cities, and were driven from their ancient country. In the reign of Saul, the old claim of the Ammonites was revived by Nahash their king; and, advancing against the Israelites, they laid siege to the city of Jabesh, or Jabesh-Gilead, in the half-tribe of Manasseh. The citizens of Jabesh were inclined to acknowledge the claim of Nahash to sovereignty, but the tyrant refused to treat with them except on one condition, that every one of them should lose his right eye, thus wishing to inflict a lasting reproach upon the Israelites; but from this cruel and degrading situation the inhabitants of Jabesh were delivered by Saul, who advanced with an army and relieved the place, encountering and dispersing the army of Nahash, 1 Sam. xi. 1, &c. After the death of Nahash, David, who succeeded Saul in the throne of Israel, and who had been on terms of friendly intercourse with the king of Ammon, sent ambassadors to congratulate Hanan, the son and successor of Nahash, on his accession, and those ambassadors were treated as spies, subjected to great personal indignities, and dismissed in a most insulting manner. This gross and wanton affront was retaliated by David with signal rigour. He placed himself at the head of the Hebrew army, and marched to Rabbah, or Rabbath, near the source of the river Jabbok, the capital city of the Ammonites. The inhabitants held out the place, but David took it by storm, razed it to the ground, and the citizens

were put to death under circumstances of peculiar severity. The same fate attended all the other cities of the Ammonites and their inhabitants who resisted the conqueror in this destructive campaign; and their allies, the Moabites and the Syrians, were also totally routed. Ammon and Moab continued quiet during the remainder of David's reign, and also during the whole of that of Solomon; and after the separation of the Ten Tribes in the reign of Rehoboam, they were subject to the kings of Israel till the death of Ahab. Two years after that prince's death, we find his son Jehoram defeating the Ammonites, who had revolted from the domination of Israel, although the defeat they then sustained does not appear to have reduced them to their former state of subjection and obedience. In the reign of Jehoshaphat, they formed a grand alliance with the Moabites and the inhabitants of Mount Seir against that prince, but this attempt was frustrated in a very remarkable manner, a panic having seized them, and they commencing a mutual slaughter of each other, 2 Chron. xx. 23. Their turbulent and warlike disposition still prompted them to harass the Jews, for which they sustained a severe defeat from Uzziah, king of Judah, and were made tributary, 2 Chron. xxvi. 8. In the reign of his son Jotham they again rebelled, were reduced by that prince, and compelled to pay him an annual tribute of an hundred talents, and 30,000 quarters of wheat and barley. When the Syrians were oppressing the Ten Tribes who formed the kingdom of Israel, the Ammonites committed the most inhuman excesses in Gilead, massacring pregnant women and little children, Amos i. 13. Tiglath-pilezer, king of Assyria, carried the tribes of Reuben and Gad, and the half-tribe of Manasseh, into slavery, 740 years before the Christian era, and the Ammonites and Moabites seized their cities, as being the original patrimony of the former. The prophet Jeremiah denounces them in strong language for this aggression, Jer. xlix. 1. The ambassadors of the Ammonites formed

part of those to whom the same prophet, in the typical language of those times, presented the cup of God's fury, and whom he directed to make bonds and yokes for themselves, exhorting them to submit to Nebuchadnezzar, king of Babylon, or to choose slavery and bondage. The prophet Ezekiel announced the entire destruction of the Ammonites, telling them that God would deliver them up to the people of the East, who would build palaces in their country, so that their name would be no more mentioned among the nations, and that this was the punishment to be inflicted on them for insulting the Israelites in their misfortunes at the destruction of the Temple by the Chaldeans. This was in allusion to a transaction which took place under Baalis their last king. That prince had entered into a treaty with Zedekiah, king of Judah, against the Chaldeans, yet when Jerusalem was destroyed by the latter, he treacherously exulted in the misfortunes which had befallen his allies. The words of the prophecy which was destined to be literally fulfilled, are very remarkable. "Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah of the Ammonites (their capital city) a stable for camels, and a couching-place for flocks. Behold, I will stretch out my hand upon thee, and deliver thee for a spoil to the heathen; I will cut thee off from the people, and cause thee to perish out of the countries; I will destroy thee. The Ammonites shall not be remembered among the nations. Rabbah of the Ammonites shall be a desolate heap; Ammon shall be a perpetual desolation;" Ezek. xxv. 2-10, &c. It is conjectured that this punishment was inflicted on them about five years after the destruction of Jerusalem by the Chaldeans, and nearly 583 years before the Christian era, when Nebuchadnezzar ravaged the whole countries round Judea, carried the people into slavery, and burnt Rabbah, their capital city. It is alleged that Cyrus permitted both them and the Moabites, who had been carried captive by Nebuchadnezzar,

to return to their own country. In the time of Nehemiah, their chief is mentioned by the name of Tobiah. Certain it is that they are afterwards found in their old territories, exposed to all the revolutions and changes common to the Syrian and Jewish nations, subject sometimes to the kings of Syria, and at other times to the Grecian kings of Egypt. They had rebuilt their city Rabbah, as Polybius tells us that it was taken by Antiochus the Great, who demolished the walls, and garrisoned it with soldiers. At that time it was also called Philadelphia. During the cruel persecutions of Antiochus Epiphanes, the Ammonites severely harassed the Jews on their frontiers, and inflicted great cruelties on them, until at length the Jewish army under Judas Maccabæus attacked them with great slaughter, plundered and burnt their city Jazer, and carried their women and children into slavery. This was the last conflict which they sustained with the Israelites. In the second century of the Christian era Justin Martyr affirms there were some of them remaining; but Origen assures us that every trace of them had disappeared, and that they were all comprehended under the general name of Arabs. The prophecy has been actually fulfilled as it respects the ancient Ammonites; they have become extinct, and their nation is totally unknown. From the testimony of various travellers, their country must have been very fertile and productive, notwithstanding all the oppressions with which they were visited by the Chaldeans, Egyptians, and Syrians. It was a populous country when the Romans became masters of Syria, and some of the ten allied cities called Decapolis stood within its boundaries. "Even when it was first visited by the Saracens," says Gibbon, "this country was enriched by the various benefits of trade, was covered with a line of forts, and possessed some strong and populous cities." According to Volney, numerous ruins are to be found in the immense plains of the Hauran; and what is said of its

fertility corroborates the statements of the sacred historians. Burckhardt asserts that the country must have been extremely well cultivated which afforded the means of subsistence to so many populous towns, visible only in their ruins. All the country is now a vast desert, divided between the Turks and Arabs; the greater part of it is uninhabited, and its towns and villages are in ruins. Vestiges of ancient cities, temples, public edifices, and Christian churches, are every where visible. "Many of the ruins," says Burckhardt, "present no objects of interest. They consist of a few walls of dwelling-houses, heaps of stones, the foundations of some public edifices, and a few cisterns filled up; there is nothing entire, but it appears that the mode of building was very solid, all the remains being found of large stones." In the midst of this desolation, there are various valleys and tracts covered with pasture, where the Bedouins pasture their flocks and sheep. A modern traveller relates that he passed a night among flocks of sheep and goats beside the ruins of Ammon, and that he was prevented from sleeping by the bleating of herds. Rabbah, or Rabbah Ammon, the capital, is now—what the prophet declared it would be—"a desolate heap."

AMORITES, *bitter, a rebel*; otherwise, *a babler or prater*, the name of a people or tribe of the ancient Canaanites descended from Emer, the fourth son of Canaan, who gave his name to the country. Emer, or Emor, so termed in our version of the Scriptures, is called Amorrhæus by the Septuagint and Vulgate; Emoræus by some writers; and Hæmorr by the Hebrews. The Amorites were particularly noted for their stature; and on this account we find the Prophet Amos comparing their gigantic size and valour to the cedar, and their strength to the oak. They first colonized the mountainous districts lying west of the Dead Sea, and afterwards extended themselves east of the same sea, between the rivers Jabbok and Arnon, disposing the Ammonites and Moabites

of their territories, Numb. xiii. 29; xxi. 25, 29; Josh. v. 1; Judges xi. 21. The river Jabbok, now called Nahl-el-Zerkah, was the northern boundary of the Amorites, and the river Arnon the southern one. Josephus, in describing the geographical boundaries of this people, says, "This is a country situated between three rivers, and naturally resembling an island, the river Arnon being its southern limit; the river Jabbok determining its northern side, which, running into Jordan, loses its own name, and takes the other; while Jordan itself runs along by it on its western boundaries." This description by the Jewish historian exactly corresponds with that given by the sacred writers, and especially with Jephthah's recapitulation of the wars of the Israelites, when he sent his messengers to the king of the Ammonites—"and they possessed all the coasts of the Amorites, from Amor even unto Jabbok, and from the Wilderness even unto Jordan." When Moses, during the progress of the Israelites towards the Promised Land, sent messengers to Sihon, king of the Amorites, at his capital city Heshbon, requesting a free and uninterrupted passage through his territories, that haughty monarch not only refused, but marched out against the Hebrew leader. He encountered the Israelites near Jazer, or Jahaz, and he sustained not only a complete discomfiture, but lost his whole kingdom and his life. The victory achieved over Sihon is celebrated in one of the most ancient songs extant, recorded in the Book of Numbers (xxi. 27-30). Og, king of Bashan, a neighbouring prince, having espoused the same cause as Sihon, attempted also to stop the progress of the Israelites, but he was overcome, he and his sons were slain, his army put to the sword, and his country transferred to the conquerors. In Joshua's time, after the Hebrews had obtained possession of Canaan, their splendid successes seem to have struck their enemies with terror. "It came to pass," says the sacred writer, "when all the kings of the Amorites, which were on the side of Jordan westward,

and all the kings of the Canaanites, which were by the sea [the Mediterranean], heard that the Lord had dried up the waters of Jordan from before the Children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the Children of Israel." The complete conquest of the Amorites took place 1451 years before the Christian era, and their territories on the one side of the Jordan were allotted to the tribe of Judah, while those on the other side of that river were given as part of the possessions of Reuben and Gad. There were also other tribes called Amorites, which, indeed, is a designation sometimes bestowed on the Canaanites in general by the sacred historians, on account of the Amorites being the most powerful of the aboriginal inhabitants. The designations *Amorites* and *Hittites* are sometimes figuratively used as a term of reproach to some of the ancestors of the Jewish nation. Shuah, the wife of Judah, was an Amorite, and also Tamar, who married Er, his son.

AMPHIPOLIS, a city encompassed by the sea, called in modern times *Crisopolis*, and situated in European Turkey, was a city of ancient Macedonia or Thrace, and at one time subject to the Macedonian kings. It stood on the banks of the river Strymon, which nearly surrounded it, in the immediate vicinity of *Ἐννία Ὀδοί*, or the "Nine Ways," a spot so called from a number of roads which met there from different parts of Thrace. It was built by Cimon the Athenian about 470 years before the Christian era, and peopled with upwards of 10,000 Athenians, who settled there. The river Strymon, in fact, washed its walls on both sides, dividing itself at the mouth into two channels, in the centre of which Amphipolis was built, and on the side towards the sea a strong wall extended from channel to channel. This city was a source of great annoyance to Philip, king of Macedonia, who drove the Athenians from it, and allowed the citizens to form a republic. It was afterwards taken by Brasidas, the Lacedæmonian

general, but Philip again recovered it. The Athenians, nevertheless, always considered Amphipolis as belonging to them, and Philip promised to restore it to them, when it was finally ceded to him by a treaty of peace. St Paul and Silas passed through this city after their deliverance from the prison at Philippi, on their way to Thessalonica; but there is nothing mentioned about the preaching of Christianity, or what stay they made in the city. The spot on which the ruins of Amphipolis are still to be traced is called Jenikevi. "The position of Amphipolis," observes Colonel Leake, "is one of the most important in Greece. It stands in a pass which traverses the mountains bordering the Strymonic Gulf, and it commands the only easy communication from the coast of that Gulf into the great Macedonian plains, which extend for sixty miles from beyond Meleniko to Philippi." There is a miserable place near it called *Emboli* by the Turks.

ANAB, a town in the hill country of the tribe of Judah, south of Jerusalem, near which Joshua put to death some Amorites of gigantic stature, Josh. xi. 21. See NOB.

ANAHARATH, a city belonging to the tribe of Issachar, Josh. xix. 19.

ANAKIM, so called from their practice of wearing iron collars, an ancient people famous for their fierceness and extraordinary stature, were descended from Anak, the son of Arba, who gave his name to Kirjath-Arba, or Hebron, Josh. xiv. 15. Anak had three sons, Shishai, Ahimai, and Talmai, who were, like their father, believed to be giants. They inhabited the districts about Hebron, Anab, Debir, and other mountainous places, Josh. xi. 21. The chosen party of the Hebrews who were sent to view the Land of Canaan returned to Moses with an unfavourable report, stating, among other desponding objections, that all the people whom they had seen were of great stature; that they had seen the giants, the sons of Anak, in particular, "and we were in our own sight

as grasshoppers, and so we were in their sight." Joshua in his wars completely expelled them from Hebron, Debir, Anab, and the mountainous parts of Judah, after which they took refuge in Ashdod, Gaza, and Gath. A short time after this, Caleb requested Joshua to assign the territory of the Anakim as his portion, that he might root them out. His request being granted, he completely extirpated them from Hebr, assisted by his brethren of the tribe of Judah; and Othniel, his nephew and son-in-law, one of the Judges, expelled them from Debir. According to Bochart, the Beneanak, or Anakim, retired, to the territories of Tyre and Sidon, and gave them the general name of Phœnicia.

ANAM, or AMIANS, a race or tribe descended from Anamim, or Anam, the son of Mizraim, one of the sons of Ham. They peopled some parts of Africa, especially those countries to the west of Egypt, where Jupiter-Ammon was worshipped, and where the Nasamonies or men of Ammon dwelt. From these, it is conjectured, were descended the Amians and Garamantes, or foreign and wandering Anams, Gen. x. 13, of whom little is known.

ANATHOTH, *answer, song*; or, *affliction, poverty*. or ANATH, a city of Judah, supposed to have been so named from Anathoth, the son of Becher, and grandson of Benjamin. According to Eusebius and Jerome, it was situated about three miles north of Jerusalem, and Josephus says it was twenty furlongs distant. It was one of those towns allotted to the priests, 1 Chron. vi. 60, and was also a city of refuge. The Prophet Jeremiah was a native of this town, and the inhabitants were severely punished for persecuting him, being carried off by the Chaldeans. Only one hundred and twenty-eight of the inhabitants of Anathoth returned from Babylon, who rebuilt the place, Neh. vii. 27; xi. 32; Ezra ii. 23. In more ancient times Abiathar, the deposed high-priest, was confined at Anathoth by the order of Solomon, and it was severely

harassed by the Assyrians under Sennacherib, their king. It had become a mean village in Jerome's time, and is now a mass of ruins, which are shown on its ancient site in a valley surrounded by mountains.

ANEM, or ENGANNIM, a town or city of the tribe of Issachar, situated in a place not very far from Bethel, and assigned to the Levites by lot, Josh. xv. 34; 1 Chron. vi. 73.

ANER, *answer, song, affliction, of light*, a town or city belonging to the half-tribe of Manasseh, west of the river Jordan, which was given to the Levites. It is evidently the same place as Taanach, 1 Chron. vi. 70.

ANIM, a town belonging to the tribe of Judah, situated among the mountains, but its site is unknown, Josh. xv. 50.

ANTEDILUVIANS, a compound Latin word formed of *ante*, before, and *diluvium*, a deluge; and signifies those generations of men who lived before the Flood, or Deluge, which destroyed the inhabitants of the old world, with the exception of Noah and his family. This word does not occur in the sacred writings, where it is generally expressed by the terms *flood* and *old world*. All the authentic information which we have concerning those early races of mankind, who immediately descended from our great progenitor Adam, is exclusively contained in the beginning of the Book of Genesis, every thing else which is stated concerning the Antediluvians being founded on vague conjecture or uncertain and fabulous traditions, to which we shall immediately refer. Taking, therefore, the account of the old world as given by Moses, we find Cain, after the murder committed by him of his brother Abel, "going out from the presence of the Lord;" in other words, leaving the country where he had been born, and where Adam resided after his expulsion from Eden, and emigrating to a country called the Land of Nod, to the eastward of Eden, the exact locality of which cannot be ascertained, but which the Oriental geographers generally suppose to have been

the low country of Susiana, or Chusistan. St Jerome, following the Chaldee meaning of the word Nod, which signifies a *vagabond* or *fugitive*, a *wanderer on the earth*, seems to have been of opinion that there was no particular country called Nod, and that it was only a name to denote Cain's wandering habits, in virtue of the sentence passed upon him by God for murdering his brother, that he was to be a fugitive and a vagabond on the earth. But this theory is overthrown by Cain's subsequent proceedings; for we find the Almighty not only denouncing any one who killed him, which must evidently have an allusion to the descendants of Adam's other children, who might be prompted to revenge Abel's death, but also setting a peculiar mark upon the unhappy offender, "lest any finding him should kill him." After his emigration to the land or country called Nod, we are informed by the sacred historian that his wife bore a son, who was called Enoch; and that he built a city, as it is termed, but which must have been a mere primitive settlement, such as those which have always existed in rude and pastoral ages, which he called Enoch. It is of course impossible to conjecture what kind of city this was, but it is certain that it was the first built in the world, for it is the first mentioned in the sacred writings. The arts and sciences, as we may suppose, could make little progress at the period to which we now refer, but the necessities of men would induce them to invent many things which were afterwards improved, and introduced into general use. Lamech, the sixth in descent from Cain, who is introduced to our notice as having two wives, Adah and Zillah—the first recorded instance of polygamy in those early times—had a son by Adah, Jabal, who is described as being the father of "such as dwell in tents, and have cattle;" in other words, he originated the shepherd or pastoral state, which is the first step towards civilization and improvement. Jabal had a brother named Jubal, and in him we find a rapid advancement not only in the

necessary implements required for the exercise of human industry, but even in the refinements of society, namely, music—he invented the harp and the organ. Lamech's son by Zillah, his other wife, was named Tubal Cain, and he is said to be the father or inventor of brass and iron implements. He had also a daughter by this wife named Naamah, who is generally supposed to have invented spinning and weaving. Here we have in the seventh line of descendants from Cain, and eighth from Adam, a rapid progression in the invention of useful arts; we have cities founded, agriculture followed, music studied, and various sorts of implements invented. The making of clothes for personal use had been suggested even by nature to our first parents in the garden of Paradise, and therefore we need not doubt that this would be neglected, even in a country and under a climate which required less external covering than those of other latitudes. The human race was rapidly increasing, so that, at the time of the Deluge, which was nearly two thousand years after the creation of the world, the descendants of Cain alone must have consisted of incredible numbers, spread over a vast surface of the globe, having cities, towns, and villages, cultivating the arts and sciences, subject to various forms of government, and exerting their energies in a variety of modes, of which we can form no idea, from our want of conclusive information; but, judging from the history of the world after the Flood, when Noah was placed almost in the same position as Adam, we may easily reason from analogy as to the progress of the human race before it. Turning, therefore, from that great branch of the human race, of which Cain was the progenitor, and which was destined to be utterly extirpated by the Flood, the posterity of Seth, of whom Noah was one, being alone preserved, we find a son born to Adam named Seth, in the room of Abel, from whom all the generations of the world are descended; for it is a singular arrangement of Divine Providence, and one which strongly marks the

Almighty's displeasure at crime and the violation of his justice, that not a nation, tribe, or human being in the world, is descended from the family of Cain. Of the history of Seth, and the avocations of his descendants, we have no information in the sacred record. It is, however, probable that they were chiefly cultivators of the ground and rearers of cattle; and, indeed, we have a kind of specific hint to this effect at the birth of Noah, the tenth in lineal descent from Adam, who was so called by his father Lamech, the son of Methuselah, because "this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The family or descendants of Seth must have been equally as numerous as that of Cain; but hitherto those two families had kept themselves completely distinct; they never intermarried, nor do they appear to have had any communication with each other. The descendants of Cain, without exception, sank into idolatry, and we find them expressly called the *sons of men*; while the descendants of Seth, with whom the true worship of God had always been preserved and retained, are explicitly termed the *sons of God*. By some seductions and enticements those two great families re-united. We are told by the sacred writer, that "when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." This was the first step towards provoking that awful visitation, the general Deluge; the wickedness occasioned by these intermarriages, and the abominable rites they practised, roused the resentment of the Almighty. The first check which he imposed upon the degenerate descendants of Cain and Seth was the shortening of the duration of human life, limiting it to one hundred and twenty years. The fruits of these intermarriages are also described. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the

daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." The glimpses which this short description affords us are full of interest. Here we have the earth teeming with inhabitants, but the worship of God generally abandoned, or at least only observed by a few descendants of Seth's family; we see licentiousness, immorality, and vice, seldom the effects of barbarism but of over refinement and luxury, universally prevailing: the crimes and excesses of which the Antediluvians were guilty provoking the wrath of Jehovah, because the "wickedness of man upon the earth is great;" it "repents him that he made man;" and he resolves to destroy "man whom he has created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air, for it repented him that he had made them." This was the cause of the great Flood or Deluge—the luxurious licentiousness of the Antediluvians; and God resolved to make a lasting memorial of them to all future ages, that remote generations might see how he punished the first races of men, by not only visiting them with a dreadful personal calamity, but also, with the exception of Noah and his family, by utterly extirpating them, and peopling the earth anew.

Various opinions have been stated as to the external appearance of the World or Earth before the Flood, which the reader will find discussed at length in various articles in the present work. Having traced the history of the Antediluvians throughout a period of nearly two thousand years, we proceed to some subjects exclusively connected with the ancient world. First, as to the Antediluvian period, it is generally asserted that the Deluge took place in the year of the world 1656; but some learned writers, well entitled to credit and respect for their opinions, reckon that calamity to have happened nearer two thousand years after the Creation. The Egyptians pretend to have had a succession of kings who reigned in Egypt before the Flood.

They at one period possessed an ancient chronicle, now lost, in which they set forth thirty dynasties of princes who ruled in Egypt, during a series of one hundred and thirteen generations, and through the immense interval of 36,525 years, in which period Egypt was successively governed by the Auritæ, the Mestræi, and the Egyptians. An ancient writer named Manetho also asserts that in the Antediluvian history of Egypt there were sixteen dynasties or reigns of princes, the first seven of whom were called gods, and the other nine demi-gods, and they all reigned 1985 years. The Chinese advance the most extravagant accounts of the old world, as connected with their own claims to high antiquity. They pretend to carry their history back even millions of years before the period assigned by the sacred historian as that of the creation of our great progenitor Adam. Some of their writers have traced their history more than ninety millions of years before the Christian era, and, till very recently, when their history is becoming better understood and more intelligible, the great majority of European writers were disposed to concede to them their claims of having a regular and civilized government three thousand years before our Saviour's birth. According to the Chinese historians—for tradition, however absurd or fallacious, is always interesting, especially when it is connected with a great and important inquiry—the first monarch of China, which in their language means the whole universe, was called Puon-ku, a Chinese word denoting the highest antiquity. Puon-ku was succeeded by Tienchoang, which signifies the *Emperor of Heaven*, who was the inventor of letters. He was succeeded by Tihoang, Emperor of the Earth, who is said to have been skilled in astronomy, and who divided the day and night, appointing thirty days to make the period of one moon, and fixing the winter solstice at the eleventh moon. Tihoang was succeeded by Ginc-hoang, Sovereign of Men, who shared the government with nine brothers, all of whom taught their subjects

to build cities and houses, and initiated them in various useful arts. The reigns of these four emperors make up one of what is called by the Chinese *ki*, "ages" or "periods," of which there were nine before the reign of Fo-hi, or Noah. In referring to the ancient authors who have recorded the Phœnician and Babylonian antiquities, we find similar extraordinary traditions of the Antediluvian times, which all show that the human mind, even in the rude ages after the Deluge, was extremely puzzled on the subject, and was in a state of complete bewilderment as to its causes and consequences, before the simple and short, but interesting narrative was given by the inspired historian in the Book of Genesis. An ancient writer, Sanchoniatho by name—who is supposed to have been contemporary with Gideon or David, but whose very existence is denied by some writers, who consider his history as a fiction by Philo, for discrediting the book written by Josephus against Apion—wrote the Phœnician antiquities. "His history," observes an author, "commences with the origin of the world and of mankind, but as it was written with a view of apologizing for idolatry, he deduces the history, not from Adam in the line of Seth, but in the idolatrous line of Cain, nor does he make the least mention of the Deluge. The first pair of mortals with whom his history begins, are called by Philo, his translator, Protogonus and Æon. Their offspring were denominated Genus and Genea, and dwelt in Phœnicia. From Genus sprung Phos, Plur, and Phlox, that is, light, fire, and flame. These found out the method of producing fire, by rubbing pieces of wood against each other—a practice which still exists among the most barbarous nations—and taught men its use. Their sons were of enormous height and bulk, and gave to the mountains, of which they took possession, their own names of Cassius and Libanus, Antilibanus, and Brathys. From these again, in the fifth generation, proceeded Memrumus and Hypsuranius, who were so denominated

by their mothers, who are said to have lived in a state of prostitution. Hypsuranius inhabited Tyre, and there invented the art of making huts with reeds and rushes, and the papyrus. He quarrelled with his brother Usous, who was the first inventor of a covering for the body made of the skins of wild beasts; and he also made a raft of boughs, and ventured upon it into the sea. He likewise consecrated two rude stones or pillars to fire and wind, and worshipped them, pouring out to them the blood of such wild beasts as were caught in hunting. Afterwards, however, stumps of wood and pillars were also consecrated and worshipped as deities. In the next generation succeeded Agreus and Haliens, the inventors of the arts of hunting and fishing, from whom the names of hunt-men and fishermen were derived. These begot two brothers, who formed the seventh generation, and who discovered iron and the method of forging it; one of these was called Chryson, the same with Hephæstus or Vulcan, and exercised himself in words, and charms, and divinations; he found out the hook, bait, and fishing-line, built light boats, and was the first man that sailed; so that after his death he was worshipped as a god, and called Zeus, Michius, or Jupiter the Engineer; and some say that his brothers invented the art of making bricks. From this generation descended two brothers, one called Technites, or the Artist, and the other Genus Autochthon, or the home-born man of the earth. These found out the art of mingling stubble or small twigs with the clay of which they made bricks and tilings. One of their posterity on the north was called Agrus, *field*, and the other Agrouerus, or Agrites, husbandman, who had a statue much worshipped, and a temple carried about by one or more yoke of oxen in Phœnicia; and who among those of Byblus is called by way of eminence the greatest of the gods. These first made court-yards about houses, fences, and caves or cellars. Husbandmen, and such as use dogs in hunting, derive their

origin from them, and they are also called Aletæ, or Titans. From them succeeded, in the tenth generation, Amynus and Magus, who taught men to form villages and to feed flocks. Of Amynus and Magus were descended Misor and Sydec, and the son of Misor was Taausus, or Thoth. Protogonus and Æon of the Phœnician genealogy were doubtless Adam and Eve, and Misor, the Mizraim of Moses. From Protogonus to Misor, Sanchoniatho makes eleven generations, and from Adam to Mizraim Moses makes twelve; so that Sanchoniatho falls short of Moses only by one generation, which is owing to his not having recorded the Flood." Thus far the Phœnician tradition, which remarkably illustrates the Mosaic account of the Antediluvian world; let us now attend to the Babylonian. "The Babylonian antiquities," we are informed, "were collected by Berosus, by birth a Chaldean, who lived in the time of Alexander the Great. He gives a series of ten kings who reigned in Chaldea before the Flood, and computes their reigns by *sari* or *decades* of years, making the whole sum 1200 years, or more accurately 1199 years, a number which is not opposed to the Mosaic chronology. As these ten successions of kings correspond to the ten generations between Adam and the Flood, the first king, whose name was Alorus, has been supposed to be the same with Adam, and Xisuthrus the same with Noah. Alorus pretended to dominion by divine right, and maintained that God himself had declared him the patron of the people, a prerogative which peculiarly belonged to Adam. Alasparus, the second king, was succeeded by Amelon, or Amelarus, of the city of Pantibibla, probably the Sipphara of Ptolemy, and supposed by Sir Isaac Newton to be the Sepharvaim of Scripture. After Amelon and Metalarus, who were both of Pantibiblos, and the successors of Alasparus, arose Daonus, an inhabitant of the same city, and a shepherd. The seventh prince, called Eudereschus, was of the same city; the eighth or ninth was of

another city named Laranchi, and the last of them, Ohartes or Ardates, was succeeded by his son Xisuthrus, in whose time the great Deluge happened." The same ancient writer thus describes the origin of the arts and sciences among the Antediluvians. "There appeared," says he, "out of the Red Sea, at a place near the confines of Babylonia, a certain animal, whose name was Oannes. His body resembled that of a wonderful fish, and beneath his head another grew; his feet were like those of a man, and proceeded from the tail of the fish body, and he had a human voice. This animal conversed with the men of the day, and communicated the knowledge of letters, arts, and sciences. He taught men to dwell together in cities, to erect temples, to introduce laws, to acquire geometry, and to gather seeds and fruits; in short, he imparted to mankind whatever was necessary and convenient for a civilized life. When the sun set, this animal, which was of an amphibious kind, retired into the sea, and remained there during the night. This animal not only delivered his instructions by word of mouth, but wrote concerning the origin of things, and of political economy. Other authors have also mentioned this Oannes, with some trivial differences in their accounts. Hyginus writes that Euahanes, a name not very different from Oannes, came out of the sea in Chaldea, and explained astrology. According to Abydenus, a second animal, called Aunedotes, and resembling the demi-god Oannes, arose out of the sea in the reign of Amelon; and in the time of Daonus, four similar animals arose from the sea, whose names were Euedocus, Eneugumus, Eneubulus, and Anementus; and under Eudereschus, there appeared another animal like the former called Odacon; and that all these explained particularly what Oannes had delivered in a more summary and concise manner."

Moses, the sacred historian of the old world, has not precisely recorded the times of the various transactions which took place before the Flood, but has

merely marked the ages of the Antediluvian patriarchs in the line of Seth when their sons were born. It would have been easy, therefore, to have calculated the exact period of the existence of the Antediluvian world, had there been no variations in the Hebrew, the Samaritan, and the Greek Septuagint versions of the sacred historians; but as these differ materially from each other, there has been a corresponding difference of opinion. The following table of the years of the Antediluvian patriarchs, is taken from the large work entitled "Ancient Universal History," and is here submitted to the reader, as corrected by Dr Wells and Mr Whiston, the learned translator of Josephus, to which the calculation of Josephus is prefixed:—

Ages of the Antediluvian Patriarchs at their Sons' Births, according to the Hebrew, the Samaritan, and the Septuagint Versions; and Josephus.

	Heb	Sam.	Sept.	Jos.
Adam	130	130	230	130
Seth	105	105	205	105
Enos	90	90	190	90
Cainan	70	70	170	90
Mahalael	65	65	165	65
Jared	162	62	162	62
Enoch	65	65	165	65
Methuselah	187	67	167	187
Lamech	182	53	188	182
Noah was aged at the Flood	600	600	600	600
	1656	1307	2262	1556

Thus, according to the Hebrew version of the Book of Genesis, the old world lasted 1656 years; according to the Samaritan, 1307; to the Septuagint, 2262; and according to the Jewish historian Josephus, 1556 years. It is difficult to conceive how there should be such a discrepancy between the Septuagint and the other versions, for it far exceeds that of the Hebrew and the calculation of Josephus, while it nearly doubles that of the Samaritan. According to these three versions, the years which those patriarchs lived after the birth of

their sons, and their ages at their deaths, stood thus:—

Years they Lived after their Sons' Births.			Length of their Lives.		
Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
800	700	700	930	930	930
807	807	707	912	912	912
815	815	715	905	905	905
840	840	740	910	910	910
830	830	730	895	895	895
800	785	800	962	847	962
300	300	200	365	365	365
782	653	802	969	720	969
595	600	565	777	653	753

Noah's age is not given here, because he more properly belongs to the Postdiluvian era.

As any discussion on the variations of the above three celebrated versions of the inspired historians, the Hebrew, the Samaritan, and the Septuagint, would not consist with the plan of this work we merely give the following genealogical table of the whole progeny of Adam recorded in the Antediluvian history, in the order of their succession.

Adam—Eve.		
Cain.	Abel.	Seth.
Enoch.		Enos.
Irad.		Cainan.
Mehujael.		Mahalael.
Methusael.		Jared.
Adah—Lamech—Zillah.		Enoch.
Jabal, Jubal, Tubal-Cain, Naamah.		Methuselah.
		Lamech.
		Noah.
		Japhet—Shem—Ham.

Infidel and sceptical writers, in their sneers at the Mosaic account of the Antediluvian world, have stated various doubts as to the amount of its population. Some have alleged that the world must have been thinly peopled, while others have confidently asserted that the Deluge was only partial, and did not extirpate the whole population except those who were in the ark. There is every reason, however, to believe, that the Antediluvian world contained a greater number of inhabitants than are supported on our earth in its present state. This

may be fairly inferred from the length of the lives of the Antediluvian patriarchs, which was in a proportion of ten to one of the present standard of human life; and the Antediluvians must accordingly have doubled themselves in about the tenth part of the time in which mankind now double themselves. They began to procreate children, and left off as late in proportion as men now do; and we read that the several children succeeded their parents as quickly one after another as they usually do at the present time. At the death of Abel, therefore, although Adam was not then one hundred and thirty years old, there must have been a considerable number of persons on the earth, which accounts for the Almighty setting a mark upon Cain to prevent him from being killed; and the number of mankind at the period of the Deluge, even taking the Samaritan chronology, the lowest of the four authorities formerly quoted, would amount to upwards of one hundred thousand millions, or nearly twenty times as many as the probable population of our present earth. It is generally ascertained that men now double themselves every three hundred and sixty or three hundred and seventy years, or, making allowance for wars, famines, plagues, and other scourges and accidents, in four hundred years. Admitting, therefore, the period of doubling mankind from the Creation to the Deluge to be ten times shorter on account of the length of their lives, we have a series of forty numbers, beginning at two, the number whom God at first created, doubling themselves in forty or forty-one years. The following table, calculated by Whiston, the learned commentator on Josephus, will give the reader some idea of the above statement, while it completely proves the weakness of those sneers and cavillings, which men, of irreligious principles allow themselves to express on subjects which can be proved as satisfactorily as any mathematical demonstration, but which they will not take the trouble to investigate. The reader will perceive that other tables could be con-

structed on the same principle, the insertion of which is unnecessary:—

<i>Numbers of Mankind.</i>	<i>Years of the World.</i>	<i>Years of Doubling.</i>	<i>Series.</i>
4	2	2	1
8	6	4	2
16	12	6	3
32	20	8	4
64	30	10	5
128	42	12	6
256	56	14	7
512	72	16	8
1,024	90	18	9
2,048	110	20	10
4,096	132	22	11
8,192	156	24	12
16,384	182	26	13
32,768	210	28	14
65,536	240	30	15
131,072	272	32	16
262,144	306	34	17
524,288	342	36	18
1,048,576	380	38	19
2,097,152	520	40	20
4,194,304	462	42	21
8,388,608	506	44	22
16,777,216	552	46	23
33,554,432	600	48	24
67,108,864	650	50	25
134,217,728	702	52	26
268,435,456	756	54	27
536,870,912	812	56	28
1,073,741,824	870	58	29
2,147,483,648	930	60	30
4,294,967,296	992	62	31
8,589,934,592	1,056	64	32
17,179,869,184	1,122	66	33
34,359,738,368	1,190	68	34
68,719,476,736	1,260	70	35
137,438,953,472	1,332	72	36
274,877,906,924	1,406	74	37
549,755,813,848	1,482	76	38

In a work published in 1750 by the Rev. Patrick Cockburn, M.A., vicar of Long Horsley in Northumberland, entitled, "An Inquiry into the Truth and Certainty of the Mosaic Deluge, wherein the Arguments of the learned Vossius and others for a Topical Deluge are examined, and some vulgar Errors relating to that Grand Catastrophe are discussed," several objections are urged to the principles on which the preceding calculation is constructed. That writer has set forth two tables on the probable increase of mankind in the Antediluvian world; the first based on the supposition that men then doubled themselves in fifty years, and the other, that they did so in forty years; and, therefore, assuming

both tables to commence in the year of the world 500, when there could not be fewer than at least one hundred full grown marriageable persons descended from Adam on the earth, he thus states his calculations:—

<i>Year of the World.</i>	<i>Numbers of Mankind.</i>
500	200
550	400
600	800
650	1,600
700	3,200
750	6,400
800	12,800
850	25,600
900	51,200
950	102,400
1000	204,800
1050	409,600
1100	819,200
1150	1,638,400
1200	3,276,800
1250	6,553,600
1300	13,107,200
1350	26,214,400
1400	52,428,800
1450	104,857,600
1500	209,715,200
1550	419,430,400
1600	838,860,800
1650	1,677,721,600
1700	3,335,443,200
1750	6,710,886,400
1800	13,421,772,800
1850	26,843,545,600
1900	53,687,091,200
1950	107,374,182,400
2000	214,748,364,800
2050	429,496,729,600

The reader will observe that this table, which differs very materially in numbers from that given by Whiston, is calculated at the long interval of fifty years, to show that, even by underrating the numbers of mankind, there were many millions born in the Antediluvian times, although only one half of the sum total, 429,496 millions, were alive at the time of the Deluge. The second table, calculated by this ingenious writer, proceeds on the supposition that men then doubled themselves every forty years, which is certainly much nearer the truth. This table is constructed on precisely the same principles, always doubling the sum total; but with this difference, that forty is the sum assumed instead of fifty, as in the preceding; thus, setting out with the year of the world 500, and admitting two hun-

dred persons to be then on the earth, in 540, there would be four hundred persons in the world. According to this calculation, in the year 2020, the sum total of the whole human race would amount to 54,975,581,388,800. By allowing for obstructions and deficiencies in the course of nature, and for all casualties and accidents, the author reduces the number now mentioned to 27,487,790,694,400, or twenty-seven millions, or millions of millions, four hundred and eighty-seven thousand seven hundred and ninety millions six hundred and ninety-four thousand four hundred, which he supposes to have been the total number of the human race born in the Antediluvian times from the creation of man, or rather from the birth of Cain and Abel, to the period of the Deluge, which he calculates to have happened in the year of the world 2256. He then allows for those who died before the Deluge, and reduces the number again to one half, on which supposition there would be alive on the earth at that event 13,743,895,347, a number far exceeding that of the inhabitants of the present world. The first of these tables, he farther tells us, is brought down no lower than to the year 2050, and the second to the year 2020, though there remain by the first two hundred and six, and by the second two hundred and thirty-six years to the era of the Deluge; the reason of which he states by urging, that in the last two hundred years of the Antediluvian world mankind would not increase in the proportion as they had previously done, because, as the sacred historian expresses it, "violence was then great upon the earth," and thousands, perhaps millions, would be cut off by untimely deaths, for which cause the destruction of the world was determined by the Almighty, in his wise and inscrutable purposes, one hundred and twenty years before the Flood came, at least it was then for the first time openly declared, and time afforded for the vast population to repent.

Much discussion has taken place as to the longevity of the Antediluvians,

while sceptical writers have treated the facts recorded on this subject by Moses as little better than fables, other speculators have attempted to account for it in a variety of ways, and have maintained that the numerical years and days of the Antediluvian times were much shorter than ours. It has been asserted that the remarkable longevity of the Antediluvians resulted from their temperate habits, and the particular kind of food, chiefly fruits of the earth, on which they subsisted; but this can hardly be admitted when we recollect the dreadful licentiousness and debauchery which prevailed, and which provoked God to destroy them. It has also been asserted that their longevity resulted from the effective virtues of the herbs and plants of those times—or from the inherent strength of their constitutions—or from the peculiar salubrity of the Antediluvian air, which after the Flood became unwholesome in many parts. How the Deluge should have affected the air it is not easy to determine. Doubtless the other reasons assigned were concurrent causes of their longevity, but the whole must be viewed as a remarkable arrangement of Divine Providence, ordered for purposes which to us are inscrutable and mysterious. In ancient and modern times, since the era of the Deluge, there have been many remarkable instances of longevity, which show that length of life does not always depend on any particular climate, situation, or occupation.

As to the peculiar habits and customs of the Antediluvians, all that has been stated respecting them is merely ingenious speculation. Not a vestige of them remained after the Deluge; and it appears that Noah brought none of them of any importance with him when he came out of the ark. It has been debated whether flesh was permitted to be eaten before the Deluge. This argument has originated in the nature of sacrifice in the ancient times, and from the permission given by God to Noah after he left the ark. That the sacrifice of animals, which is of divine institution, prevailed in the

Antediluvian times, is proved by the example of Abel, who offered unto God one of the firstlings of his flock; but the controversy in general must remain in the obscurity with which it is impenetrably enveloped. The knowledge given us in the sacred writings of the religion, arts, sciences, and policy of the Antediluvians, is also limited and imperfect. Some have maintained that all the patriarchs from Adam to Noah had stated places and times set apart for religious worship, which seems to be sanctioned by the institution of the Sabbath, and also that there was a regular priesthood; both of which assertions may be true, but no allusions are made to these subjects in the scriptures. We have seen that the descendants of Cain discovered the art of working in metals, and prosecuted the study of music. It is likely that the Antediluvians were acquainted with astronomy, and with many arts and sciences which are known at the present time. We have no information as to their political and civil institutions, nor any certainty as to the language they spoke, which, whatsoever it may have been—the Hebrew as some affirm, or any other—undoubtedly appears to have been universal. On the whole, we must resolve all our inquiries into the singular arrangements and wise purposes of God, who has given us all the information on this subject with which He thought it necessary we should be acquainted. He has been pleased to inform us of the creation of the world, of the formation of our first parents, of their fall from the original state of purity in which they were created, its causes and consequences, and its hopes, through the sacrifice of his Son. He has told us of Adam and his descendants, the two great families of Cain and Seth; but he has most wisely, without all doubt, concealed from us the habits, manners, customs, laws, and peculiar institutions of those ancient races of men, or the excesses and wickedness of which they were guilty, and which caused him utterly to destroy them, with the exceptions stated in the inspired

record, by involving them in one dreadful and universal catastrophe. See EARTH, FLOOD or DELUGE.

ANTILIBANUS, a chain of mountains in Cœlo-Syria, among which the river Jordan has its source, running parallel to another chain of mountains called Libanus. Each of these chains or ridges of mountains extends from north to south. Antilibanus is towards the east, and commences nearly to the north of Upper Galilee, from which it is separated by Mount Hermon; and it reaches almost to the ancient site of Heliopolis, where it terminates. The long and immense valley between the ridges of Antilibanus and Libanus is called Cœlo-Syria. These mountains are chiefly inhabited by a semi-Christian tribe called Druses. In the Scriptures, these ridges are classed together under the common name of Lebanon. See LIBANUS or LEBANON.

ANTIOCH, *for or instead of a chariot, or equal in speed with a chariot*, now called ANTAKIA by the Arabs, is the name of a celebrated city of antiquity, formerly the capital of Syria, and was built by Seleucus Nicator in honour of his father Antiochus, about three hundred years before the Christian era. If we are to credit St Jerome, Antioch was formerly called Riblath, or Riblatha, and hence he alleges that this was the place where Nebuchadrezzar put to death Zedekiah's children in his presence, and afterwards put out the eyes of that unfortunate prince. Antioch is mentioned only in the Books of the Maccabees and in the New Testament, whereas Riblath, or Riblatha, is mentioned in the Book of Numbers (xxxiv. 11); in the Second Book of Kings (2 Kings xxiii. 33; xxv. 6, 20, 21); and in the Prophecy of Jeremiah (Jer. xxxix. 5; lii. 9, 10, 26, 27). Theodoret says, that in his time there was a city called Riblah near Emesa in Syria, which is very contrary to St Jerome's statement. It is certain that this city was not known under the name of Antioch before the reign of Seleucus Nicator, who built and designated it

after his father, when it became the residence of that dynasty of Syrian monarchs who succeeded Alexander the Great. It was sometimes called Tetrapolis, from the circumstance of its being divided into various parts, or quarters, one built by Seleucus Nicator, a second by those who settled in it after it became the metropolis of the Syro-Macedonian kingdom, a third by Seleucus Calenicus, and a fourth by Antiochus Epiphanes. These several quarters or divisions of the city were each enclosed by a distinct wall, and a general one surrounded them all. It was sometimes also called *Antiocha Daphne*, or *Antioch near Daphnis*, from the celebrated village of Daphnis, four or five miles distant from it, but reckoned a suburb of the city, where Seleucus planted a grove, and erected a splendid temple to Apollo and Diana, and which became the chief resort of the citizens for pleasure and amusement. Antioch is situated on both sides of the river Orontes, now called the Ahssy, a stream of no great importance, although described by Ovid, in the Second Book of his "Metamorphoses," to be the largest river then known. It is about twenty miles distant from the Mediterranean Sea, into which the river Orontes or Ahssy empties itself, and is equally distant from Constantinople, the capital of Turkey, and Alexandria in Egypt, about seven hundred miles. It is said to have been in its ancient state almost square, about ten miles in circumference; and part of it on the north stood upon a high mountain. Antioch was admirably fortified both by nature and art, and in the days of its ancient glory was adorned with galleries, fountains, sumptuous palaces, and magnificent temples. All the writers of antiquity who mention this city, talk of its celebrity throughout the world, and allege that no city exceeded it in fertility of soil, trade, riches, or commercial enterprise. Pliny says that Antioch continued for sixteen hundred years "queen of the East." Antioch is one of the most celebrated cities in the annals of the Christian church. Here, on a memorable

occasion, recorded in the Acts of the Apostles, the "disciples," as they are termed, or the converts to Christianity, were first called *Christians*, a few years after our Saviour's ascension—a distinction which has since continued, and will ever continue in the world. St John Chrysostom specifies this fact as the distinguishing prerogative of Antioch above all other cities in the world, and he has celebrated it in a most eloquent and glowing homily on the eleventh chapter of the Acts of the Apostles. Antioch was the birth-place of St Luke the Evangelist. St Paul and St Barnabas remained in it a considerable time preaching the gospel, in their famous missionary expedition throughout the Gentile or Pagan cities. Their converts were baptized in the river Orontes, which waters it; and to this day a gate of the modern city, in the north-eastern quarter leading to Aleppo, is invariably called *Bab Boulous*, or the Gate of St Paul. St Ignatius, the disciple and friend of St John the Apostle, and who died a martyr for the Christian cause, was, if not its first, among its first bishops. Here, too, at the end of the fourth century of the Christian era, the illustrious St John Chrysostom, its bishop, flourished, and preached with the same applause and success which he has gained from posterity for his eloquence and his learning. Antioch continued for centuries the seat of the chief patriarch of Asia. The Jews were extremely partial to Antioch. They had great privileges bestowed on them by Seleucus Nicator, which Josephus informs us they possessed in his time. Vespasian, Titus, and other Roman Emperors, granted new honours and privileges to Antioch, after Syria was conquered by the Romans. Yet this city, notwithstanding its advantages both of wealth and situation, was often in danger of being overwhelmed by earthquakes, and ruined by enemies. About one hundred and forty-four years before the Christian era, the tyranny of Demetrius, king of Syria, caused the inhabitants of Antioch to revolt, and that prince sought

the assistance of Jonathan, one of the Maccabees, to check the rebellion, on which occasion the Jews were successful, killing, it is said, nearly ten thousand of the inhabitants, and setting fire to various parts of the city. In A.D. 115, it was almost utterly ruined by an earthquake, one of the most dreadful and appalling recorded in history, during the reign of the Emperor Trajan. The Emperor happened to be then in the city, and he escaped with great difficulty through a window of the room into which he had retired, after receiving considerable bruises; he contributed liberally towards its restoration. In A.D. 155, it was considerably injured by a destructive fire, but it was renovated at the expense of the Emperor Antoninus Pius. At the decline of the Roman Empire, when Syria was overrun by Sapor, king of Persia, it was surprised by that monarch, while the inhabitants were engaged in the amusements of the theatre, its buildings pillaged and destroyed, and many of the citizens were massacred by the conqueror. In A.D. 331, under the reign of Constantine the Great, it was visited with a severe famine, which was alleviated by that Emperor, who sent 30,000 bushels of corn to the citizens. During the reigns of Julian and Theodosius the Great, it suffered much from the same cause, aggravated in the latter reign, by being accompanied with a severe plague. In the years 458 and 526, Antioch was again shaken by earthquakes; and in 540, when Chosroes I., king of Persia, invaded Syria, it was taken by storm, the citizens, who refused to capitulate, were either put to the sword, or carried off as slaves into Persia, and the city itself was consigned to the flames. It nevertheless recovered its splendour, until 587, when it was revisited with a dreadful earthquake, and almost entirely destroyed, thirty thousand persons losing their lives. It was rebuilt, and in 637 taken by the Saracens. In 966, Nicephoras Phocas retook it from the Saracens, by whom it had been strongly fortified. The Cru-

saders captured Antioch in 1098, but it was afterwards taken and demolished by Bibaris, sultan of Egypt, in 1263. After that event its splendour terminated, and it has since been under the dominion of the Turks.

The city of Antioch, or Antakia, is described by travellers as now a poor place, exhibiting a mere wreck of its former greatness. Volney represents it, "so anciently renowned for the luxury of its inhabitants, as little better than a ruinous town, whose houses, built with mud and straw, and narrow and miry streets, exhibit every appearance of misery and wretchedness." It is situated on the southern bank of the Orontes, at the foot of a steep and bare hill, upon the slope of which is a wall built by the Crusaders, in a valley of considerable fertility and cultivation. It is thirty miles south of Scanderoon, forty south-west of Aleppo, in east long. $35^{\circ} 45'$, and north lat. $35^{\circ} 17'$. The Orontes, or Ahssy, or El-Aasi, as the Arabs call it, on account of the swiftness of its stream, winds through this valley, crossed by an old decayed bridge of four arches, where it is from one hundred to one hundred and fifty feet wide, and flows at the rate of three miles an hour. It might be made navigable, if the channel was cleared below the city in its progress towards the Mediterranean. Seven leagues above the city, the river passes through a lake abounding in fish, and especially in eels, many of which are salted every year, and serve as food during the Lent of the Greek Christians. "The town," says Mr Buckingham, "though inferior only to Aleppo, Damascus, and Hamat, in size, and consequently larger than any of those on the coast, is not so well built as these generally are, and has no large public buildings of any beauty. The houses are mostly constructed of stone, and are all pent-roofed and covered with red tiles; many of them are three storeys high, but more generally two, and the upper part is then constructed of wood. The streets are narrow, having a high

raised causeway of flat pavement upon each side for foot passengers, and a very narrow and deep passage between them for horses, seldom wide enough to admit of two passing each other. The bazaars are mostly open, and resemble those of the country generally. They are unusually numerous, however, in proportion to the size of the town, as this is a mart of supply for an extensive tract of country around it. All the articles in demand are here found in abundance, and the manufactures of the town itself consist of coarse pottery, cotton, cloth, and some silk twist, several tanneries and saddlery, for which last article, particularly bridles, martingales, &c. of fancy work in leather, the workmen of Antakia are celebrated. The population is thought to exceed 10,000, among which there are counted about one hundred and fifty Christian families, and twenty Jewish. The language of the people is Turkish, the Mahometans speaking no other; and only the Christians understanding Arabic, from their connection with the country to the southward in their commercial transactions. The Mahometans have fourteen mosques, six of which are ornamented with tall and slender white minarets, round close galleries, and blue pointed tops, surmounted by the Crescent, in the purely Turkish taste; six others have lower and thicker minarets of octangular shafts, with open galleries, and a sort of flat dome or umbrella top in the Syro-Arabian style; and two are merely small venerated tombs used as places of prayer. There are two khans, and several fountains, all of them of a very ordinary kind. We noticed one of the last called Ain-el-Omra, or *The Fountain of Life*, between the stones of which were driven in some hundreds of nails. The water is indeed excellent, and being esteemed as possessing several medicinal virtues, the afflicted who drink it drive in a nail near the spot, either as a propitiatory offering, or as a token of gratitude, after recovery, to the supposed genius of the stream. There is a cavern, too, within the town, which

is celebrated for bestowing fecundity on barren women, as well as opening the springs of life to the infant in the breasts of mothers before destitute of milk; but, for the obtaining of these blessings certain rites are necessary to be performed, and women only are admitted to them. Both of these would seem to be vestiges of ancient superstitions, now difficult to be traced to their original source." The Christians have hitherto been prevented from erecting a church, although they are reputed wealthy, and have received various firmans from Constantinople for the purpose. Mr. Buckingham, who made inquiries on the spot, says, that "the fanaticism of the Turks, and some unfortunate fatality which the Christians themselves think attached to the town, have hitherto always obstructed its execution." It is singular that in a city where in ancient times there were many thousands of Christian converts, there should be no more than one hundred and fifty Christian families; that in the very city where the name *Christian* was first given to the disciples of our Saviour, there is no Christian edifice for public worship. The Christians meet in a cave east of the town for the performance of divine service on Sundays and other holidays. The Jews, who were also numerous, now assemble in a small room in the house of their chief, and are unmolested in their peculiar observances. The government of the town is subject to Aleppo, and the Motesélem, or governor, has only from fifty to sixty personal guards. "The men," says the writer from whom we have quoted, "dress mostly in the Turkish manner, with large cloth kaooks, long robes, red shalloon trowsers, and yellow boots and slippers. The women wear upper clothes of white muslin, and veil their faces with a stiff black gauze, also in the Turkish style. The fashion of their boots is to have them as small and tight round the foot and ankle as possible, while the upper part swells out suddenly to a size large enough to admit the thigh, and loosely overhangs the lower part; they are made invariably of

yellow leather, reach to about the beginning of the calf of the leg, and are bound with blue raised in front, and finished there with a blue silk tassel, resembling very much, in general form, the wide mock Hessian boots formed in the loose overhauls of some of our dragoon regiments.—The view of the town and valley from the towers above is highly picturesque and interesting. The northern portion within the ancient walls is now filled with one extensive wood of gardens, chiefly olive, mulberry, and fig-trees, and along the winding banks of the river, tall and slender poplars are seen; but the groves of Daphnis, once so famous here, are not now to be recognised among them. The amusement of all classes are also as purely Turkish as their dress and language; for instead of the more retired and solitary pleasures of the Arab, either in the corner of the coffee-room or in his own divan, the people repair to the banks of the Ahssy, which flows immediately before their town, and there enjoy upon its banks the united gratifications of wood and water, shade and verdure, the freshness of the summer breeze, and a cool and healthy air."

ANTIOCH OF PISIDIA, at present ANTIOCHIO, a city of Asia Minor anciently the capital of the province of Pisidia, was a Roman colony, and was also originally built by Seleucus in honour of his father, Antiochus the Great. There was a synagogue of the Jews in this town. St Paul and St Barnabas, in their journey from Perga, visited it, and St Paul preached an eloquent discourse in their synagogue, which the Gentiles who heard it wished him to deliver on the ensuing Sabbath. This request irritated the Jews, who perceived that some of the citizens were inclined to embrace Christianity, and they raised seditious reports against St Paul and his companion, by which they were compelled to leave the city, Acts xiii. 14, 15, &c. Mr Arundel places this city, once the capital of Pisidia, near Isbarte, a town to the west of the sites of Laodicea and Colosse. "Antioch of Pisidia," observes

that writer, in his Visit to the Seven Churches of Asia, "was the capital of Pisidia; Isbarte is the chief residence of Hamid. Antioch was the metropolitan see of Pisidia, and is so named in the Notitia. Isbarte is or ought to be the residence of the bishop of Pisidia, though at present he lives in Lysia." The chief men of this city persecuted and expelled the apostles, who "shook off the dust of their feet against them." In a signal manner has their rejection of the gospel been visited; their city has been destroyed, and even the site of it has nearly disappeared.

There were other cities called Antioch. According to Dr Wells, there were in all sixteen cities of that name, but the two just noticed are only mentioned in the sacred writings.

ANTIPATRIS, *on behalf of the father*, a town of Palestine in Samaria, anciently called, according to Josephus, Caphir-Saba, or Capharsalama, and lay within the territory belonging to the half-tribe of Manasseh. It was a place of little repute, till it was rebuilt and enlarged by Herod the Great, and called Antipatris, in honour of his father Antipater. It was situated in a beautiful plain or valley, termed the Valley of Capharzaba, with a river and groves surrounding it, in the way from Jerusalem to Cæsarea, about seventeen miles from Joppa, forty-two from Jerusalem, and twenty-six from Cæsarea. St Paul halted in Antipatris in his journey from Jerusalem to the Roman governor at Cæsarea, when he was brought down under an escort of four hundred soldiers and seventy horsemen, to protect him from the conspiracy which was formed by the Jews to kill him by the way, Acts xxiii. 31, 32. The city existed in the eighth century, in a very dilapidated state. Its site is generally admitted to be that on which a miserable village called El Mukhalid now stands, consisting of about fifteen dwellings constructed in the form of Egyptian huts. In some maps, however, a town named Rastaken is marked on or near the site of this city. Anti-

patris, during the Roman times, appears, from the facts mentioned by Josephus, to have been a place of considerable military importance. Alexander Jan-nius, one of the kings of Judea, in order to oppose Antiochus Dionysius, cut deep trenches between Antipatris and the shores of Joppa; he also erected a high wall before the trenches, and built wooden towers to give alarm at any sudden approach. No traces of these trenches, or the wall, now remain, they having been filled up and destroyed by Antiochus. "The Roman general Cestrus," says Josephus, "after marching from Ptolemais (Acre) to Cæsarea, is said to have removed with his whole army from thence, and marched to Antipatris, on his way to Jerusalem. When he was informed that there was a great body of Jewish forces gotten together in a certain tower called Aphek, he sent a party before to fight them. This party dispersed the Jews, by affrighting them without engaging; so they came, and finding their camp deserted, they burnt it, as well as the villages which lay about it." A portion of a fortified building still exists, which is rightly conjectured to be the remains of the tower of Aphek. Vespasian, while engaged in prosecuting the Jewish war, halted at Antipatris two days, before he resumed his career of desolation by burning, destroying, and laying waste the cities and villages in his way. This city is supposed to have been the same with Capharsalama, mentioned in the First Book of the Maccabees, where a battle was fought, in the reign of Demetrius, between Nicanor, a man who was an implacable enemy of the Jews, and Judas Maccabæus, when five thousand of Nicanor's army were slain, and the rest saved themselves by flight, 1 Macc. vii. 26, 32.

ANTONIA, a strong tower or fortress of Jerusalem, which stood on the west and north angle of the Temple, so named by Herod the Great in honour of his illustrious friend Mark Antony. It stood upon an eminence cut steep on all sides, and enclosed by a wall three hundred cubits high. It was built in the form of an immense

square tower, surmounted by little towers on each corner. From its great height, it commanded a fine view of the Temple, to which it had a communication by a covered passage, and served as a kind of citadel to the Temple, in the same manner as the Temple was in some respects a citadel to the town. The Romans always kept a large garrison in the tower of Antonia. It was from this tower the tribune ran with some soldiers to rescue St Paul from the violence of the Jews, who had seized him in the Temple, and intended to kill him, Acts xxi. 31, 32. Antonia was originally built by Hyrcanus, and was named Baris, before it was enlarged and fortified by Herod. It was taken by Titus at the memorable siege of Jerusalem, who thus became master of the Temple and the city. See JERUSALEM.

APHARSACHITES, or APHARSATHCHITES, a people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites who had been removed beyond the Euphrates. They greatly opposed the rebuilding of Jerusalem, Ezra iv. 9; v. 6.

APHEK, *a stream, or rapid torrent, or strength, vigour*, the name of various cities mentioned by the sacred historians. 1. APHEK, a city or town belonging to the tribe of Asher, near Sidon, in which, however, the Canaanites were permitted to remain, Josh. xiii. 4; xix. 30; Judg. 1, 31.—2. APHEK, belonging to the tribe of Judah, supposed to be the same as APHEKA, mentioned in the Book of Joshua (xv. 53), where the Philistines encamped against the Israelites when the ark was taken in battle, 1 Sam. iv. 1.—3. APHEK, situated in the Valley of Jezreel, where King Saul fell, 1 Sam. xxix. 3.—4. APHEK, situated between Heliopolis and Biblos, the chief city of Benhadad, king of Syria, where the Syrians were worsted, and where twenty-seven thousand of them, retiring in precipitation, were killed by the falling of the walls, 1 Kings xx. 26, 30. After their defeat on the plains of Aphek by the Israelites, the Syrians entered the city, despairing of quarter, and keenly

pursued by the victors. It appears that the Israelites completely demolished the place. It is probably the same as the city APHACA near Lebanon, mentioned by Paul Lucas, which was swallowed up in a lake of Mount Libanus, about nine miles in circumference, and several houses are alleged to be seen still entire under water. The soil of the neighbourhood is said to be extremely bituminous, which has caused some to assert that subterraneous fires consumed the solid substance of the earth where the city stood, till it sunk, and formed a lake.

APHERA, or APHARA, a town belonging to the tribe of Benjamin.

APHES-DAMMIM, or EPHES DAMMIM, *the portion or effusion of blood, or drop of blood*, sometimes called PHES-DOMMIM, the name of a place in the territory of the tribe of Judah. See EPHES-DAMMIM.

APHRAI, called *the House of Aphrah*, the name of a place in or near Jerusalem, Micah i. 10.

APOLLONIA, *perdition, destruction*, a city so called in the ancient district of Chalcedica or Chalcis, in Macedonia, now known by the name of ERISSE and POLINA, situated to the southward of Amphipolis. It received its name from the heathen deity Apollo, to whom a splendid temple was erected. Nothing remarkable is recorded respecting this city by the sacred historians, and we only find it mentioned in the Acts of the Apostles as a place through which St Paul passed on his way to Thessalonica, Acts xvii. 1. It is at present called ERISSE. There were various cities of this name in ancient times, besides the one mentioned by the evangelical writer, especially one in Judea, between Cæsarea and Joppa, placed by M. D'Anville to the northward of Antipatris, on the site of which the modern village of Arsuf now stands; and another, situated between Babylon and Suza, in the ancient kingdom of Assyria. The classical geographers enumerate other seventeen towns, besides an island in the vicinity of Lycia, of this name, situated

in Pisidia, Bithynia, Mysia, Pontus, Thrace, the ancient Apollonia of which is now called Siziboli, Mydonia of Macedonia, Sicily, Crete, Illyria, and other countries.

APPII FORUM, a village in Italy so called from Appius Claudius, whose statue was erected there. It is near the modern town of Piperno, about fifty miles south-west from Rome, and eighteen from the *Three Taverns*. It received its name from the same Appius who gave his name to the Appian Way. St Paul, in his journey to Rome from Puteoli, was met here by several devout Christians, Acts xxviii. 15. On the ruins of this ancient little village there is now erected an abbey called Fossa Nuova. The Appian Way, sometimes termed "Queen of the Roman Ways" (*Regina Viarum*), on account of its length, and the difficulties necessary to be surmounted in its construction, commenced at Rome, and was first laid down as far as Capua, a distance of about 1000 stadia, or 125 miles. From Capua it was subsequently extended to Beneventum, and then to Brundisium, now called *Brindisi*, a celebrated city on the coast of Apulia, in the territory of the Calabri, when that port became the great resort of those who crossed or recrossed from Asia Minor to Greece; and hence in St Paul's time it was the chief road to the city of Rome. Procopius gives an excellent account of this stupendous memorial of the genius and enterprise of the Romans. "Its breadth," he says, "is such as to admit of two carriages passing each other. Above all others, this Way is worthy of notice; for the stones which were employed in it are of an extremely hard nature, and were doubtless conveyed by Appius from some distant quarry, as the adjoining country furnishes none of that kind. These, when they had been cut smooth and squared, he fitted together closely, without using iron or any other substance; and they adhered so firmly to each other, that they appeared to have been thus formed by nature, and not cemented by art; and

though they have been travelled over by so many beasts of burden, and carriages, for ages, yet they do not seem to have been moved in anywise from their place, or broken, or to have lost any part of their original smoothness." Mr Eustace, in his "Classical Tour through Italy," says, that the average breadth of the Appian Way is from eighteen to twenty-two feet, and that such parts of it as have escaped destruction, as at Fondi and Mola, exhibit few traces of wear and decay after a duration of two thousand years.

AR, *awaking, watching, evacuation, uncovering*, called also **AREOPOLIS**, **ARIEL** of Moab, and **RABBATH-MOAB**, was the capital city of the Moabites, and was situated upon the river Arnon, which divided it into two parts, opposite to Aroer in Arabia Petræa, Numb. xxi. 28; Deut. iii. 12. On ancient coins it is denominated Rabbath Monia, and Eusebius says it was called Areopolis in his time. It was sometimes termed Rabbath, and Rabbath-Moab, to distinguish it from Rabbath of the Ammonites. Sihon, king of the Amorites, burnt it; and it was afterwards pillaged and ravaged by the Assyrians under Shalmanezar, Isa. xv. 1. St Jerome states that this city was destroyed by an earthquake when he was a young man, at the end of the third century of the Christian era. There are still some ruins of it existing, which bear testimony to its ancient importance, although nothing can be particularly distinguished, except the remains of a palace or temple, a gate belonging to a building which has completely disappeared, and a structure resembling an altar. There are also many remains of various buildings, but there is no entire structure. Like all the other cities of Moab, it is a heap of ruins. The whole territory of Moab appears to have been sometimes called **AR**, Deut. ii. 9. See **MOABITES**.

ARAB, a city belonging to the tribe of Judah, Josh. xv. 52.

ARABAH, a city belonging to the tribe of Benjamin, Josh. xviii. 22.

ARABIA, *evening, or a place wild*

and desert ; or hostages, ravens ; also mixtures, because it was a country inhabited by various tribes of people—a most ancient and celebrated country of Asia, still preserving its original name, the inhabitants of which have adhered to the habits, manners, and customs of their ancestors. Arabia is distinguished both in sacred and profane history as the scene of great events, and especially of that wonderful revolution of religion, having Mahomet for its agent and inventor, under the influence of which the Arabs, in the spirit of proselytism, carried their arms into the finest countries and most powerful empires of the earth ; producing a revolution of manners and customs, as well as a revolution in religious belief. “ With its deserts and mountains,” observes Mr Crichton, “ are entwined some of our most ancient and hallowed recollections, as places memorable in scripture history, and consecrated in the eyes of all civilized nations, by having witnessed the visible descent of the Divine Being, and some of the sublimest manifestations of his power. It was in Arabia that those wonderful transactions took place which immediately followed the exode of the Israelites from Egypt. Its waters were remarkably divided for their passage ; it was through its rocky defiles and barren sands that they journeyed for thirty-eight years, doing penance for their murmurings and rebellions before they could be admitted into the Promised Land. The fleets of Solomon and Hiram frequented its seas, and traded in its markets ; importing thence the gold and the ivory of which we read in the chronicles of the times. Its traffic and its merchandize are renowned both in sacred and profane history, and for many ages it continued to be the only connecting link of commercial intercourse between the nations of the East and the West. The inspired writers have borrowed from its manners and its productions some of their finest allusions and most striking descriptions. They make frequent reference to the tabernacles of Edor, the flocks of Kedar and Nebaioth, the in-

cense of Sheba, and the treasures of Ophir. The bride in the ‘ Song of Songs’ draws her imagery from an Arab tent, when she speaks of her beauty as ‘ dark but comely,’ and compares her tresses to the fine hair of the mountain goat. The terrible denunciations of the prophets, and the sublime compositions of the Hebrew poets, are greatly indebted to the same source for many of their most pointed and impressive similitudes. Isaiah, in predicting the downfall of Babylon, ‘ the glory of kingdoms, the beauty of the Chaldees’ excellency,’ heightens the picture of its utter desolation by a single allusion to the habits of this pastoral people. ‘ Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there,’ Isaiah xiii. 20. No one, in short, can be ignorant how many valuable illustrations the inspired penmen have derived from Arabia, and how much light may be thrown on different parts of the Sacred Scriptures by an attentive observation of the customs and institutions of this and the neighbouring countries. ‘ In order,’ says the learned Michaelis, ‘ to understand properly the writings of the Old Testament, it is absolutely necessary to have an acquaintance with the natural history as well as the manners of the East ; for in this volume (the Old Testament) we find nearly three hundred names of vegetables. There are many also drawn from the animal kingdom, and a great number which designate precious stones.’ The remark of this great biblical scholar is corroborated by an observation of Burckhardt to the same effect—‘ that the sacred historian of the children of Israel will never be thoroughly understood, so long as we are not minutely acquainted with every thing relating to the Arab Bedouins, and the countries in which they move and pasture.’”

The following extract on the Arabians, from the thirteenth edition of Dr Keith’s well-known work, entitled, “ Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy,” is worthy of a place in the outset

of this article on Arabia, as containing a well-expressed and condensed view of this remarkable people and their country. "The history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold. It was prophesied concerning Ishmael, 'He will be a wild man; his hand will be against every man, and every man's hand will be against him; and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly, and I will make him a great nation,' Gen. xvi. 12; xvii. 20. The fate of Ishmael is here identified with that of his descendants, and the same character is common to them both. The historical evidence of the fact, the universal tradition and constant boast of the Arabs themselves, their language, and the preservation for many ages of an original rite derived from him as their progenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts, from the exemptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local—that the body of the nation has escaped the yoke of the most powerful monarchies—and that the arms of 'Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia.' But even with the exceptions which he specifies, though they were justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been, and that they had ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and

primitive wildness of their race, and their hostility to all, remain unsubdued and unaltered. *They are a wild people; their hand is against every man, and every man's hand is against them.* In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are *armed against mankind*. Plundering is their profession; their alliance is never courted, and can never be obtained; and all that the Turks or Persians, or any of their neighbours, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael only to accomplish the premeditated destruction of a fort, and to retire. It cannot be alleged with truth that their peculiar character and manner, and its uninterrupted permanency, are the necessary results of the nature of their country. They have continued wild or uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed, for three hundred years, countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from India to the Atlantic, and embraced a wider range of territory than ever was possessed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people; but whether in the land of Shinar or in the valleys of Spain, on the banks of the Tigris or the Tagus, in Araby the Blessed or Araby the Barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained under every change of condition a wild people; their hand has still been against every man, and every man's hand against them. The natural reflection of a recent traveller (Sir R. K. Porter), on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without

any act of controversy, for the illustration of prophecy:—‘On the smallest computation, such must have been the manners of those people for more than three thousand years; thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren. And that an acute and active people, surrounded for centuries by polished and luxurious nations, should, from their earliest ages to their latest times, be found still a wild people, dwelling in the presence of all their brethren (as we may call these nations), unsubdued and unchangeable, is indeed a standing miracle—one of those mysterious and incontrovertible facts which establish the truth of prophecy.’ Recent discoveries have also brought to light the miraculous preservation and existence as a distinct people of a less numerous but not less interesting race—‘a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was levelled to the earth.’ ‘Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever,’ Jer. xxxv. 19. The Beni-Rechab, sons of Rechab, still exist, a ‘distinct and easily distinguishable’ people. They boast of their descent from Rechab, profess pure Judaism, and they all know Hebrew. Yet they live in the neighbourhood of Mecca, the chief seat of Mahometanism, and their number is stated to be 60,000. The account given of them by Benjamin of Tudela, in the twelfth century, has been very recently confirmed by Mr Wolff; and as he witnessed and heard from an intrepid cavalier, there is not a man wanting to stand up as a son of Rechab.”

It is no part of the plan of the present work to discuss Arabia or any other country connected with scripture, either ancient or modern, in such a manner as if the description of it was a novelty never previously attempted both by historical and geographical writers.

Such descriptions are to be found in various works, compiled as books of reference and instruction, and we therefore strictly confine ourselves to those parts of it which illustrate the sacred writings. One singular characteristic of this country—a remark which equally applies to the people—is, that the revolutions of time have produced no change in its original and primitive denomination, and even in the ages immediately succeeding the Flood it was known by the name of Arabah. As to the etymology of the word Arabia, it is generally admitted to be a Hebrew term, denoting a wilderness, a land of deserts and plains. It has nevertheless been a subject of discussion with some ingenious and learned etymologists, whether the Hebrew word *Arab* or *Ereb* does not also express a mixture, a merchandize, or traffic, and consequently applying to the Arabians as a mixed, mercantile, and trafficking people. We are told by a recent writer, that “the Arabs themselves trace it to one of their ancestors whom they call Yarab, or Jarab, a son of Joktan, and grandson of Eber, who is said to have been one of the earliest settlers in that country; but as Yarab does not occur among the thirteen sons of that patriarch mentioned in scripture, Gen. x. 26–29, this reference may be considered as purely traditional.” The etymology of those who deduce the name from the signification of merchandize is in one sense contradicted by the fact, that *Arab* or *Ereb* has no such meaning in the Old Testament, for, properly speaking, it signifies to *be in ambush*, or *a place of lying in ambush*, which is highly characteristic of the habits of the Arabs, and their insidious mode of warfare, issuing from their deserts and lurking places to plunder and destroy, and returning to them to watch for new opportunities of attacking travellers and caravans. But the Arabians were in former times the greatest commercial nation in the world, and were celebrated for the spices and perfumes which their country produced. Moses designates the western part of Arabia by the name Arabah,

which means *west*, to distinguish it from the *east*, called Kedem, and tells us that the former was situated "over against the Red Sea, between Paran and Tophel, and by the way of Elath and Ezion-Gaber." We learn from the sacred writer that the first part of the Arabian peninsula was divided into Arabah and Kedem; Arabah corresponding to that division called Arabia Petræa by Ptolemy, from its ancient and remarkable capital, Petra; Arabia Citerior by Pliny, from its relative situation to Italy; and Arabia Vetus, or Old Arabia, by Stephanus and Procopius; while Kedem comprehended the Arabia Felix and the Arabia Deserta of Ptolemy. From the circumstance of the western part of Arabia being called Arabah by Moses, and Old Arabia by the ancient geographers, it is not unlikely that it received that name from its situation, and was first inhabited by the descendants of Ishmael; and that as they reduced, and possessed themselves of the adjacent districts, the name Arabah, or Arabia, was applied to the whole of this immense peninsula. "This simple practice," observes Mr Crichton, "of deriving names from territorial residence is entirely in accordance with the nations that regulated the primitive divisions of the earth, when mankind had no other geography than such as respected their own local situation, or the relative position of the heavens. The ancient Greeks called Italy Hesperia, or the Land of the West; the Italians bestowed the same epithet on Spain; and the name was at length transferred to those fabulous gardens which gradually retired before the dawn of knowledge into the Elysian solitudes of the Atlantic Ocean. Similar ideas prevail in the East at the present day; Syria is uniformly called Sham, the country to the left or north; while the south is termed Yemen, the country to the right. The Turks and Persians call the whole peninsula Arabistan; the natives themselves call it Jezerat el Arab, or *the Peninsula of the Arabs*." In the Roman mythology, Arabs or Arabus, according to Pliny, was a son of Apollo

and Babylone, who first invented medicine, and taught it in Arabia, which is called after his name.

Arabia has been justly reckoned a peninsula, one of the largest in the world. Its form is that of an irregular triangle, surrounded on the east by the Persian Gulf, the Gulf of Ormus, the Chaldean mountains, and the river Euphrates; on the south by the Indian Ocean and the Straits of Babel-Mandeb; and on the west by the Red Sea, which divides it from Egypt, Nubia, and Abyssinia, by part of Syria, and the Isthmus of Suez. Its northern frontiers and boundaries are, comparatively speaking, uncertain. According to various geographers, parts of Syria and the Diarbekr, Irak, Khuzistan, and the river Euphrates, constitute its northern boundary. The ancients restricted it to an ideal line drawn between the extreme points of the Persian and Arabian Gulfs; and in both ancient and modern times, its northern limits have been stated to ascend to an angle of about one hundred miles to the east of the celebrated city of Palmyra, which is not included in Arabia. Part of this modern frontier now lies within the pachalic of Damascus. The account of it given by Moses, which has been justly held as defying the severity of criticism, is simply, that on the south, Arabia reached to the Sea of Suph, or the Red Sea; on the west to Paran and Tophel; on the north to Laban, Hatseroth, and Di-Zahab, on the borders of Syria; and on the east to Kadesh-Barnea, about eleven days' journey from Mount Horeb. The difficulty of properly ascertaining and defining the northern boundary of this large peninsula greatly puzzled the ancient geographers, as it has done the modern, who have enlarged or contracted it according to the times in which they wrote, and the information they received. The ancient geographers assigned Arabia Petræa partly to Egypt and partly to Syria, reckoning Arabia Deserta as the deserts of Syria, now included by the Turks and Persians in the modern district or territory of Arabistan. Without, however, following those geographers,

whether ancient or modern, in their calculations and statements as to the northern frontiers of Arabia, it is now admitted that the length of Arabia from the Cape of Babel-Mandeb, to the extreme angle on the Euphrates, is one thousand eight hundred British miles, and its mean breadth about eight hundred, or from the port of Jedda to the Cape of Razal Gad, not less than one thousand two hundred. Some geographers assert that its length is about one thousand four hundred and thirty miles, and its breadth seven or nine hundred. On the south, a base of one thousand two hundred miles is washed by the Indian Ocean. Arabia, taken in its largest extent, lies between north lat. $12^{\circ} 50'$, and $31^{\circ} 30'$; and east long. $34^{\circ} 14'$, and $59^{\circ} 14'$. This vast peninsula was first divided by Ptolemy and other geographers into three districts, or grand territorial distinctions—ARABIA PETRÆA, ARABIA DESERTA, and ARABIA FELIX; and the arrangement of that illustrious ancient geographer has been generally followed since his time, the first signifying *stony*, the second *sandy*, and the third *happy*. ARABIA PETRÆA, or the *stony*, is bordered on the east by Syria and Arabia Deserta; on the west by Egypt and the Isthmus of Suez; on the north by Palestine, the Lake Asphaltites, or the Dead Sea, and Cælo-Syria; and on the south by Arabia Felix. Its metropolis was Petra, or Joktheel, and the other considerable towns mentioned in the sacred history as belonging to it were Dunia and Pithon. The most remarkable places in this region were the town of Colsum or Kolzom, the Wildernesses of Shur, of Sin, and of Sinai, the Mounts Casius, Sinai, and Ezion-Gaber, the promontories of Paran, Adra, Elusa, Bostra, and Mocha. It was in ARABIA PETRÆA, between the Gulfs of Suez and Acaba, that the Israelites travelled forty years in the Wilderness, after their emigration from Egypt. In Arabia Petræa were also "Mount Horeb, with its burning bush, and its caves that gave shelter to Elijah when he fled from the persecution

of Jezebel—the pastoral solitudes where the Jewish deliverer, then an exile from Egypt, kept the flocks of Jethro, the priest of Midian—Shur and Paran, with the bitter wells of Marah, and the smitten rock that yielded water—the land of Uz, the scene of the wealth and woes of Job, of the trial of his patience and the triumph of his piety."—ARABIA DESERTA, or the *sandy*, extends along the base of the Chaldean mountains, washed on the north by the Euphrates, which separates it from Mesopotamia; on the west it is bounded by Syria, Judea, and Arabia Petræa; on the east by Chaldea and Babylonia; and on the south by Arabia Felix, from which it is disjoined by several ranges of hills. The towns of this region, enumerated by Ptolemy, were of no great importance. It is supposed to have contained the district called the *Land of Uz*, or country of Job, in the Book of Job. The principal city of Arabia Deserta, and also said to have been its capital, was Thapsacus, now called El-Der, remarkable in ancient history by the passage of the army of Cyrus through the Euphrates, when marching against his brother Artaxerxes, accomplished by wading through that river, an exploit never before attempted; and here was the bridge which the unfortunate Persian monarch Darius crossed when flying from Alexander the Great, after the battle of Issus.—ARABIA FELIX is surrounded on three sides by the Red Sea, the Indian Ocean, and the Persian Gulf; and on the north it is bounded by the countries already mentioned. Its remarkable fertility and wealth procured for it the appellation of the *Happy*. It produced great quantities of gold. So prolific was it in ancient times in this precious metal, that massy pieces of household furniture, such as couches, beds, not to mention ordinary utensils, were made of it; and it is recorded by Strabo, that double the weight was given in gold for iron, triple for brass, and ten times for silver. It was also celebrated for its spices and perfumes, the finest in the world. Europe, Asia, and

Africa, poured their treasures into this favoured region, which were purchased by the Egyptians, who, enjoying an exclusive monopoly of traffic, would not allow it to be shared by any foreigners. Its principal cities were Nysa, Arga, Badeo, Pudni, Musa, Ocelis, Aden, called also *Emporium Arabiae*, Moscha, or Maskat, and Cadhema. It is now described as a sterile region, retaining few traces of its former prosperity, and exhibiting only some detached spots of verdure, as solitary monuments of what it was in ancient times. But the district or territory called Yemen, also an independent hereditary kingdom, governed by an Emir or Inaum, is described as extraordinarily fertile, where an eternal spring cheers the inhabitants, the trees always in verdure, the air pure, the temperature mild, and almost at all times an unclouded sky.

The modern geography of Arabia is entirely different, and more indistinct. Some writers divide the whole Arabias into two grand provinces, Yemen and Hedjaz; and others, again, maintain that there are five great divisions, Yemen, Hedjaz, Tehama, Nedjed, and Yehama. Niebuhr adopts eight divisions, in which he follows the Arabians themselves, who enumerate eight provinces entirely independent of each other, namely, Yemen, on the south, towards the Straits of Babel-Mandeb; Hadramaut, the mountains of which are termed the Spicy Mountains; Oman, on the south entrance of the Persian Gulf; Hadsjar or Hajar; Nedsied, or Negedand; Hedjar, or Hejaz. The territory of the Bedouin Arabs in the Desert of Syria is reckoned the seventh province; and the Arabian settlements on the southern coast of Persia the eighth. The preceding divisions are, however, purely arbitrary and conjectured; but the following having been given in the latest account of Arabia as the acknowledged, or admitted modern divisions. "Arabia-Petræa, the Hedjaz, Tehama, and Yemen, comprehend the western portion of the peninsula, including the range of mountains that extends

from the Mediterranean along the coast of the Red Sea, as far as the Indian Ocean. The province of Yemen lies along the coast of this ocean. To the east are the provinces of Hadramaut and Oman, which last is at the entrance of the Persian Gulf, and is washed by it; while on the north-east the province of Lahsa or Hajar is on its western shore. These provinces encircle the central deserts which are partly included in the extensive province of Nedjed."

Of the modern provinces of Arabia, so far as they are connected with the geography of Holy Scripture, the following account is compiled from the most authentic sources.—Hedjaz, so called because it divides Najd from Tehama, is bounded on the north by the deserts of Syria, on the east by the province of Najd, on the south by Yemen and Tehama, and on the west by the sea called Al Kolzom. It has been styled the Holy Land of the Mahometans, because it contains, among its chief towns, Medina and Mecca, famous in the history of the Arabian impostor, Mahomet, and held in peculiar veneration by the Moslems. This territory, which is said by a French geographer to extend over a coast of seven hundred and fifty miles, is described as a barren district, affording neither water, fruit, nor much general produce; its plains sandy and sterile, its hills rocky and bare. There are, however, a few verdant spots, as if nature intended to contrast these, in a peculiarly forcible manner, with the barrenness of the surrounding country. The town of Tayf, seventy-two miles from Mecca, is described as possessing some fine gardens; and the fields in the neighbourhood of Medina are cultivated. But, although generally the province presents an appearance of desolate sterility, doomed by nature to scarcity and want, it has become rich by the superstition and credulity of the Mahometans. In this province, as we have said, are situated the towns of Mecca and Medina, the former the birth-place of Mahomet, the latter distinguished as having afforded him an asylum

in the outset of his career; and the pilgrimages which the Koran prescribes for every follower of the Prophet to these places, especially to Mecca, have been the sources of wealth to its inhabitants. Thousands of Moslems traverse its deserts every year, fulfilling the injunction of their Prophet, that once during their lives they must visit his shrine, at the penalty of being excluded from Paradise; and many of these bring with them the riches of their respective countries, which find their way among the tenants of the deserts. But other and more hallowed associations are connected with the Arabian province of Hedjaz. "It was here, according to report, that Abraham laid the foundations of the most ancient temple in the world; it was here that Ishmael, on being forced to quit the paternal roof, came to seek a second country; it was here that Moses, when a fugitive from Egypt, withdrew from the vengeance of those who wanted to punish him for having killed the Egyptian; it was here he married the daughter of Jethro, a prophet highly revered, who, as the Arabians relate, gave useful lessons to the leader of the Hebrews; in short, it is here that we behold the two mountains of Horeb and Sinai, where Jehovah gave laws to his people amidst awful thunders and lightnings. Is it from these illustrious claims, that a province, which offers to the sight only sands and rocks, from which flow bitter waters, establishes its pre-eminence, and finds resources ever new in a glorious and profitable tradition." We need not dwell at any length on the provinces of Tehama and Yemen. Tehama is described as "bearing every mark of having been anciently a part of the bed of the sea, from which it has gradually emerged. The soil is interspersed with manure, fossils, and other exuviae, and contains large strata of salt, which in some places shoot up into hills. As the sea continues to recede, Tehama extends its limits in proportion. The coral banks gradually increasing, and the intermediate space being filled with accumulating

sands, new ground is thus formed and annexed to the continent; but this conquest over the watery element is of little advantage to man, as the land is altogether unsusceptible of cultivation." Yemen exhibits a variety of soil and climate throughout its extensive region, which is calculated to include 20,000 square miles, divided into a number of petty principalities. It is healthy, and fertile among its mountains, and altogether is reckoned the finest province of a peninsula, the aspect of which, in general, is bleakness and desolation. Among the petty sovereignties which it contains is Khaulan, supposed to be the Havilah of scripture. Hadramaut, mentioned in scripture under the name of Hazarmaveth, bears a strong resemblance to Yemen, the adjoining province. Oman, lying between Hadramaut and the Persian Gulf, abounds with lofty mountains, rugged and sterile. Lahsa, or El Hassa, or Hajar, is washed by the Persian Gulf, and extends to the mouth of the Euphrates. Its coast is flat and uninteresting, although occasionally groves of palm-trees occur near the sites of towns and villages. "Its breadth," as Mr Crichton well describes it, in his History of Arabia, "inland is only fifty or sixty miles. It is celebrated for its numerous wells, some of which are covered over with vaulted roofs, supported by tall white marble columns, seen at a great distance. Real clover pastures abound, which supply food to a pure breed of Arabian horses. The rivulets are fringed with lillies and pri-vets, but the country suffers fearful encroachments from the drifting sands, by which whole cantonments are sometimes invaded. The inland boundaries of these maritime provinces are far from being accurately defined. Nature, however, has set limits to them in the immense central desert of Southern Arabia called Akhaf, which extends from the mountains behind Tehama to the frontiers of Oman, and is perhaps one of the most dreary regions on the face of the earth. The Arabs give it the name Roba el Khali.

or the *Empty Abode*. This vast expanse of sand contains nearly 50,000 square miles, and has no supply of water except from the clouds. The skirts of this fearful wilderness produce herbage when refreshed by the winter rains, but its depths have never been explored. One single station, the Wady Jebrin, on the route to Hadramaut, diversifies this solitary tract; it has wells and date-trees, but its noxious climate renders it unfit for habitation." The other provinces and districts of Arabia are generally alluded to in the sequel.

As to the origin of the Arabians, or their descent, it is universally admitted that they derive it from Joktan, the son of Heber, of the family of Shem, as well as from Ishmael, the son of Abraham by Hagar. It is well known that Arabia has been peopled from the earliest ages; at all the traditionary accounts given by the Arabian writers themselves are intermingled or obscured by fable and superstition. The Arabian antiquities, like those of other ancient nations, are obscure and uncertain; the habits of the people, the roving and unsettled life, which for ages they have led, and their disposition to plunder and predatory incursions, have all tended to envelope them in mystery, as they have been successful in restraining the progress of civilization in a country and among a people which can never be civilized "Shut up for so many ages," says the writer from whom we have often quoted, "within their rocky peninsula, they appear to have occupied themselves entirely with their own feuds and factions, which left them neither taste nor leisure for other avocations. Their chief study was a knowledge of their genealogies; but these could only preserve isolated facts, and in so far as appears they possessed no general annals—no historical records, either common to the whole nation or to particular tribes. Songs and traditions perpetuated, from one generation to another, the superstitions and idolatries of their forefathers, the wars and exploits of their chiefs, and the in-

vasions of their enemies." The Arabs, however, preserve a peculiar distinction as to their origin. The posterities of Joktan are denominated *pure Arabs*, while those of Ishmael are called *naturalized Arabs*. Arabah, as it is called by Moses, or Western Arabia, was originally peopled by the Casluhim, a race descended from Mizraim, the father of the Egyptians, the Captorim, and the Horites, who occupied Mount Seir, before they were expelled from it by Esau and his posterity. Ishmael and his descendants afterwards settled there, and finally the Edomites or Idumeans. Kedom, or Eastern Arabia, was first peopled by the progeny of Joktan, the *pure Arabians*. Joktan, the son of Heber, had thirteen, or, as the Arabian traditions affirm, thirty-one sons, who, after the confusion of tongues at Babel, and the general dispersion of mankind, are pretended to have settled in the south-east of Arabia, whence they advanced into Judea, with the exception of two, Yarhab and Jorham, the former of whom gave name to the country. Yarhab settled in the province of Yemen, and Jorham founded the kingdom of Hedjaz, where his posterity long reigned. The progeny of Joktan are therefore reckoned the aboriginal Arabians, although the Ishmaelites afterwards spread themselves over Kedom; and the Cushites, and the descendants of Abraham by Keturah, of Lot, Esau, Nahor, and others, augmented the number of its inhabitants.

Every reader of sacred history is familiar with the story of Ishmael, the son of Abraham by Hagar. Sarah, Abraham's wife, being barren, desired her husband, in conformity with the practice of those early times, to take Hagar her hand-maiden, as she is called, an Egyptian slave, that by her she might have children. The result of this intercourse was the birth of Ishmael, a name which signifies *God that hears*. Hagar, while pregnant, taunted her mistress on account of her barrenness; and Sarah, stung with jealousy, treated her so harshly, that she found it necessary to leave the

patriarch's family. She retreated into the wilderness, lamenting her hard fate; and while at a loss whither to direct her steps, an angel appeared, who commanded her to return to her mistress, saying, "Thou hast conceived, and shalt bring forth a son, and shalt call his name Ishmael (the Lord hath hearkened), because the Lord hath heard thy affliction. And he will be a wild man, his hand will be against every man, and every man's hand against him." (Gen. xvi. 11, 12.) Hagar, in obedience to the divine command, returned to the family of Abraham. Fourteen years after the birth of Ishmael, Isaac the son of Sarah, figuratively termed the *son of the promise*, was born; and Ishmael, who till then had been considered as Abraham's sole heir, at once saw his hopes disappointed, unconscious that another destiny was ordered for him in the inscrutable counsels of Divine Wisdom. The situation of Ishmael would naturally produce some resentful emotions as he advanced in years; and the animosities which ensued rendered his expulsion necessary from Abraham's family, which the patriarch, who loved the lad, submitted to with great reluctance, and only in obedience to the command of God. Ishmael, at this period about twenty years of age, was taken by his mother into the Wilderness of Beersheba, where, wearied and disheartened, she left her son under a tree, and went to a distance to lament what appeared to her a hard fate. A remarkable interposition of providence was manifested to Hagar on that occasion, encouraged by which she carried him into the Wilderness of Paran, where he afterwards resided for a time, and became, as the sacred historian informs us, an expert archer. His mother married him to an Egyptian, and he became the father of twelve sons, and a daughter named Mahalath, or Barhemath, who married Esau. From these twelve sons of Ishmael, who afford a striking analogy to the twelve sons of Jacob, are descended the twelve tribes of the *Scenites*, or Wild Arabs, now existing, who

at first inhabited the region between Havilah and Shur. According to the Arabian tradition, Ishmael afterwards married the daughter of Modad, king of the Hedjaz, lineally descended from Joktan, and he is thus considered by the Arabs the father of their nation. By these tribes was Arabia ruled in ancient times for a succession of ages; and a genealogical list is said to be preserved of the kings of Yemen and other provinces, of whom nothing is known but their names. The ancient Arabs were however, as we shall subsequently see, divided into tribes, as well as the Ishmaelites; and some of these tribes still exist in Arabia, while others have become completely extinct. They were thus succeeded by the descendants of Ishmael, or the mixed Arabians, or Mota-Arabs, or Mosta-Arabs. It is to be observed that the descendants of Ishmael, who are also known under these names, are widely different from the modern Mota-Arabians or Mosta-Arabians, so denominated by the Spaniards, because they are Arabians blended with other nations. Among the Malays, for example, and other natives of the islands in the Indian Ocean, to be called an "Ishmaelite" is a term of great reproach, which would be punished by the death of the offender. It has been conjectured, and not without reason, that this indignation against the name of Ishmael may result from some traditionary story respecting his progeny, who may have settled themselves by force in these countries, after expelling the original inhabitants; and that the feeling of animosity for this act still exists, although the original cause of it has been long forgotten. This certainly appears congenial with the character of Ishmael, as a "wild man, whose hand was against every man." The descendants of Ishmael, dwelling near to the territories inhabited by their kinsmen, the descendants of Lot, and of Abraham by Keturah, addicted themselves alternately, in process of time, to commerce and plunder, as circumstance required or permitted, making frequent inroads on the neigh-

bouring states. They were invaded in turn by the Egyptians, Assyrians, Medes, and Persians; but, whatever may be asserted by ancient historians respecting the victories of Sesostris, it does not appear that any one of those nations ever subdued them, or obtained a permanent footing in their country. Viewed as hordes of robbers, it appears that those frontier states rather contented themselves with repelling their aggressions, than in attempting the hopeless task of conquering a people who inhabited a country unknown and uninviting. We find the Arabians, according to Moses, trading with the Egyptians in slaves, Gen. xxxvii. 27; xxxix. 1; and long after that period they seem to have held a considerable commercial intercourse with the Syrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15, 20, 21, 22. Numerous parties of them also roved throughout the plains and deserts, dwelling in tents, and without any settled locality or habitation. Notorious for their robberies, murders, plunderings, and ravages, yet no conqueror endeavoured either to extirpate or to reclaim them. We find them oppressing the Hebrews during the time of Gideon, for which they were severely chastised, by that distinguished soldier, Judges viii. 24. They sent presents to King Solomon, but they were not subdued by that prosperous monarch; and they appear to have been quiet during the reign of his father David. Shishak, king of Egypt, who is generally supposed to be the Egyptian conqueror Sesostris of antiquity, had no Arabs in the vast and heterogenous army which he marched against Rehoboam; and he was even obliged to draw a line along their frontiers to protect his own country from their ravages. The Arabians sent a present of some flocks to King Jehoshaphat, though they soon afterwards entered into a grand alliance against him, 2 Chron. xvii. 11; Psalm lxxxiii. 6. They ravaged Judea in the reign of Jehoram, and murdered all his children except the youngest, 2 Chron. xxi. 16, 17. They

are conjectured to have been the people who attacked Uzziah, and who were repulsed under the most disastrous circumstances, 2 Chron. xxvi. 7. Shalmanezar, or Sennacherib, ravaged a part of their vast peninsula, probably Arabia Felix, and drove some tribes to the sandy deserts, where many of them perished. Nebuchadnezzar, king of Babylon, provoked by their repeated aggressions, entered and ravaged their country, putting to the sword vast numbers of the Dedanites, Bazites, Temanites, Scerites, Kedarenes, and Tamarenes, reducing the city of Hazor, laying other towns in ruins, and carrying off their tents and cattle. The frequent incursions of the Arabs into the neighbouring countries, exposed them to continual retaliations from hostile armies, and it cannot be denied that they sometimes suffered most severe losses; yet their indomitable spirit remained unsubdued, and the aridity of the country was always found to be its sure defence. Hostile and invading armies could not exist in those horrible and interminable deserts where there was neither water nor vegetation, and where their retreat was at all times liable to be cut off by such indefatigable enemies. It was in vain that the invaders vanquished the Arabs in the field; they quickly fled from pursuit, on their camels and fleet-footed horses, into their burning deserts of sterility and desolation, whither no army ever dared to follow them. Cyrus the Great, when he conquered the Empire of the Assyrians, reduced some tribes of the Arabians on the frontiers of Arabia Deserta, but the attempt was vain to keep them in subjection; and under his successor, Darius Hystaspes, who had still farther extended the Persian Empire, they emancipated themselves from the Persians, and were, according to Herodotus, free from tribute. They incensed Alexander the Great, by some marked contempt which they displayed towards him, and that celebrated monarch, who, after he had overthrown the Persian Empire, wept that there were no other worlds to conquer, resolved on an

invasion of Arabia, when his death interrupted the execution of his project. Antigonus, one of Alexander's successors, and his son Demetrius, attempted to reduce them, by invading the northern provinces bordering on Syria; but they obliged both of those princes to make peace with them on their own terms. The very same provinces were afterwards invaded by Pompey; the Romans, however, never succeeded in obtaining possession of Petra, the stronghold of the country; and when the army was recalled, the Arabs followed it closely, and continued for many years to make dreadful ravages in the Roman provinces of Syria. But the most important expedition undertaken against them was that of Ælius Gallus, in the reign of Augustus, little more than twenty years before the Christian era, who sailed up the Red Sea with an army consisting of nine thousand men, of whom five hundred were Jews, to invade the peninsula. He landed at a place called Leucocome, about seventy miles north-west of Medina, where he was joined by one thousand native Arabs called Nabatheans, so named from their ancestor Nebaioth, the eldest son of Ishmael; but an infectious disease prevailed in his army, and he was compelled to delay his operations until the following spring. Having at last taken the field, he advanced northward, and crossed a desert of thirty days' journey, and after a march of fifty days more, he arrived in a pleasant and fertile territory, where he took by assault a place named Najran. Continuing his march for sixty days more, he perceived that the expedition was hopeless; famine and disease compelled him to retreat; he recrossed the Red Sea, and landing the miserable remains of his army on the shores of Egypt, he led them to Alexandria, after an absence of two years. From the situation of the towns on his route being totally unknown, it is impossible to ascertain the exact line of his march, but it is generally supposed that it must have been between Mecca and Medina. In A.D. 120, Northern Arabia was invaded by

the Emperor Trajan; and in A.D. 200, by the Emperor Severus, who effected no settlement in the country, although the cities of Bozra and Petra were at one time reduced by Trajan's general. On the decline of the Roman Empire, the Arabs invaded Syria, and committed many ravages, which were often visited with severe retaliation. For more than four hundred years that doubtful frontier was the constant scene of hostility, while the Arabs themselves were sometimes in alliance with the Persians, and sometimes with the Romans, but were never subdued by either of those powerful empires. After the destruction of Jerusalem, many of the scattered Jews found refuge in Arabia, as did also the early sectaries of the Christian Church, who were driven out of the Roman Empire by their orthodox brethren. Judaism and Arianism were thus propagated among the Arabian tribes, which partly accounts for the strange mixture of both in the doctrines of the Koran. Those Jewish and Christian exiles engaged in commerce, and rapidly acquired wealth, before they were finally exterminated by Mahomet.

Such is a brief sketch of the ancient Arabian descendants of Ishmael, sometimes called Hagarenes, from his mother Hagar; Nabatheans, from his eldest son Nebaioth; and Iturenes, from his son Itur; until Mahomet arose, when they became better known in Europe under the more formidable name of Saracens, and exhibited a career of conquest and victory, accompanied by the propagation of a new religious creed begun by their Prophet, which has few parallels in the annals of the world. Mahomet himself claimed to be a descendant of Ishmael, or rather his followers claimed that ancestry for him, though it is now generally admitted that this is a fable of their own invention. It is, however, proved that this great Apostle of the Infidels was of the tribe of Koreish, and of the noble family of Hashem. In the fortieth year of his age he announced himself the Prophet of God, proclaimed the religion of the Koran, and denounced the ancient

idolatry of his countrymen, the objects of which were the sun, the moon, and the stars. Upon this new era of the Arabian history, and the remarkable effects it has produced upon the world, it is unnecessary here to enter. It would require volumes to relate the history of a people who founded, not to mention lesser states and kingdoms, the four great monarchies or empires of the Turks and the Persians, of Morocco, and of Mogul; who still possess the greater part of Asia and Africa; who conquered Spain and Portugal, which they long retained under the name of Moors; preserved Constantinople from the Goths, and established themselves in the fairest provinces of the Roman Empire, holding Greece in subjection; who were for centuries the scourge of Europe; and who still, after the lapse of more than three thousand years, preserve unimpaired a most exact resemblance to the first descendants of Ishmael. Their country is situated in that part of the world where society originated, and the first monarchies were founded. The greatest empires of the world arose and fell around them. They have not, as it has been well expressed, been secluded from correspondence with foreign nations, and thus, through ignorance or prejudice, remained attached to simple and primitive manners. In the early period of their history they were united as allies to the most powerful monarchs of the East; under Mahomet, they carried their arms over the most considerable kingdoms of the earth; through successive ages the caravans of the merchant, and the companies of Mahometan pilgrims, passed regularly over their deserts. Even their religion has undergone several total changes; yet all these circumstances, which, it might be supposed, would have subdued the most stubborn prejudices, and have changed the most inveterate habits, produced, as we shall subsequently see, no effect upon the Arabs, which is indeed a standing miracle, one of those mysterious facts which establish the truth of prophecy.

To revert to the ancient Arabs, which

is more in unison with this work, as illustrative of Holy Scripture, there were various tribes of the aboriginal Arabs of whom we know nothing, except that they were cut off either in domestic or intestine feuds, or incorporated with other families. Of some of them, however, we have various accounts recorded by the sacred historians; and to a certain extent we can trace their progress and history, until they finally merged into one great nation, or were extirpated by their enemies, or became the special objects of divine punishment. The inhabitants of Arabia, especially of those parts bordering on Palestine and Egypt, before the time of Abraham, were descended from Ham, 1 Chron. iv. 40, 41. Moses resided among the Midianites of the race of Cush, and hence the name has been applied by sacred and profane writers to Arabia as well as to Ethiopia. The wife of Moses, the daughter of Jethro, is called an Ethiopian, or native of Cush; but we know that she was an Arabian, and fed her father's flocks in the deserts of Horeb. In the Prophecy of Habakkuk, Cushan and Midian are mentioned as the same territory, Hab. iii. 7. In Arabia Deserta dwelt the ancient Edomites and Kedarites; in Arabia Petræa were the Adites, the Southern Edomites, the Amalekites, the Hivites, the Moenians, and other tribes, now amalgamated or extinct. The Horim occupied the mountains which lie south of the Land of Canaan, and east of the Dead Sea. Of the Rephaim, Emim, Zuzim, Zamzummim, and other ancient tribes, nothing is known save the simple fact of their existence, and of their conquest and extirpation by the Ammonites, Moabites and Edomites. The same observation applies to the Sabæi, Gerizæi, Minæi, Atramitæ, Calabani, Ascitæ, Homeritæ, Marinatæ, Sapphoritæ, Omanitæ, and other ancient tribes of Arabia Felix, which on account of its advantages, was the chief seat of wealth and population. Of various other tribes, such as the Æritæ and the Agræ, nothing is known but their names. The Sabæi are mentioned by Pliny as a powerful people,

extending almost from sea to sea, that is from the Red Sea to the Persian Gulf in the Indian Ocean, trading in frankincense and spices of the finest kind; and they are alleged by some geographers to have been the same with the Homeritæ, or Homerites. According to the Arabians, Saba their capital, was a large and populous city, traditionally reported to have been the residence of the Queen of Sheba. For this story, however, there is no foundation. It has been generally admitted that this princess was queen of that territory of Abyssinia called Ethiopia Proper, or of the district which, according to Bruce, stretches along the western shore of the Red Sea, opposite to Mocha, now called Arab, or Saba; and as Ethiopia is styled, by the historians Herodotus and Strabo, the remotest part of the habitable world, the locality thus assigned to Sheba agrees with our Saviour's declaration, when he describes her as the "Queen of the South, who came from the uttermost parts of the earth to hear the wisdom of Solomon." Pliny and Ptolemy give long lists of towns which have since disappeared, with the original tribes by whom they were inhabited. Every thing is involved in fabulous superstition and credulity. If the Koran is to be believed, those tribes were extirpated in a remarkable manner by Heaven, on account of their incorrigible idolatry. Prophets had been sent to warn them of their sins, and to reclaim them, but their hearts remained hardened, though a few of them believed. The Apostle of the Infidels pretends that their overthrow or extinction was effected by a "hot and suffocating wind, which blew seven nights and eight day without intermission, accompanied with a terrible earthquake, by which their idols were broken, and their altars thrown to the ground."

It is clear that the ancient inhabitants of Arabia early forgot the worship of the true God, and fell into idolatry, which seems to have been universally the case with those nations who were left, or have been left, to the guidance of mere tradi-

tion. Even the Jews, highly as they were privileged above all other people by direct revelations from God, and although a continual succession of prophets and illustrious men was constantly among them, were with difficulty restrained from idolatrous practices, and often severely punished for celebrating the rites, and worshipping the deities of the surrounding nations. As might have been expected, the sun, moon, and stars, were the objects of Arabian adoration. Men without the knowledge of the true God naturally betake themselves to the worship of those objects which they do not understand, or from which they imagine that they derive the greatest benefit and protection. Saba, the eighth only in descent from Noah, and the great-grandson of Joktan, the founder of the *pure Arabian* nation, took the surname of Abd-Shems, or the servant of the sun. But this species of idolatry did not long continue, as every tribe, nay, every family or individual, was at liberty to change or create the object of his worship; and the adoration of the sun, the moon, and the fixed stars, was in course of time incorporated with other deities, the creatures of fanciful superstition, as if they wished not only to see, but to handle and possess, the objects of their reverence. The ancient Arabians worshipped a stone, which they alleged was originally white, but had become black on account of the sins of the world. Herodotus says that they had two deities, Bacchus, and Venus, called Alilat, or Alilatta. Strabo alleges that they worshipped only Jupiter and Bacchus; and that Alexander the Great, when he was informed of this, resolved, after he had subdued them, to make them render divine honours to himself. The Motalt and Alilat mentioned by Herodotus probably denote the sun and the moon; the first of these words signifying the *god of light*, the second, the *god or goddess*, eminently connected with the first. When Moses was among the Midianites, they worshipped Abda and Hinda.

The *Caaba*, or sacred temple of the Ara-

bians, was held in peculiar veneration, and existed from the most remote antiquity. It consisted of three hundred and sixty idols, representing men, brutes, and birds; and was the place of resort to innumerable pilgrims, who came to its shrines with the most costly offerings to their respective deities. The modern Arabs, in the allusions they make to their idolatrous ancestors, from whose practices they piously return God thanks that they were delivered by their Prophet, have grounded the circumstance of their *Caaba*, or sacred temple, on the story of Ishmael, with the narrative of which in the scripture they have mixed many of their own traditions. "They assert," says a recent writer, "that Hejaz was the district where he settled, and that Mecca, then an arid wilderness, was the identical spot where his life was providentially saved, and where Hagar died and was buried. The well pointed out by the angel they believe to be the famous Zenzem, of which all pious Mussulmans drink to this day. It was, they say, to commemorate the miraculous preservation of Ishmael, that God commanded Abraham to build a temple, and his son to furnish the necessary materials. By their joint labours, the *Caaba*, or sacred house, was erected, and solemnly consecrated by the *Father of the Faithful*, who prayed fervently that they and their whole race might become good Mussulmans. Its shape and substance were exact types of Adam's Oratory, which was constructed in heaven, and preserved from the Deluge, to be a model to the architects of the *Caaba*. The black stone, previously mentioned, incased in the wall, and still pressed with devotion by the lips of every pilgrim, was that on which Abraham stood. It is alleged to have descended from heaven, and served him for a scaffold, rising and falling of its own accord, as suited his convenience. It was at first whiter than milk, but grew black long ago by the crimes or the kisses of so many generations of sinful worshippers. The temple and the well became objects of general attraction.

The Arabs conceived it a duty to adore Providence on the spot which bore such visible tokens of the divine goodness. From the celebrity of the place, a vast concourse of pilgrims flocked to it from all quarters. Such was the commencement of the city and the superstitious fame of Mecca, the very name of which implies a great place of resort. Whatever credit may be due to these traditions, the antiquity of the *Caaba* is unquestionable, for its origin ascends far beyond the beginning of the Christian era. A passage in Diodorus has an obvious reference to it, who speaks of a famous temple among the people he calls Bizomenians, revered as most sacred by all the Arabians."

The reader will of course understand, that the preceding tradition of the *Caaba* of Mecca, so well narrated by the writer just quoted, is merely the one professed to be given by Mahomet, after he had established his religion on the ruins of the ancient paganism. Some of the rites alleged to have been practised by the Arabians were extremely revolting and inhuman. Yet many ages before the appearance of Mahomet, Sabianism, or the opinions of the Sabians, were diffused over Asia, and completely changed the religion of the idolatrous Arabians. The Sabians, or Sabeans, according to Sale, the learned translator of the *Koran*, in his "Preliminary Essay," existed prior to the time of Moses. Their tenets were at first purely theistical, acknowledging one Supreme Being, but paying adoration to stars, or to the angels or intelligences who were supposed to reside in them, and to govern the world under God. These they called *Ilahat*, goddesses, or the daughters of God. They built temples to them, and worshipped them in consecrated places. The Arabians, nevertheless, still retained a veneration for their former deities, whom they thought of peculiar importance as mediators and intercessors. Thus early did the Christian doctrine of the necessity of atonement exhibit itself in the world among a people who had lost the tradition of the promised Messiah, but who were as proud of their descent from Ishmael

as the Jews were of theirs from Abraham. The Sabians subsequently incorporated into their system certain doctrines which, it is probable, they learned from the dispersed Jews, and the Christians exiled from the Roman Empire. They held that the wicked would be punished for the space of what they termed nine thousand ages, and afterwards received into favour. They observed three fasts in the year, the first continuing thirty days, the second nine, and the third seven. They prayed thrice every day, at sunrise, noon, and sunset, turning their faces to the meridian, or to the star which was the object of their adoration. They subsequently admitted baptism and circumcision, and professed great veneration for St John Baptist. According to them, the Pyramids of Egypt were the sepulchres of Seth, and Enoch and Savi, his two sons, whom they regarded as the founders of their religion. The modern Arabians, descended from Ishmael, also mention the names of various deities worshipped in Arabia—Iakiah, whom they worshipped for rain; Hafedah, for preservation from accidents on journeys; Razora, for the necessities of life; Lath, or Ahlat, which, however, is a diminutive of Ahla, the name of the true God; Aza, or Uza, from Aziz, which signifies the mighty God; Menan, from Menat, the distributor of favours. It has also been asserted that they worshipped two golden antelopes frequently mentioned in their histories. Such were the idolatries in opposition to which Mahomet proclaimed the unity of the Deity to be the basis of his religion; declaring that "there is only one God, and that Mahomet is the apostle of God." For the adoration of saints, idols, or any sensible object, he instituted public worship by prayer, a sermon in the mosques on Fridays, private prayers, and daily lustrations. The Mahometans admit that before the time of their Prophet three tribes professed Christianity, namely, Thanorik, Bahora, and Naclab, and that the tribe of Thanorik, having differed with their neighbours on religious points, retired to the province of Baharain, on

the Persian Gulf. Whether this tradition be correct, it is perhaps impossible to ascertain, but it is well known that many of the Arabians, since the promulgation of the gospel, have embraced Christianity. Dr Wells states, that as Arabia Deserta anciently extended to the neighbourhood of Damascus, it is more than probable that it was the district into which St Paul retired after his conversion, and from which, as he observes in his Epistle to the Galatians, he returned to that city, Gal. i. 17. It is evident, however, that the numerous sects which existed in Arabia were highly favourable to the success of Mahomet in establishing a new religion, by which he was the means of raising the Arabians to importance in the world, and began a new era in their history.

From what has been already stated respecting Arabia, the general aspect of the country may be readily conceived. It is generally described as a vast peninsula, filled with rocky and precipitous mountains, encircled by low, barren, sandy, and in some districts fertile plains, differing widely in soil, climate, and productions. The immense tracts of desert consist of bare rocks or sterile sand, fresh water being rarely to be found, and for years seldom if ever visited with rain, there being no eminences to attract the fleeting clouds; yet they afford a partial refreshment to the few thorns and saline herbs which grow here and there in a region of sterility, the moistening of which would require the largest river in the world. The greatest cold prevails in the high and mountainous regions, and the most oppressive heat on the plains. The drought is extreme; vegetation withers under the heat of the solar rays, reflected by the burning sands; no rivers are to be found; and the few mountain streams are soon absorbed by the arid soil over which they run. Hot and pestilential winds also diffuse their noxious gales, alike destructive to animal and vegetable life. Damp winds occasionally succeed the dry one called the simoom, which are equally dangerous to life. The prophet

Jeremiah has well described those fearful deserts, when he says of them that they are "a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man passeth through." But, as if not wholly to abandon this truly inhospitable region, which would otherwise have remained for ever uninhabited, and impervious even to the Arab tribes themselves, the general desolation is occasionally relieved by small patches of green verdure, which appear like little islets in an immense and trackless ocean. In these patches, which serve as so many halting places in the desert, grow dates and other useful trees, while the tamarisk and the acacia are seen struggling for existence in the rocky soil, into the crevices of which they insinuate their roots, and draw forth nourishment. There are also a few wells, both natural and artificial, which serve as watering stations, and afford refreshment to the parched travellers and the weary pilgrims. The hot wind called the simoom, which is a fearful scourge in this region, is generally known when approaching by an unusual redness in the sky, which appears as if it were in a blaze of fire. The simoom is a hot blast blown from the desert, which annihilates all animal and vegetable life over which it passes, or which is exposed to its influence. The loose sand interspersed in the desert is raised into moving columns or clouds by the simoom, and it floats in the atmosphere so densely that it is impossible to see beyond a few yards. On such occasions, when the Arabs are overtaken by it in the desert, it is customary for the camels and other animals to fall on their bellies, and bury their nostrils in the sand, while the men lie down on the lee-side of the camels, which in a short time have to change their position, lest they should be entirely covered. But often both men and camels, overcome by weariness and despair, are entombed in this appalling situation, and perish covered with burning sand.

Yet in many of the districts of Arabia there is a delightful contrast to

this desolation. The upland regions are refreshed by rains which last from two to four months; and on the coasts the climate is invigorated by the maritime breezes. As if to exhibit the very opposite of the arid wilderness and its whirlwinds of burning sand, there are luxuriant valleys, fruitful plains, and verdant mountains, which produce in exuberant profusion all the necessities, the comforts, and the luxuries of life. This fertility of soil and mildness of climate unquestionably applies to a comparatively small portion of the Arabian peninsula; but in these parts there is a compensation for the sterility of others, which evinces that the omnipotent power of heaven has not altogether cursed the ground, and that God every where exhibits his kindness as well as his sovereign dominion. Arabia Felix, which well deserved that appellation when compared to the adjacent deserts, yielded, as it does still yield, the far-famed productions of balm and frankincense, and many sweet-scented trees and shrubs, the fragrance of which, according to the ancient poets, was wafted over the seas, and impregnated the winds with their spicy perfumes. Many of the districts on its coast are covered with aloes, manna, myrrh, frankincense, indigo, nutmegs, and especially coffee, which grows in plentiful profusion. Its mountains, and other favoured tracts, yield wheat, barley, and a peculiar kind of grain called *durra*, in abundance; the fruits of Europe are also exceedingly productive, such as figs, pomegranates, apricots, peaches, apples, almonds, grapes, and dates, which in many districts are the chief food of the Arabs, and are articles of export. Some of the fine Indian fruits have been introduced, especially the banana, the mangoustan, the Indian palm, and the Indian fig-tree. Rice, millet, maize, rape, beans, and lentiles, are also cultivated; oats are unknown, and the Arabian horses are therefore fed on barley. All kinds of ordinary kitchen vegetables, and coffee, which grows on trees in Arabia, its native soil, and on bushes in America, the plants being in that conti-

ment kept low for the facility of gathering the fruit, sugar-cane, tropical fruits, senna leaves, gums, aloes, myrrh, tobacco, indigo, odorous woods, balsam, and many other valuable commodities, are the rich products of modern as they were of ancient Arabia. Melons are reared in the fields, and in such abundance, that the natives of all ranks, in the districts where they are grown, use them during a great part of the year as food. Forests are neither common nor extensive in Arabia, and are only found on the plains, or where the hills retain enough of earth for vegetation. Where they do occur, the trees are for the most part different from those of Europe, and consequently little known. Of some of these trees the inhabitants do not know either the names or the qualities. Many of them produce fruits, some of which are poisonous, and other kinds are eaten by the Arab children. A few of the juices of these trees are also poisonous, while others of them emit a fragrant and agreeable perfume. In Southern Arabia, there are trees which are generally called in Arabic *the poison of fishes*, the fruit of which is exported in considerable quantities. It is said that fish will swallow it with eagerness, after which they float in a state of stupor on the surface of the water, and are easily taken. There are various genera of trees, described by the Danish traveller Niebuhr, peculiar to Arabia, the names of which he appears to have written down as nearly as possible after the manner in which they were pronounced by the Arabs. One called the *katha*, which is improved by cultivation, is commonly planted in the hills among the coffee shrubs. The Arabs chew the buds of this tree, which they call *haad*, which they allege greatly assist digestion, and preserve them from infectious distempers. There is a tree called *kuera*, which has some resemblance to the palm, and produces flowers having a rich and delicious odour. These flowers are described as scarce and dear, and if a very small quantity be introduced into an apartment, they perfume it in a short time. The women of Yemen,

in Arabia Felix, steep the fruit of a tree called *el kaya*, which grows among the hills, in water, and use the liquid for washing and perfuming their hair. The chesnut and sycamore are said to grow to an enormous size in the provinces of the Hedjaz. Various trees of a peculiar kind serve the Arabs for fire-wood, while the leaves afford shelter for the cattle, and nourishment for the camels. The balm-tree is not very beautiful in external appearance; and its qualities are not known or appreciated in the southern provinces of Yemen, where its wood is burnt for a perfume. In the Hedjaz, the Arabians collect its balsam with great care, and carry it to Mecca, whence it is exported to Turkey. The sugar-cane and the indigo plant are found in various provinces; but the tree from which incense distils grows chiefly in Hadramaut, on the shores of the Indian Ocean.

We have already observed generally, that all the fruit-trees reared in the gardens and hot-houses of Europe are common in Arabia, from the Dead Sea to the Euphrates. The Arabians have, however, a species of pear, and a cornel, peculiar to themselves. They cut common oranges through the middle while green, dry them in the air, and infuse them in oil forty days, after which they prepare an essence famous among their old women for restoring a fresh black to grey hairs. By the Mahometan law, the Arabians like other followers of the Prophet, are forbidden to use wine; they nevertheless cultivate grapes, a small kind of which, without stones, they export in considerable quantities. They also prepare a peculiar kind of syrup from mint, which they export. They have various species of fig-trees, the bark of one species being used in tanning leather, and the leaves of another are so rough that they are employed in smoothing and polishing iron; but the fruit of none of these species of fig-trees appears to be eaten. The date-tree is generally reckoned the most common and important in Arabia, and its fruit is the principal source of nourishment to the Arabs. It luxuriates in the

gardens of Medina, and in several valleys on the route to Mecca ; but every district has its own variety, upwards of one hundred different kinds growing in the vicinity of the former city. "The cheapest and most common kinds," says a recent writer on the natural history of Arabia, from whom these notices are compiled, "are the *jebeli*, the *heloua*, and the *heleya*, a very small date, not larger than a mulberry : it has its name from its extraordinary sweetness, in which it equals the finest figs from Smyrna, and, like them, when dried, is covered with a saccharine crust. This was the date with which Mahomet is alleged to have performed a very great miracle, by planting a kernel in the earth, which instantly took root, grew up, and in *five minutes* became a full-grown tree, loaded with fruit. Another miracle is related of the species called *el ey phani*, which hailed the Prophet as he passed under it with a loud *Salaam Aleikoom*. The *birni* is esteemed the most wholesome and the easiest of digestion : Mahomet, with whom it was a great favourite, recommended the Arabs to eat seven every morning before breakfast. Dates are dressed in a variety of ways ; they are boiled, stewed with butter, or reduced to a thick pulp, by simmering in water, over which honey is poured. The many purposes to which almost every part of this tree is applied have been mentioned by several travellers. The timbers serve for rafters or firewood, the fibres for cordage, and the leaves for cages, boxes, bedsteads, baskets, cradles, and other articles of the hurdle species. The kernels, after being soaked for two days in water, until they become soft, are given as food to camels, cows, and sheep, instead of barley, and are said to be more nutritive than that grain. In Medina there are shops where nothing else is sold but date-stones, and, in all the main streets, beggars are occupied in picking up those that are thrown away." The manna is plentiful in Arabia, although it has been greatly doubted, notwithstanding the high authority of Seetzen, who first started the theory, and Burckhardt, whether it is the manna

VOL. I.

of Scripture, celebrated as the miraculous food of the Israelites in the Wilderness. It is called *manna* by the Bedouin Arabs, and it closely resembles that described by Josephus. It has been well remarked, that "the observations made by travellers and naturalists do not accord with the scripture narrative, nor do they afford any explanation of the phenomena as recorded by Moses," Exod. xvi. Num. xi.; to which it may be added, that they probably never will be able to give a satisfactory explanation. The Arabian manna is generally admitted to be a vegetable production. Burckhardt was informed that manna was procured in Mesopotamia by several leaves of the oak genus, which it covers like flour, and is obtained by shaking the branches. "In the month of June," says the writer in the Edinburgh Cabinet Library, "it drops from the prickles of the tamarisk upon the fallen leaves and twigs, which always cover the ground beneath the branches, in its natural state. The Arabs collect it in the morning, when it is coagulated, but it dissolves as soon as the sun shines upon it. They clear away the leaves and dirt which adhere to it ; and after being boiled, it is strained through a coarse piece of cloth, and put into leathern skins, in which it is preserved till the following year. They do not seem to make it into cakes or loaves, but they dip their morsel into it, or pour it as they do honey over the unleavened bread. It is found only in seasons when copious rains have fallen, and sometimes it is not produced at all. When kept in a cool temperature it is hard and solid, but becomes soft if held in the hand, or exposed to the sun. The colour is a dirty yellow, but the taste is agreeable, somewhat aromatic, and sweet as honey. If eaten in considerable quantities, it is said to be slightly purgative. The Bedouins esteem it as the greatest dainty which their country affords ; the produce, however, even in the best years, is trifling, perhaps not exceeding 500 or 600 pounds." To this interesting account of the Arabian manna, Niebuhr's narrative is of import-

ance, in which he gives his reasons why he concludes it to be the same as the miraculous food of the Israelites at Mount Sinai. "Manna," he says, "is found at present in divers places of the East, but I own that I neglected to procure information at the most celebrated places, that is to say, around Mount Sinai, famous for the manna of the Israelites. At Merdin it attaches itself like a meal or powder on the leaves of certain trees, which they call *ballot* and *afs*, and which I believe to be oaks. Some affirmed that they had found manna at Merdin and Diarbekr, on the trees named *elmas* and *elmaheb*. Others, from whom I inquired whether this was certain, had never seen any on trees of those kinds, nor did they recollect at Aleppo to have found it on the shrub *el hâdsje*. All agreed in affirming that between Merdin and Diarbekr it was principally gathered from those trees which produce the gall-nut, that is, oaks. The gathering time of this manna at Merdin is in July or August, and they say it is most plentiful after a very thick fog, or during moist weather, rather than during clear days. I was assured at Barsa that the manna called *Tarandsjubin*, or *Tarandsjubil*, was gathered in great quantities near Ispahan, from a little thorny bush. I inquired for this kind of manna at Barsa, and found that it consisted of small grains round and yellow, by consequence of the same figure as the manna of the Israelites is described to be, Exod. xvi. 14, 31; Num. xi. 7. Perhaps it is this kind which served as food to the Jews during their journey, for there are many thorny bushes in the desert around Mount Sinai, and that district is in nearly the same latitude as Ispahan; but if the Children of Israel enjoyed their manna during the whole year, that was by miracle, for the manna *tarandsjubin* is found only during certain months. I do not know whether sugar is cultivated in other countries of Arabia besides Yemen; but if the Jews had found in the deserts of Sinai only the natural *tarandsjubin*, it would have been a very pleasant thing to them. In the Khurdistan, at Mosul,

Merdin, Diarbekr, Ispahan, and probably in other cities, they use manna only, instead of sugar, for their pastry and other dishes. Much of it may be eaten without its proving purgative, nevertheless a person with whom I conversed at Basra thought that both kinds were of that quality. Perhaps this is sensible only after it has lost its freshness. The tree which produces wild honey was not known at Basra, but an inhabitant of Ispahan affirmed that this tree grew commonly in Persia, and became very large." Thus far does Niebuhr give his opinion, although not so positively as Seetzen and Burckhardt; and the comparison of manna to sugar by this traveller, the observation that it is used in pastry, and its figure as grains, are of some importance; for, while the manna to which Niebuhr alludes, and which is evidently the same as the Arabian manna, cannot be called a vegetable gum, it is most likely that it is a vegetable emission, or inspissation, and, partially at least, a juice from the tree or shrub. "But, notwithstanding the identity of the same," to quote again from the writer to whom we have so often referred (it being safer to give an opinion in the words of an acknowledged authority than to hazard individual conjecture,) "the resemblance in the description, and the concurrence of many learned naturalists, it is impossible to reconcile the manna of Scripture with any species of vegetable gum, much less to explain the preternatural circumstances connected with its appearance. We are expressly told that it was rained from heaven; that it lay on the ground when the dew was exhaled, round and small as the hoarfrost like coriander seed, and its colour like a pearl; that it fell but six days in the week; that it became offensive, and bred worms, if kept above one day; that the double quantity provided for the Sabbath-day kept sweet two days; that it continued falling for forty years, but ceased on the arrival of the Israelites on the borders of Canaan. These and other facts all indicate the extraordinary nature of the production, and in no one respect

do they correspond with the distillations of the tarfa, the gharrab, or the talk tree. These gums are collected only for about a month in the year; they do not admit of being ground in a handmill, nor baked; they are not subject to putrefaction if kept; nor are they peculiar to the Petræan wilderness: besides, the constant and daily supply in a desert, often barren of all vegetation, must have been impossible, except on the supposition that the trees accompanied them on their march. Whatever the manna was, it was obviously a substitute for food, and the peculiarities connected with its regular continuance, its corruption, and periodical suspension, are facts not less extraordinary than the mysterious nature of the substance itself. It is in vain to attempt any explanation of these phenomena by natural causes. A sceptical philosophy may succeed in reconciling preternatural appearances with its own notions of probability, but this gives not a particle of additional evidence to the credibility of the sacred narrative. The whole miracle, as related by Moses, admits but of one solution—the interposition of a Divine power. As for local traditions or modern practices, these are unsafe guides in matters of history, much less can they be admitted as authorities in support of revealed truth.”—We have dwelt thus long on this subject, because it is one intimately connected with the sacred record, on which various opinions have been held. Gum-arabic is also a production of Arabia, and hence its name. Burekhardt asserts that it is the produce of the talk, or gum-arabic tree; and that the camels of the Bedouins are fed on its branches, of which they are extremely fond. It is collected in summer, and exported to Grand Cairo in Egypt. The same traveller, however, asserts that he found acacia trees thickly covered with gum. Honey is produced in various districts of Arabia, and is greatly used in cooking. The mountains near Safra are described as “swarming with bees, of which the Bedouins take possession by placing wooden hives upon the ground.

This honey is of the finest quality, white, and clear as water. There is another kind of honey, called *beyrouk* by the Arabs, and which Burekhardt supposed to be manna. “It was described to him,” says our author, “as a juice dropping from the leaves and twigs of the gharrab tree, about the height of an olive, with leaves like those of the poplar, only somewhat broader. The honey is sweet when fresh, but turns sour when kept for two days. It is gathered in May and June, either from the leaves, on which it collects its dew, or from the ground under the tree. The colour is brownish, or rather of a grey hue.”

Of the flowers, plants, and shrubs of Arabia, we merely offer a few condensed notices; for it is to be observed, that owing to the aridity and parched state of the soil, the scarcity of water, and the variable climate of this singular peninsula, the inquiries of the curious on these subjects are exceedingly limited. In Arabia various specimens of the sensitive plant are found, which produce splendid flowers of a beautiful red hue, and of which chaplets are made on festive occasions. The gardens at Tayf are celebrated for their roses, which, for their loveliness and fragrance, are collected and sent to all parts of the country. There is a pretty red flower called the *nooman*, found in the valleys and among the cliffs of rocks; and many interesting botanical discoveries could doubtless be made among the Arabian valleys in general. There are numerous specimens of lavender, lilies, marjoram, and pinks. The rose of Jericho flourishes also in Arabia, and is collected and preserved with great care on account of the healing qualities it is supposed to possess. All the flowers which are common to India grow in Arabia; many of the European flowers are also found, and others solely peculiar to the country, the botanical designations of which, for the most part fanciful, it is unnecessary here to insert. On the western part of the Desert, some rivulets descending into the Red Sea diffuse verdure, and here many Indian and Persian

flowers and plants, transported in former ages, are found, distinguished for their beauty and their use in an indigenous state. Here grow in perfection the liquorice and the tamarind. There are numerous plants found which are used by the Arabs for medicinal and domestic purposes, some of them affording an alkaline salt for whitening linen, and are thus a substitute for soap; others they burn into charcoal; others again are used for purposes of dyeing; and there is abundance of the common kali on the coasts, and in the Islands of the Red Sea. We are told, however, that "there is one plant which, though not a native of Arabia, deserves to be noticed, as it serves a very important commercial purpose, both in that country and Egypt. It is a grey-coloured herb called *schabe*, an infusion of which, mixed with a certain quantity of meal, forms a leaven for the fermentation both of bread and beer. This is considered essential to the process of brewing, and it communicates an agreeable taste to the liquor." This useful plant, upon examination, was found to be a lichen of the plum-tree, of which shiploads were in former times imported from the Archipelago into Egypt. Among the medicinal plants we may notice tobacco, which is raised in great quantities, and forms a source of considerable wealth. The Arabs have various modes both of smoking and chewing this plant. Senna is found in great abundance, and the *cassia fistula*, or black cassia, is reckoned by the Arabian physicians the best cure for cholera morbus. They have also various plants, peculiar to all hot countries infested with serpents and other reptiles, which are antidotes to their poison. As it respects the Arabian shrubs, they are very imperfectly known to Europeans, and many of them are found in no other country. The names assigned to them by the passing traveller are simply those given by the natives, and they have never been classified in a botanical manner. Those shrubs are also used by the Arabs for a variety of purposes. But Arabia is chiefly celebrated for its *balessan*,

or balsam of Mecca, the Balm of Gilead mentioned in Scripture. The tree from which it is collected is said to grow from ten to fifteen feet high, having a smooth trunk and thin bark. "In the middle of summer," says the writer, "small incisions are made in the rhind; from these the juice immediately issues, which is then taken off with the thumb nail, and put into a vessel. The gum appears to be of two kinds, one of a white colour which is most esteemed, the other of a yellowish white." The Arabs have a thorny shrub called *gharkad*, which produces a small red berry resembling a gooseberry in taste, and is described as being peculiarly delicious in the Deserts. In addition to these they have the henna-tree, the leaves and odoriferous flowers of which, formed into a pomatum, are used by ladies for staining the face and hands; the liquorice shrub, the rose laurel, the cotton-tree, the incense-tree, and all those plants and shrubs which produce myrrh, cassia, spikenard, and other valuable commodities, and which formed the staple trade of the ancient Arabians during the scripture times. The coffee-tree, of the produce of which the Arabs are extravagantly fond, is so well known throughout Europe, that it requires no particular description in the present work. The Arabians have various modes of preparing it, and it forms the universal beverage of many districts of the country.

The mountains of Arabia are, for the most part, craggy, precipitous, and sterile, but in the vicinities there are finely cultivated and fertile grounds. The chain which traverses the country from north to south is alleged by travellers to be a continuation of Lebanon in Palestine. Their lofty summits, towering to the clouds when seen at a distance, and having a volcanic appearance, dwindle into mere hills, rising in various grotesque forms, when approached in the interior. Their perpendicular sides are composed of calcareous rocks, sandstone, flint, porphyry, and strata of greenstone. The mountains of Oman, which stretch to the sea, are supposed to be a continuation of the

opposite range of the Persian Gulf. In the province of the Hedjaz there is a ridge called the Gazvan, the lofty summit of which is clothed with perpetual snow. Between the Gulfs of Suez and Arabia are the celebrated mountains of Horeb and Sinai, subsequently described in their proper order. There are various hot springs among these mountains, some of which have been described by travellers. The most remarkable of these, at present known, are the *Ayoun Mousa*, or the *Wells of Moses*, and the *Hammam Faron*, or *Baths of Pharaoh*, the latter being described by those who have seen it as extremely hot.

The mineralogy of Arabia is of little importance; and the treasures which, according to the ancients, were extracted from the bowels of the earth in the province of Yemen, in Arabia Felix, have long since disappeared. No gold is now to be found, nor are any veins of silver known to exist; but a small quantity of that metal is extracted from the lead mines of Oman. In the northern district of Yemen, called Saade, there are some mines of iron, the produce of which is brittle. There are no precious stones, all these having been anciently brought from India. Yemen, however, produces onyxes; and a kind of sardonyx is found near Damar, and stones of less value are by no means rare. The rocks of Mount Sinai contain jasper, amethyst, and syenite. There are mines of copper in Oman, and veins of sulphur have been observed near Mecca. Rock salt exists in various districts; but in general it may be said that Arabia possesses few objects of attraction to the mineralogist.

The Arabian Peninsula possesses no rivers and inland lakes. Those streams termed rivers by some travellers, are merely torrents flowing from the mountains during the rainy season; which, it is well ascertained, never reach the sea, being swallowed up in the sandy plains they in vain endeavour to penetrate. Those which continue to flow during the dry season are paltry brooks, a few of which find their way to the Indian Ocean. Some geographers have maintained that

the Euphrates and the Tigris are Arabian rivers; but certainly the Tigris has no connection with the country, and a very small portion of the Euphrates encircles Arabia. The want of water is indeed one of the greatest scourges of the Arabian peninsula, and is most severely felt by the inhabitants. To this great deprivation are to be attributed all the sterility and desolation which prevail; for agriculture is impeded or improved by it wherever it is wanting or obtained. Water is often found in deep wells, though sometimes it is of a brackish or bitter taste. Every reader of sacred history will recollect the sufferings of the Children of Israel, while journeying through the Deserts, for want of this essential article—in Arabia a luxury of life—and of the manner in which a famous miracle was wrought when they were in open rebellion. Water is sold to strangers on their journey, and is often carried to great distances on the backs of camels. “Among the Arabs,” observes a writer often quoted, “water constitutes a great part of their wealth. It is the most valuable property in districts of fifty or a hundred miles round. The possession of a spring has occasioned hot disputes, and even civil wars. We read of Abraham rebuking Abimelech, because of a well which his servants had violently taken away; and of the strife between the herdsmen of Gerar and those of Isaac. It is also mentioned as an instance of intolerable tyranny in one of the ancient Arab kings, that he would suffer no camels but his own to be watered at the same place.” From this circumstance, those animals which browse in watered fields and pastures do not exist in perfection in Arabia; but the zoology of the country is nevertheless interesting, although it differs little from that of other Eastern regions, with most of the animals of which the reader is familiar. The wild animals, generally found in the Arabian mountains, are lions, leopards, panthers, lynxes, wolves, foxes, boars, antelopes, domestic animals in a wild state, such as dogs and cats, jackals, the ox, and numerous species of monkeys. The

wild boars are very numerous, but they are rarely seen in the heart of the Desert. The small panther is generally prevalent, but it seldom ventures to attack man; the jackals abound in the mountains, and the ferocious hyæna inhabits Arabia Petræa, and the shores of the Persian Gulf. Monkeys without tails are numerous in the forests of Yemen, in Arabia Felix, which, on account of their docility, are caught and exported into Egypt, Syria, and Persia, where they are bought by itinerant jugglers for the amusement of the people. The beautiful animal called the *gazelle* abounds in the plains and valleys. It is the source of sport to the Arabs of the Desert for hunting, and its flesh supplies them with food. The northern tribes of Arabia possess numerous flocks of goats and sheep, but there is nothing very particular in the breed. The sheep have not the fat tails peculiar to those of other countries, and their ears are longer than those of Great Britain. The male lambs or kids are sold or slaughtered, except a few kept for breeding. The goats are chiefly black, with long ears. The ewes and goats are milked every morning and evening during the spring months. Rock goats, perfectly wild, are found in the mountainous regions, especially among the cliffs of Sinai, where they are hunted by the Bedouins. Their flesh is said to be excellent, resembling the flavour of venison. They are extremely difficult to be taken, especially among the mountains, and the Bedouins make long circuits to surprise them. Their skins are made into water-bags, and their long knotty horns are sold to merchants, who carry them to Jerusalem, where they are manufactured into handles for knives and daggers. Hares are numerous in Arabia, and they are hunted with great dexterity, being knocked down by small sticks or clubs. On account of the prohibition respecting eating the blood of animals, which is as strict among the Moslems as it is among the Jews, the more rigid among the Mahometans will not eat them until they have been made lawful, a ceremony performed

by cutting the throat of the hare with its neck turned towards the holy city of Mecca. Travellers mention various wild animals peculiar to Arabia, of which they received very imperfect accounts from the natives. The jerboa, or *Pharaoh's rat*, is found in the sandy deserts, and on the banks of the Euphrates—an animal of curious construction, leaping and bounding like the kangaroo when pursued. The Arabs eat its flesh, which is said to taste like that of a young rabbit. The civet cat, the beyoar goat, the musk rat, and other animals valuable for the purpose of commerce, are found among the mountains.

Among the domestic animals of the Arabians are their famous horses, their mules, asses, camels, dromedaries, cows, buffaloes, dogs, and sheep and goats, already mentioned. The Arabian horse is celebrated throughout the world as the noblest animal of its species; and the war-steed is magnificently described in the Book of Job: "His neck is clothed with thunder, and the glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength: he mocketh at fear, neither turneth he back from the sword: he swalloweth the ground with fierceness and rage, and smelleth the battle afar off." The Arabian horses are divided into two great classes, the *kohayl*, or *kohani*, which the Arabs commonly subdivide into five races or genealogies, whose descent has been carefully preserved from the days of Solomon, that monarch having been presented with a stud by the Queen of Sheba, and are kept exclusively for riding; and the *kadishi*, an inferior race, whose descent is unknown, and are chiefly employed for the purposes of labour. It is unnecessary to give a description of the Arabian horse as that animal exists in its native country, such descriptions being numerous in various works of easy access to the inquiring reader. "The care and affection," says a writer, "which the Arabs, and especially the Bedouin Arabs, bestow in breeding and rearing it, and the decided predilection with which it is constantly regarded, are founded not

merely on its utility to them in their predatory and wandering life, but also on ancient prejudice, which induces them to consider horses as being endowed with generous sentiments, and an intelligence superior to other animals. They suppose that these spirited creatures, so serviceable in the cause of Islam, have obtained through Mahomet the blessing of God, and an occult capacity to read and repeat tacitly every day some verses of the Koran. It was one of their old proverbs, that after man, the most eminent creature is the horse: the best employment is that of rearing it; the most delightful pastime is that of sitting on its back; the most meritorious of domestic actions that of feeding it. They were taught by their prophet to believe that it was originally predestined for their special service. Its purity of blood and descent the Bedouins are extremely careful to preserve uncontaminated. During twenty days, at a certain season, the mare must be watched to secure her from the approaches of any common horse, which she is not allowed to see even at a distance, for the Arabs are believers in the effects of imagination on the progeny of their cattle." These horses are capable of enduring the greatest fatigue, and can pass whole days without food. They are generally neither large, nor particularly beautiful, but are remarkable for their docility and swiftness. In his wars and inroads of the Desert, the Arab soldier, whether pursuing or pursued, trusts solely to the speed of his horse, and whenever it feels the touch of his hand or heel, the animal darts with the velocity of the wind. If the rider be dismounted, his horse will patiently halt until he recovers his seat; if he fall in battle, or by an enemy, his horse will remain near him, neighing and pawing for assistance. There are two species of asses in Arabia, which Buffon maintains was the original country of the ass now domesticated in Europe. They are used for a variety of purposes in Arabia, and other countries of the East. They are capable of enduring great fatigue in journeys, and in that

capacity, according to some travellers, are preferable to horses.—But the most useful animal to the Arab in their country is the camel, appropriately termed the *ship of the desert*, so well known as to require no particular description. It is chiefly distinguished from the dromedary by its superior swiftness. The Arabian camels and dromedaries have only one hump on their backs, like those of Egypt. Without these animals, in vain would the Deserts be traversed, or the necessities of life furnished for a great proportion of the inhabitants of Arabia. They can endure the greatest hardships, being provided by nature with the means of retaining water in their stomachs to allay their thirst in the sandy deserts. They are content with the scantiest fare—a bunch of dry grass, or the stunted shrubs of the wilderness. No pain provokes them to refuse their loads, or to throw them upon the ground. Although overcome with hunger and fatigue, they will spend their last breath in their master's service, and leave their bones to whiten in the Desert.—Arabia is unfavourable, from the cause repeatedly mentioned, for the production of horned cattle. The cows and oxen are distinguished by a hump or bunch of fat on their backs, similar to those of Egypt and Nubia. The cow yields little milk, and the flesh of the ox is described as insipid and tasteless. Cows are used in some districts for drawing water from the wells, and for other purposes. Buffaloes are found in marshy parts, but this animal appears to be as rare as those parts are in Arabia, in which alone he can exist. There are various kinds of dogs in a domestic state, but they are held in no repute, and are not allowed to enter houses, on account of their being declared unclean in the Koran.

The fertile provinces of Arabia produce poultry in abundance—hens, ducks, geese, and turkeys. The guinea-fowl inhabits the woods in great numbers: the pheasant, and various species of the pigeon tribe, abound in the Yemen; and in the plains are seen the partridge, the

lark, and a peculiar species of the crane. The fields are infested by myriads of crows, the flesh of which the Arabians eat, although it is forbidden both by the Jewish and the Mahometan Law. On the coasts of the Red Sea, the species of fowls that live on fish are numerous, where also are found the plover and the stork; in an island of the Red Sea are pelicans. But travellers have had few opportunities of examining the ornithology of Arabia. The ostrich, called by the Arabians the camel-bird, inhabits the Desert; and a beautiful lapwing is found on the shores of the Persian Gulf. The birds of prey are eagles, vultures, falcons, and sparrow-hawks. Of these, the vultures are of great service in cleansing the ground of dead carcasses, and destroying the field-mice, which multiply prodigiously in some districts. There is a little bird, ranked among the thrush tribe, called by the Arabians *samarman*, to which they pay a respect almost approaching to adoration. It follows the locusts, which it destroys in incredible numbers. Cranes, herons, snipes, storks, and swans, are also found in the few marshy places of Arabia.

Reptiles are very numerous in Arabia. There are land-tortoises, eaten by the Eastern Christians during Lent, various species of the lizard tribe; and scorpions are numerous in the deserts, particularly on the borders of Palestine, which they have continued to infest since the Children of Israel "passed through that great and terrible wilderness." There are several sorts of serpents, whose bite is deadly, common in the Petæan Deserts. It was while traversing these wilds, "from Hor to the Red Sea, to compass the Land of Edom," that thousands of the Israelites were destroyed by venomous reptiles, called, sometimes inaccurately, fiery or flying serpents.

Arabia, like other hot countries, is scourged by insects, particularly the locusts. Every thing is destroyed by these unwelcome visitors, whose myriads darken the air, and appear at a distance like clouds of smoke. This peninsula is also

infested by small insects called *ardæ*, each of which is about the size of a grain of barley. They travel only by night, and at the end of their journey destroy every thing—victuals, furniture, and clothes. They are destructive to trees, being fond of the leaves and fruit. There are other insects regarded with the greatest dread by the Arabians, particularly those which abound in the deserts.

Having dwelt so long on this singular peninsula, the scene of many events in Scripture History, and having glanced at its ancient inhabitants and its productions, this sketch ought to be closed by a view of the Arabians at the present time, as remarkably illustrating the truth of the inspired record; but their manners and customs having undergone scarcely any variation, except in the matter of religion, for more than four thousand years, little need be added to what has been already said respecting their ancient ancestors. The Arabs of antiquity, like the present, may be divided into two classes—those who resided in towns, and those who dwelt in tents. The former, as early as the days of the patriarch Jacob, carried on a considerable intercourse with other nations, while they also employed themselves in cultivating the land, and breeding cattle. The latter were the Scenite Arabians, or pastoral tribes, who dwelt in tents, of whom the modern Bedouins are the descendants, who live chiefly upon plunder, leading a wandering life, without any local habitation or settlement. The sacred writers distinctly inform us that the monarchical government prevailed among the ancient Arabians. We read of certain transactions which King Solomon, during his splendid reign, had with "merchantmen and kings of Arabia;" and in the Book of Jeremiah, the "kings of Arabia" are involved in a particular prophecy. The principal of these kings was called *Tobba*, a name which appears to have been as commonly applied to a peculiar race of princes, as *Pharaoh* was given to the ancient kings of Egypt, and *Cæsar* to the Roman Emperors. Each of the Arab

tribes or nations, however, had its own sovereign or chief, and a peculiar mode of succession or accession to the regal dignity. Among the Bedouins, the chiefs are termed *sheiks*, who are not the descendants of other sheiks, but who rise to this dignity by their superior abilities; and these sheiks elect and acknowledge a supreme sheik, who is termed *Sheik of Sheiks*, and must belong to a family in whom the honour is hereditary. Their government, their adjustment of differences among themselves, their modes of living, dress, and diet, their habits and customs, are all connected with pastoral life, and characteristic of a people whom no foreign nation has conquered, and whose opinions only have been subdued by religious superstition. The Arabs are not without their virtues, although these are far exceeded by the vices peculiar to barbarous and unsettled tribes; and they have always blended a very considerable degree of ferocity with their beneficence, hospitality, and politeness. Their princes or chiefs are kind to strangers, and, imitating the example of Abraham and Lot, will give them the best entertainment they can produce; at the same time they are rapacious, revengeful, and cruel, stealing from friend or foe, not only robbing and murdering those of other countries, but even their own associates and confederates. Some of the Arab tribes are as barbarous as American savages, or those of any other country; they frequently rob husbandmen of their seed-corn, and hence the sower, in their neighbourhood, must have some armed men to protect him while he is sowing his seed. They are dreadful scourges to the adjacent country, robbing caravans, and always engaged in plundering expeditions. Among such a people it would be vain to expect the existence of literature and science, yet we find illustrious names in a wilderness of savage life almost as sterile as its burning deserts; and the Saracens are famed for their skill in various arts, particularly the mystic sciences of alchemy and astrology. Their present condition, however, may be summed up

in a few words:—"The whole of their social and moral economy remarkably illustrates the truth of Holy Writ, that 'Ishmael shall be a wild man, whose hand is against every man, and every man's hand against him.' Enemies alike to industry and the arts, they dwell 'without bolts and bars,' the wandering denizens of the Wilderness. Religiously opposed to the luxuries and refinements of civilized life, these rude barbarians present the phenomenon of a people living in a state of nature unsubdued and unchanged, yet, in their acknowledgment of the true God, still preserving evidence of their lineage as the children of Abraham." See ASIA.

ARABAH, a city belonging to the tribe of Benjamin, Josh. xviii. 22.

ARABOTH, or ARUBOTH, a city or district belonging to the tribe of Judah, mentioned in the fourth chapter of the First Book of Kings, the situation of which is unknown.

ARAD, or AURED, *wild ass*; in Syriac, *a dragon*, the name of a place lying to the south of Judah and the Land of Canaan, in Arabia Petrea. The Israelites, in their march towards the Promised Land, were opposed by the king of Arad, who defeated them, and took "some of them prisoners," Numb. xxi. 1; but they amply repaid this temporary defeat by subsequently destroying the country and all its towns, when they took possession of Palestine, Numb. xxxiii. Arad was afterwards rebuilt; according to Eusebius, it was twenty miles distant from Hebron. The Israelites, in their progress through the Arabian wilderness having departed from Sepher, came to Arad, and thence to Makkelah. Arad, or Ared, still gives name to one of the districts in the Arabian province of Nedjed. There was another Arad, a town in an island of the same name on the coast of Phœnicia. The island Aradus, the Arpad of the Scriptures, and the seat of the Arvadites or Aradites, is at present called *Rou-Wadde*; and this island, and that of El-Hammal, the ancient Hamath; the seat of the Hamathites,

lying opposite to it (Ezek. xlvii. 29), ten leagues to the eastward, were the most northern settlements of the sons of Canaan. In the time of its prosperity it was a place of great importance, but it is now deserted. See ARPAD.

ARAM, *highness, magnificence*; otherwise, *one that deceives*, or, *their curse*, a name used in various parts of Scripture to signify Syria. It was so called from Aram, the fifth son of Shem, by whose descendants, called Aramæans, Syria was peopled. ARAM was also the name of a town of Judea, belonging to the half-tribe of Manasseh, on the other side of the Jordan.

ARAM-BETH-ROHOB, that part of Syria which lay north of Palestine, and was in the territory of the city of Rohob, belonging to the tribe of Asher.

ARAM-MAACHA, a district of Syria at the foot of Mount Hermon, on the borders of the half-tribe of Manasseh, and on the other side of the Jordan, called the coast of Maachathi.

ARARAT, said to mean the *curse of trembling*, but according to Dr Bryant in his "Ancient Mythology," a compound of AR-ARAT, the *mountain of descent*, and equivalent to the HAR-IRAD of the Hebrew, is the name of a celebrated mountain of Armenia in Asia, on which the Ark of Noah rested after the cessation of the waters of the Deluge. There has been considerable controversy as to the precise situation of the mountain called Ararat in the sacred record, and whether the mountain which is at present known by that name is the one actually mentioned by Moses as that on which the Ark rested. Some geographers have maintained that Ararat was one of the ridge of mountains which divides Armenia from Mesopotamia on the south, and that part of Assyria inhabited by the Kurds, from whom the mountains took the name of Curdie or Curdu, so called by the Gordyæi. In order to support this theory, it is pretended by some ancient writers that the remains of the Ark built by Noah were to be seen there; and Epiphanius relates, that in his time there

were a few relics of that extraordinary structure on Ararat. It has been also asserted that the Ark rested upon Mount Caucasus in Phrygia, but this and other opinions have been successfully refuted by Dr Wells. The Emperor Heraclius is said to have gone from the town of Thamamin, near the base of Mount Ararat, to see the spot where the Ark rested; and it is traditionally mentioned that near this town, which is supposed to have been built by Noah, there was a monastery, called the *Monastery of the Ark*, which was destroyed by lightning in the eighth century of the Christian era. St Jerome places Mount Ararat towards the middle of the Persian province of Armenia, near the river Araxes, or Aras, two hundred and eighty miles north-east of Al Judi, and twelve leagues south-east of Erivan. This geographical opinion is now generally admitted. Ararat is called *Agri-Dagh* by the Turks, the *heavy* or *great mountain*, and Mount Massis by the Armenians, from Amassa, one of the traditionary founders of their nation. It rises in the midst of an immense plain in the shape of a sugar-loaf, covered by eternal snows, with two distinct peaks, and is seen at the distance of one hundred and sixty or two hundred miles. Ararat is said to rise to the height of nine thousand five hundred feet above the level of the plain. A few travellers and some of the natives have attempted to scale this tremendous mountain; but the perpetual snow and the long continued cold has baffled every attempt. Yet two German travellers are alleged to have accomplished this great feat, and reached the snowy summit, although there are great doubts as to the accuracy of the statement. The north-west side of Ararat is broken and abrupt, and opens half-way down into a fearful rocky chasm of great depth, peculiarly black and dismal; the whole of the mountain, in short, is described by travellers as having a most gloomy and appalling appearance. Mr Morier says, that the Persians told him "many stories of its wonders, such as, that no one who attempted to ascend it was

ever again seen; and that one hundred men who had been sent from Arzoum by the Pacha to effect the undertaking never returned. The Armenian priest assured me, with a very grave face, that the Ark is still there." It is also pretended that the Almighty will allow no one to ascend this mountain since Noah and his family descended from it, and that angels are stationed to resist the curiosity of those sinful mortals who may wish to visit a place so sacred as that on which the mighty Ark rested when the waters of the Deluge were abating, and Ararat first showed its lofty peak as a proof that the wrath of God had been expiated. These are some of the numerous traditions believed by the Armenian Christians, and the Persians, respecting this immense mountain, which rises cloud-capt, like a mighty giant beholding with indifference the other eminences in his sight.

The traveller Tournefort visited Ararat in the eighteenth century, and made a bold though unsuccessful attempt to scale its summits. "About two o'clock," he says, "we began to ascend Mount Ararat, but not without difficulty. We were forced to climb upon loose sand, where we saw nothing but some juniper and goats'-thorn. The mountain, which lies south and south-east from *Eimiadzim*, or the *Three Churches*, is one of the most melancholy and disagreeable sights upon earth, for there are neither trees nor shrubs upon it, and no religious convents. The soil of the mountain is loose, and most of it covered with snow. From the top of the great abyss, as dreadful a hole as ever was seen, opposite to the village of Akuslu, whence we came, there continually fall down rocks of a blackish hard stone, which make a terrible resound. This, and the noise of the crows that are continually flying from one side to the other, has something in it very frightful; and to form any notion of the place, you must imagine one of the highest mountains in the world opening its bosom, only to show one of the most horrid spectacles that can be imagined. No

living animals are to be seen but at the bottom and towards the middle of the mountain. The persons who occupy the lowest region are poor shepherds, and scabby flocks of sheep. The second region is possessed by crows and tigers. All the rest, that is one half of it, has been covered with snow ever since the Ark rested upon it, and those snows are covered half the year with very thick clouds. We went to rest, and in the morning, after we had eaten and drank very plentifully, we began to travel towards the first ridge of rocks with a bottle of water, which we carried by turns. It is impossible to take one firm step upon the sand of Mount Ararat; in many places, instead of ascending, we were obliged to go back, and to wind sometimes to the right, and sometimes to the left. To avoid these sands, we made our way to the great rocks which are heaped one upon another. We came into a very troublesome way, full of large stones, and were forced to leap from one stone to another, till we were heartily weary, and sat down and reposed. About noon we came to a place which afforded us more pleasure, but our joy did not last long. We ate some snow, and consented to advance no farther; and it cannot be imagined how much the eating of snow in such a region revived and invigorated us. We began therefore, to descend the mountain with alacrity, and at six in the evening we were quite tired and spent. I leave it to be guessed what method Noah made use of to descend from this place, who might have rode upon so many sorts of animals; but as for us we laid ourselves upon our backs, and slid down an hour together, and thus passed on more agreeably and safely than we could have gone upon our legs. By degrees we got down to the monastery, but so disordered and fatigued, that we were not able to move hand or foot."

Mr Morier, who made his "Second Journey" through Persia, Armenia, and Asia-Minor, between the years 1810 and 1816, thus describes this stupendous mountain, so celebrated in sacred history:—"As we crossed the plain from

Abasabad to Nakhjuwan, we had a most splendid view of Mount Ararat. Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts, no hard rugged features, no unnatural prominences; every thing is in harmony, and all combine to render it one of the sublimest objects in nature. Spreading from its immense base, the slope towards its summit appears easy and gradual, until it reaches the region of snows, when it becomes more abrupt. As a foil to this stupendous work, a smaller hill rises from the same base near the original mass, similar to it in shape and proportions, and, in any other situation, entitled of itself to rank amongst the highest mountains. No one since the Flood seems to have been on its summit, for the rapid ascent of its snowy top would appear to render such an attempt impossible. Of this we may be certain, that no man in modern times has ascended it; for, when such an adventurer and persevering traveller as Tournefort failed, it is not likely that any of the timid superstitious inhabitants of the country should have succeeded. We were informed that people have reached the small Ararat, or, as it is called here, *Cuchuk Agridagh*; but as all the accounts which they brought back were a mere tale (like that told of Savalan) about a frozen man and a cold fountain, we must be permitted to disbelieve every report on the subject which we have hitherto heard from the natives. During the long time that we were in the neighbourhood of Mount Ararat, although we made frequent plans for attempting to ascend it, we were always impeded by some cause or other. We were encamped before it at the very best season for such an undertaking, namely, during the month of August, and saw it the time it has the least snow upon it. The impossibility of reaching its extreme summit, even on the side where it is apparently most easy of access, was decided (so we were

assured) some years ago by the Pacha of Bayazid. He departed from that city with a large company of horsemen, at the most favourable season, and ascended the mountain on the Bayazid side as high as he could on horseback. He caused three stations to be marked on the ascent, where he built huts, and collected provisions. The third station was near the snow. He had no difficulty in crossing the snow, but when he came to the great cap of ice that covers the top of the cone, he could proceed no farther, and several of his men were there seized with violent oppressions of the chest from the great rarefaction of the air. He had previously offered large rewards to any one who should reach the top, but although many Curds, who live at its base, have attempted it, they have all been equally unsuccessful. Besides the great rarefaction of the air, his men had to contend with dangers of the falling ice, large pieces of which were constantly detaching themselves from the main body and rolling down. During the summer the caps of ice on its summit are seen to shine with a glow quite distinct from snow; and, if the old inhabitants may be believed, this great congealed mass has visibly increased since they first knew it. One of the great features of this mountain is the immense chasm that extends nearly half-way down it, and is very visible from Erivan, and all its surrounding territory. A large mound of earth, apparently foreign to the original and natural confirmation of the mountain, is to be seen in the vicinity of the chasm, in the deepest recess of which is a mass of ice, whose dimensions, according to the natives, may be compared to those of an immense house or tower. It has evidently fallen from a cliff discernible at a great distance, which impends very considerably over the chasm. The Armenians, who watch the progress of the accumulating ice on this cliff, expect that another mass of equal dimensions to the former will shortly separate itself from the mountain, and be precipitated into the abyss. Experience has taught

them that this fall takes place after a lapse of twenty years; and some credit is due to their testimony, for they look upon Ararat as a particularly sacred spot, and consequently are frequent and regular in their observations of it. The mass of ice which is now seen in the chasm has fallen in such a situation, that it only receives the heat of the sun upon its surface for about two hours during the day, which is just sufficient to dissolve so much of it as to produce a fresh congelation as soon as it is again immersed in shade. The snow-worms, so confidently mentioned by Strabo as existing in the Caucasus, and as generally believed by the Persians and Armenians to exist at the present day in the snows of Ararat, appear to be fabulous. We repeatedly offered rewards to those who would bring us one, but never succeeded. The Persians represent them as a small white worm, so effectually cold that one will completely cool a large bowl of sherbet. In the month of August, on approaching towards little Ararat, and even at the village of Akhora, the noise of the cracking ice is said to be heard during the hottest part of the day, which is from the hours of two to four. When near the snow, the sound is described as most awful; and those who have witnessed the fall of a large mass of ice from the cliff into the chasm, declare that nothing can equal the concussion."

The snow of Ararat serves as a calendar of the seasons to the inhabitants of the plains. When it entirely leaves the little Ararat, the cultivators of melons cut their fruit; and the agriculturists of Erivan regulate, by the appearance of the mountain, the sowing, planting, and reaping of their fields. Tavernier says that there are monasteries of the Armenian Christians on Mount Ararat, but, if there were, they have now disappeared. There are a few small establishments of this description at the bottom of the mountain, the inmates of which are very poor. Some travellers have mentioned the existence of those enthusiasts called Anchorites in the chasm between the great and little Ararat, a statement which Tournefort denies; but

Mr Morier tells us that there is a cave in the chasm, partly built up, in which it is believed a hermit used to live. He also observes, that the wilds of Ararat afford refuge to all the rogues and outlaws of the surrounding country. It is not therefore unlikely that wilds which afford protection to those desperadoes might have been inhabited at one time by religious ascetics. "The soil of this great mountain," continues this intelligent traveller, whose valuable works have done much to illustrate the geography of Scripture, "appears to be one immense heap of stones confusedly thrown together, unenlivened by vegetation. Here and there are indeed a few plants, but Tournefort's circumstantial relation shows how scanty are the gleanings of the botanist. In many parts of the little Ararat are tracts of a very soft stone, and in others a species of vitrification. Lava is also to be found, but the soil which most frequently intervenes between the rocks is a deep sand." It is perhaps these appearances which have induced many scientific travellers to allege that Ararat is of a volcanic origin; and Dr Reinegg, a German traveller, asserts that an eruption took place in 1783; but Sir R. K. Porter ascertained from the priests of a neighbouring monastery, in which an account is kept of all the appearances of the mountain for centuries, that this assertion is altogether fanciful, and without foundation. "The wild animals," adds our traveller, "that inhabit this region are bears, small tigers, lynxes, and lions. Perhaps the most dangerous are the serpents, some of which, of a large size, are venomous in the highest degree. They are reputed so fierce as to attack passengers. When we resided in the vicinity of Ararat, a tale was prevalent that a dragon had got possession of the road which leads between the small and great mountain to Bayazid, and, like the serpent of Regulus, had impeded the passage of the caravans. This proved to be one of the large snakes. The base of Ararat, on the banks of the Araxes, is girded by extensive swamps, in which are great quantities of wild boars. In these

and on the banks of the river, are also immense flocks of wild fowl. On the mountain itself there are many eagles, and a great variety of hawks."

Such is Mount Ararat, celebrated in the history of the human race. An opinion has been started by certain writers, that this Ararat was one of a ridge of mountains of the antediluvian or old world, well known to Noah, and that he, therefore, like a skilful pilot, anchored on a mountain not very far distant from the spot in which he was originally borne up by the waters of the Deluge. But this opinion is most completely refuted by the fact related by the sacred historian, that Noah did not know where he was when the waters abated, which is proved by his sending out of the Ark a raven and a dove, the former to wing its way "to and fro, until the waters were dried from off the earth;" and the latter, "to see if the waters were abated from off the face of the ground." The entire duration of the Deluge was one year and ten days; and we are to recollect that Moses describes to the Jewish nation, many years after that event, and when the continent of Asia had become perfectly well known, and thickly peopled, the circumstances of the destruction of the former world by the Flood. "He relates," observes a learned writer on this very subject, "that, on the subsiding of the waters, the Ark with its inhabitants grounded on one of the points of a ridge of mountains, which was from that circumstance to be remarkable amongst the inhabitants of the East, and to which those saved from the Deluge gave the expressive name of Ararat, or the *curse of trembling*, which is the meaning of the Hebrew word, that the memory of the dreadful event from which they had just escaped might be handed down, as long as the mountain was in being on which they had been saved. We may also come to the same conclusion, when we consider the *improbability* of the Ark—floating quietly for nearly a year on the surface of an ocean as much affected by the *winds* and *tides* as our present seas—being stranded in the

immediate neighbourhood of the place whence it is generally but erroneously supposed to have been first borne up by the waters; and also the equally improbable circumstance of any mountain of the old world bearing such a title as the *curse of trembling*, previous to any event likely to call forth so remarkable a name. We must not forget, besides, that even those who support the idea of our now inhabiting the antediluvian earth, admit that the effects of the Deluge were such as would probably prevent the recognition, by those in the Ark, of any part of the former countries they had known, as the surface must have been everywhere loaded with diluvial soils of very great depth."

Some writers have also objected to the Mosaic account of the dove and the olive, and maintain that the Ark could not have rested on any mountain in Armenia, because there are no olives in that country. To this it has been well replied, that because there is now no balsam at Jericho, nor date-trees in Babylonia, the Scripture authority ought to be doubted, which positively declares that those productions once existed in abundance in the places just mentioned. The fertility of Asia Minor in ancient times is testified by several historians, and especially that part of it where the patriarch Noah made his first descent. Ararat has retained the same name throughout all ages since the Deluge. We see its proud summits first emerging from the Flood and receiving the astonished inhabitants of the Ark, the great leader of whom, under the guidance of Omnipotent Wisdom, saw by faith those mighty plans by which his descendants were to repeople the world: we see the Ark resting on its peaks, and Noah and his family descending its vast sides into the plains beneath: we see the living creatures he had with him, the irrational creation, also set free from their temporary restraint. The beasts of prey, and other animals, descend from the lofty heights, and betake themselves whither they please: the creeping creation, both great and small, progress towards the inviting plains and valleys below; while the birds spread out their

wings and dart off throughout the earth. Such are the recollections which this venerable and stupendous mountain must awaken in the breast of him who perceives at once the hand of God in all the wonderful arrangements of his providence. In the plains of Ararat were the first altars erected to Jehovah in the post-diluvian world; and from them issued in subsequent ages those migrations of the descendants of Noah, who gradually spread themselves over the earth, until the continents and islands of the world abounded in life, and again rejoiced in the presence of man, and the efforts of human industry.

ARBA, *the City of the Four*, a name given to the ancient city of Hebron, situated in the territory of the tribe of Judah. The Jewish Rabbins pretend that Hebron received the appellation of Arba, or the *City of the Four* (the word *arba* signifying *four*,) because Abraham, Sarah, Isaac, and Rebecca, were buried there. A second rabbinical tradition is, that the four most illustrious patriarchs of antiquity, Adam, Abraham, Isaac, and Jacob; and a third, with as little reason, that the four celebrated matrons of antiquity, Eve, Sarah, Rebecca, and Leah, were here interred. Joshua merely mentions Arba as the same with Hebron:—"He gave them (the tribe of Judah) Arba, which city is Hebron." See HEBRON.

ARBATTIS, a town in Palestine of the province of Galilee, taken and destroyed by Judas Maccabæus, 1 Macc. v. 23.

ARBELA. There were three towns or places of this name in Palestine. The first, according to Eusebius, was a village on the other side of the Jordan, dependant on Pella. The second, according to Josephus, was a place in the province of Galilee, in the vicinity of Sephoris. The third, a village in Upper Galilee noted for its caverns, which were the refuge of thieves, where they retired when pursued for concealment.

ARBONAI, a river mentioned in the apocryphal Book of Judith (ii. 24), on the banks of which several cities were destroyed.

ARCHAD, an ancient city, alleged by the Septuagint to have been built by Nimrod. See ACCAD.

ARCHI, a city belonging to the half-tribe of Manasseh, beyond the Jordan, Josh. xvi. 2.

ARDATH, the name of a field mentioned in the Second Book of Esdras, in the Apocrypha (ix. 26).

ARREBBA, or RABBAH, a city merely mentioned in the Book of Joshua (xv.60), and which is supposed to be the same with Arba, or Arbea, or Hebron.

AREOPAGUS, a Greek word, from *'Aeiros*, a name of the heathen deity Mars, the god of war, and *πάγος*, a hill, hence called *the Hill of Mars*, a place where the magistrates or judges of the city of Athens held their supreme councils; and also the name of the chief court, or sovereign tribunal of Athens, anciently famous for the justice and impartiality of its decisions, which was esteemed so sacred and venerable, that even the gods are fabled to have submitted to its decrees. The Areopagus was, and still is, a small eminence of Athens, situated a little towards the north-west of the Acropolis or citadel. It was so called, either from its being at one time the site of a temple dedicated to Mars, when the city was named after his sister, Athena or Minerva, or because it is pretended that Mars was the first accused person tried there for the murder of Halerrhothius, son of Neptune. This court, according to Plutarch and Cicero, was constituted by the celebrated law-giver Solon; although other writers maintain that it was established by Cecrops the founder of Athens, nearly fifteen hundred and fifty-six years before the Christian era, or by Cranaus, one of his successors. It consisted of an open space, in which was an altar dedicated to Minerva Aria, and two side seats of stone were allowed to the defendant and his accuser. Vitruvius, however, alleges that it was at a later period enclosed, and roofed with tiles. Spon, who minutely examined the antiquities of Athens, found some remains of the Areopagus in the Temple of Theus, a building once within the city, but

now without the walls. That traveller says, that the foundation of the Areopagus is a semicircle, with an esplanade of one hundred and forty paces round it, which properly formed the hall of the Areopagus. A tribunal is cut in the middle of a rock, with seats on each side, where the Areopagitæ or judges sat, exposed to the open air. But it is evident, from the celebrated work of Mr Stuart on the "Ruins of Athens," that though some small remains of the foundation of the buildings are still visible upon the eminence where the Areopagus was situated, there is nothing in existence by which its former construction can be positively determined. The court, it is said, consisted at first of nine archons, the original number of the chief magistrates of Athens; but afterwards that number was extended to thirty-one, to fifty-one, and even to a greater number, to as many as five hundred. The salary of the judges, when they amounted to nine, was equal, and was from the public treasury, they receiving three oboli, equal to eightpence three farthings, for every cause they decided, and holding their office for life. They sat in judgment in the open air, and they always held their meetings during the night, that their minds might be free and unprejudiced, on three nights of each month, the 27th, 28th, and 29th; but they met oftener, when urgent business required, in the royal portico. At one period this court was held in the highest repute for wisdom and justice; the Romans had so high an opinion of it, that they trusted many of their most difficult causes to its decision; and Demosthenes declares that in his day no parties had any reason to be dissatisfied with its proceedings. During this flourishing period of the Areopagitæ, the most worthy and upright of the Athenians only were admitted as members; and if any of their number were convicted of immorality, sitting in taverns, or using indecent language, they were immediately expelled with the greatest disgrace. This court took cognizance of murders, impiety, immoral conduct, and particularly of idle-

ness, which was held to be the cause of all vice and crime. It was a tribunal political as well as moral, for it had jurisdiction over the public treasury; it saw that the laws of the Athenian republic were impartially administered; it possessed the power of rewarding the virtuous, and of inflicting severe punishments on those who blasphemed the gods, or slighted the celebration of the mysteries of the ancient mythology. In the latter ages of the Athenian republic, however, this court, so celebrated throughout Greece and at Rome for the integrity and wisdom of its decisions, became grossly degenerate, and many of its members were known to be of loose and abandoned morals. The cause of this declension is ascribed to Pericles, who being refused admittance among them, resolved to lessen their authority, and destroy their power. They at length sank so low in public estimation, that when they censured Demetrius, one of the family of Phalereus, for his debaucheries, he ridiculed their decision, and told them to look at home. It was before this court that St Paul was brought on a charge of being "a setter forth of strange gods," when he was preaching at Athens the doctrine of the resurrection of the dead, and against the plurality of gods, which formed a prominent feature in the mythology of Greece and Rome. He was thus charged with having violated the law of Athens, which made it a capital crime to teach or introduce any new gods. On this occasion the Apostle exhibited that candour and firmness for which he was always distinguished. He neither retracted the charge, nor attempted to defend it; but availing himself of an altar which he had found erected in the city, dedicated to the "UNKNOWN GOD," he maintained that he did not propose to them the worship of a new Deity, but of one whom they had already recognised: "Whom, therefore, ye ignorantly worship, him declare I unto you." By adopting this course, which was completely consistent with the truth of the gospel, he was uncondemned by the Areopagitæ, and dismissed without any interference on

their part. Dionysius, then one of the judges of the Areopagus, was converted to Christianity on this interesting occasion, Acts xvii. 19-34.

AREOPOLIS, a city of Arabia Petræa, situated on the river Arnon, called also **AR**, and **RABBATH-MOAB**. See **AR**.

ARGOB, *a turf of earth*, or, *fat land*, or, *curse of the well*, a district of Palestine in the ancient territory or kingdom of Bashan, belonging to the half-tribe of Manasseh, a very fertile and fruitful country on the other side of the river Jordan. This district contained no fewer than sixty cities, one of which, called Havoth-Jair, was a strong place, surrounded by thick walls, and having well defended gates. The capital of this fine province, according to Eusebius, was fifteen miles from Gerasa, Deut. iii. 4, 13, 14; 1 Kings iv. 13. This city is alleged to be the same as Ragab, or Ragaba, mentioned by Josephus as in the Mishna. **ARGOB** was also a place in Samaria, near the royal palace of that city, where Pekah, the son of Remaliah, assassinated Pekahiah, the son of Menahem, king of Israel, 2 Kings xv. 25.

ARIEL, *Lion of God, the altar, light*, is one of the names of the capital city of Moab, called **AR**, or **Rabbath-Moab**. But **ARIEL**, in its proper signification of *Lion of God*, is a name given to Jerusalem, either on account of its strong military force, or because it devoured and consumed its inhabitants when besieged, by intestine seditions and divisions attending them. It was perhaps for a similar reason that the Persians call one of their cities Shiraz, which signifies the *devouring lion*. **ARIEL** also signifies the altar of burnt-offerings in the Temple of Jerusalem, and sometimes the Temple itself, Isa. xxix. 1, 2.

ARIMANON, a city of refuge beyond the river Jordan, which is supposed to be the celebrated Ramoth in Gilead, Josh. xxi. 38.

ARIMATHEA, or **RAMATHA**, *a lion dead to the Lord*, or *light of the death of the Lord*, a city or town of Palestine in which Joseph the councillor dwelt,

who, after the crucifixion of our Saviour, came to Pilate, the Roman governor, and begged the body of Jesus: and having obtained his sacred request, took it down from the cross, wrapped it in linen, and laid it in a sepulchre hewn out of solid stone, in which no person had been laid before, filled with spices and perfumery, according to the Eastern custom, St Luke xxiii. 50, &c. Nicodemus, who held the interesting conversation with our Saviour, and who was secretly his disciple, assisted Joseph in the performance of this duty. This place is now called Ramlah, and is situated between Lydda and Joppa, on the way to Jerusalem. It is held by some travellers to be the same as Ramath, where Samuel the Prophet dwelt; but that is ascertained to have been a different place altogether, which the reader will perceive in the description of that town. Volney observes that Ramlah, the ancient Arimathea, one-third of a league from Loudd, the ancient Lydda, to the southward, is in as ruinous a state as Loudd itself. Within its boundaries little was found but rubbish, yet it is or was a residence of the Aga of Gaza, who lived in a miserable building, and maintained about two hundred horsemen and foot soldiers, whose barracks were in an old Christian church, the nave of which is used as a stable, and in an ancient khan, their right to which was also disputed by vermin. The olive-tree abounds in the adjacent country, and at every step were observed dry wells, cisterns fallen in, and large vaulted reservoirs, which prove that in ancient times this city must have been upwards of a league and a half in circumference. Ramlah contains a soap manufactory, the produce of which is exported into Egypt, and some cotton-spinning, which was at one time purchased by two French houses established there. Mr Buckingham describes the ancient Arimathea, or Ramlah, as about the size of the sea-port of Jaffa in its neighbourhood, the houses being spread over the level plain on which it stands. "The style of building here," he observes, "is that of high square

houses, with flattened domes covering them; and some of the terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthen pipes, as if to give air and light, without destroying the strength of the wall itself. On the large mosque we noticed a square tower with pointed-arched windows, like many of our country church steeples in England, differing only from these in being surmounted by an open gallery and a flat-domed summit. These last, it could be plainly seen, were subsequent additions, and did not harmonise with the tower itself, which was purely Gothic, and no doubt a Christian work at the period of the Crusades. We saw also in other parts of the town vestiges of Gothic edifices, of a character decidedly different from Saracen architecture, though both of them have the pointed arch in common; but all these were greatly ruined. The convent of the Latins is large and commodious, though not equal to that of Nazareth: it has a good church, an open court, with a fine spreading orange-tree, and several wells of excellent water in it for their gardens. The inhabitants are esteemed at little more than five thousand persons; of whom about one-third are Christians of the Greek and Catholic communions, and the remaining two-thirds Mahometans, chiefly Arabs; the men of power and the military only being Turks and no Jews residing here. The principal occupation of the people is husbandry, for which the surrounding country is highly favourable; and the staple commodities produced by them are corn, olives, oil, and cotton, with some soap and coarse cloth made in the town."

ARIOCH, *long, great, tall; or, your drunkenness; or, your lion*, the name of a place mentioned in the apocryphal Book of Judith (i. 6), which probably received its name from an ancient prince called Arioch, king of Ellasar, one of those kings who formed the league with Chedorlaomer against the kings of Sodom and Gomorrah, Gen. xiv. 1.

ARKITES, the descendants of Canaan, who inhabited the town of Arca in

Phœnicia, at the foot of Mount Lebanon, said to have been founded by Arac, one of his sons. It was sometimes denominated, in honour of the Roman Emperors, "Cæsarea of Libanus." Shaw, in his "Travels," describes the site of Arca, the city of the Arkites, and says that its situation is most delightful, having to the north the prospect of an extensive plain, diversified with a great variety of towns and villages, ponds and rivulets; to the west the broad expanse of the Mediterranean, and to the east a long and distant chain of mountains. Of the Arkites, the descendants of Canaan, nothing is now known.

ARMAGEDDON, *the mountain of Megiddo, or the mountain of the gospel; also, the mountain of fruit, or of apples*. a place spoken of either as real or figurative in the Book of Revelation (xvi. 16), where the sixth vial is to be poured out, and where, as some commentators seriously think, the Popish and Mahometan troops are to be destroyed. The learned Pool, in his "Annotations," however, alleges that it does not mean any particular place in the passage referred to in the Apocalypse, but is merely another name for the city of Megiddo, in the plain at the foot of Mount Carmel. Here Barak overcame Sisera and his great army, Judges v. 19; and here King Josiah received his mortal wound in the battle against Pharaoh-Necho, King of Egypt, 2 Chron. xxxv. 23, 24.

ARMENIA, sometimes called **ARARAT**, a large country of Asia, anciently divided into Armenia Major and Armenia Minor. The first, which is the modern Turcomania, and is still sometimes called Armenia, lies south of Mount Caucasus, and comprehends the Turkish pachalics of Erzerum, Kars, and Van, and also the Persian province of Iran or Erivan. It is separated from Armenia Minor by the Euphrates, near which was situated the Garden of Eden or Paradise. Armenia Minor, properly speaking, was a part of Cappadocia, and is now called Aladulia or Pegian, belongs to the Turks, and is divided into two pachalics, Merashe and

Sivas. Armenia, according to the Greek historians, derives its name from Arminus, one of the Argonauts who settled in the country. The learned Bochart contends that Armenia is a contraction of the Hebrew word *Har-mini*, denoting the mountain of *Minni*, the name of a province of this country mentioned in the Prophecy of Jeremiah (li. 27), placed by the prophet between Ararat and Aschenaz, and probably referred to by Amos (iv. 3) under the name of Harmunah, or Mountain of the Moon. Other etymologists assert that it received its name from Aram, the son of Shem, father of the Syrians. According to the Vulgate, Moses says that the Ark rested on the mountains of Armenia, but in the Septuagint and Hebrew, the reading (Gen. viii. 4) is Ararat. In the second Book of Kings it is recorded that the two sons of Sennacherib, after having killed their father, escaped into Armenia, or, according to the Hebrew, the Land of Ararat, (2 Kings xix. 37; Isa. xxxvii. 38). The Armenian army assisted Cyrus, king of Persia, against the Chaldeans, (Jer. li. 27).

Armenia Major was anciently bordered on the north by Iberia and Albania; on the west by the river Euphrates; on the south by Mesopotamia; and on the east by Media. Armenia Minor, formerly a part of Cappadocia, but erected into a separate kingdom by Antiochus the Great, was bounded on the east by the Euphrates; on the south by Mount Taurus, which separated it from Cilicia; and on the north and west by a long continued chain of mountains called in different places *Mons Scordescus*, *Amanus*, and *Anti-Taurus*, which separated it from Cappadocia. The ancient Armenia had nearly the same boundaries as it now has under its modern name of Turcomania; the western division of which belongs to Turkey, the eastern being a province of Persia. It is to be observed, however, that the territorial limits of the Turks and Persians are not very accurately ascertained, while there is a third party, the Kurds, who claim a sovereignty or jurisdiction over some districts, but whose

districts, on account of their wandering habits, it is also impossible to define.

The early history of this country is involved in great obscurity. Herodotus says that the ancient Armenians were a Phrygian colony, and used arms like the Phrygians; but this information must be received with the caution necessary respecting uncertain tradition, and it is almost impossible to determine to what race the Armenians of the Persian Empire belonged. Their native writers assert that their first chief or prince was called *Hajj*, and from him they call themselves *Haji*. He was the son of Taglath, who, according to them, was the same with Thogarma, grandson of Japhat. He left Babylon, his native city, twenty-two centuries before the Christian era, and established himself, with all his family and dependents, in the southern mountains of Armenia, to escape the tyranny of Belus, king of Assyria. That monarch nevertheless pursued him in his new settlement, where he was slain by the emigrant chief. Aram, sixth in succession from *Hajj*, became so celebrated for his warlike exploits, that he gave his name to the whole country of Armenia. Ara, his son, was slain in defending his country against Semiramis, queen of Assyria, after which it became an Assyrian province, until the death of Sardanapalus, the last of the Assyrian monarchs, when a succession of native princes began. Thus far the traditions of the Armenians themselves, which it is more than probable are disfigured by fable; yet it is certain that this country can lay claim to a very ancient monarchy. The Armenians were subsequently subdued by the Medes, by whom they were rendered tributary by Astyages, although they were allowed to be governed by their own kings; but on the dissolution of the Empire of the Medes by Cyrus, Armenia was annexed to the Persian Empire, its ancient race of kings became extinct, and it was governed by Persian lieutenants. Two centuries afterwards, when Alexander the Great dissolved in turn the Persian Empire, Armenia was subdued by the

Macedonians. After the death of Alexander the Great, it became part of the Syrian monarchy founded by Antigonos, who succeeded to one of the divisions of that conqueror's empire, with whom it remained till the overthrow of Antiochus the Great, when it was divided into Armenia Major and Armenia Minor, and was under the sway of different rulers. It does not fall within the plan of the present work to trace the history of Armenia throughout the Roman wars, when it was governed sometimes by Parthian princes, and sometimes by those whom those ancient masters of the world elevated to its throne, before the mighty king Tigranus was sufficiently humbled by Lucullus the Roman general, compelled to abdicate the lofty title he had assumed of *king of kings*, and content himself with being the friend and ally of the Roman people, until its princes were reduced to a state of complete vassalage, and the country became a Roman province. After the reign of the Emperor Trajan, it was governed by its own kings, whom we find mentioned as tributaries of Constantine the Great and his successors. It was subsequently subdued by the Saracens, from whom it was taken by the Turks. In the reign of Richard II. of England, our chronicles mention Leo, king of Armenia, who came into England to solicit aid against the Turks, by whom he had been expelled from his kingdom of Armenia Major. In the year 1472, Ussan Cassanes, king of Armenia, succeeded to the throne of Persia, and the country again became a province of the Persian Empire. It continued in that state until 1522, when it was subdued by the Turks under Selim II., who annexed both it and Armenia Minor to the Turkish Empire, of which it has ever since formed a part, with the exception of those districts which belong to Persia.

The country of Armenia is described as being beautifully diversified with lakes, one of which, the Van, is said to be one hundred and sixty-eight miles in circumference; fine rivers, such as the

Euphrates, Tigris, and Araxes, and their tributary streams; mountains, plains, valleys, and woods; having a temperate and healthy climate, and a rich and fertile soil, which, for the most part, is assiduously cultivated by the inhabitants. It yields every species of grain, and all kinds of delicious fruits, such as grapes, olives, oranges, peaches, apricots, nectarines, mulberries, walnuts, melons, apples, and pears. It also produces tobacco, cotton, flax, wax, and honey, raw silk and hemp, which are exported to Constantinople and Russia; and manna is also found in considerable quantities. Its mineral productions are silver, copper, loadstone, sulphur, saltpetre, and bitumen. The salt-mines have been long and justly celebrated; they supply all Persia with that article, which is carried throughout the country on the backs of buffaloes. The Armenians are greatly distinguished for their industry and commercial enterprise. Their merchants have been dispersed throughout Europe; in the Persian Empire they are the only commercial class; and they were at one time in possession of nearly the whole trade in the Levant. They have commercial houses at Leghorn and Venice, and are well known both in England and Holland. Armenia contains several cities and large towns, and, on the whole, it may be said to be a country rich and prosperous, distinguished for the high character and integrity of its people.

Little is known with certainty of the government, laws, religion, learning, and even language of the ancient Armenians, and that little is chiefly gathered from the history of the neighbouring nations. In the early ages, the inhabitants appear to have been, like those of other countries, rude and barbarous; and it still contains several tribes who are more addicted to plunder than to trade. The literature of Armenia begins with the conversion of the inhabitants to Christianity, at the commencement of the fourth century. The written language owes its cultivation to the translation of the Bible begun by

Messobes and his disciples in A. D. 411, and finished by desire of their patriarch, Isaac the Great, A.D. 511. The Armenian language is generally admitted to be a compound of Syriac, Chaldee, Hebrew, and Arabic; the old Armenian, the language of their literature and their church, is the original language; but the modern Armenian has been formed as a popular language by foreign additions during successive changes of conquerors.

Of the present state of religion in Armenia it is not out of place here to give a brief account. We have no information, even traditionary, as to the precise period when Christianity was first preached in Armenia. It is probable that it was introduced in the first, or at the commencement of the second century; but the Armenian Church was not completely formed till the commencement of the fourth century, when Gregory, the son of Anax, commonly called the *Enlightener*, converted the Armenian king, Tiridates, and his court to the Christian faith. Gregory was consecrated the first bishop of Armenia by Leontinus, bishop of Capadocia, and he had the satisfaction of seeing the whole country converted to Christianity during his episcopate. From that period Armenia was subjected to so many political changes, that it is more a matter of surprise that the inhabitants should have adhered to the Christian faith, than that they should have deviated in many particulars from the original doctrines of their Church. Successively under the dominion of the Saracens, Turks, and Persians, they have preserved merely their native language, and the recollection of their independence as a nation. Even so recently as the seventeenth century, the Armenian Church underwent a considerable change, in consequence of the incursions of Abbas the Great, King of Persia, into the country. To prevent the Turks from destroying his frontier, that monarch laid waste all that part of Armenia which lay contiguous to his dominions, and ordered the inhabitants to retire into Persia. A general emigration ensued,

and the wealthier Armenians removed to Ispahan, the Persian metropolis, where they were allowed a suburb of the city for their residence, and the free exercise of their religion. But after the death of Abbas, their constancy was so shaken by a persecution which followed, that many of them became Mahometans; and it was at one time feared that this branch of the Armenian Church would become extinct. But those Armenians engaged in commerce throughout Europe were not unmindful of the interests of religion among their Asiatic brethren. They procured translations of the Scriptures, and theological books from the European presses, especially those of England and Holland, which they contrived to circulate among their brethren living under the Turkish and Persian governments, and these would have a due effect in preserving them from declining into superstition. The Armenian Church was formerly considered a branch of the Greek Church, and it certainly professed the same faith, and acknowledged its subjection to the See of Constantinople, till nearly the middle of the next century, when the heresy of a sect called the Monophysites, who maintained that there is only one nature in Christ, or that he is both God and Man without mixture, spread throughout Asia and Africa, and numbered the Armenians among its followers. But although the Armenians still hold that tenet, they differ from the Monophysites, in many points of faith, worship, and discipline, and hold no communion with that branch of the Monophysites who are peculiarly termed Jacobites, nor with the Copts or Abyssinians. When they withdrew from the communion of the Greek Church they did not change the episcopal form of government, but only claimed the privilege of electing their own bishops. In the fifth century, Armenia was divided into fifteen provinces, and subdivided into one hundred and ninety-one dioceses. In the sixteenth century, this Church was governed by three patriarchs, the chief of whom, or metro-

politan, had his residence in a monastery at Echmiazin, about three leagues from Erivan. This prelate is elected by the bishops, but the election must be confirmed by the king of Persia. He exercises jurisdiction over Turcomania, or Armenia Major, and presides over forty-two archbishops, each of whom can claim the obedience of four or five suffragans. His revenues are said to be ample; yet, though invested with the highest ecclesiastical rank, he rejects the outward splendour of authority, and fares no better than the poorest monastic. The Armenians place much religious virtue in fastings and abstinences; and those are reckoned peculiarly holy among the clergy who live the more humbly in proportion to their station. The second patriarch, subject to the first, governs the Church in Cappadocia, Cilicia, Cyprus, and Syria, and has under his jurisdiction twelve archbishops. The third has no more than eight or nine suffragans. Besides these patriarchs, the Armenians have others in various countries, who are so styled although they have no particular jurisdiction. Thus, there is one resident at Constantinople, who superintends the Armenian Christians in the neighbouring Turkish provinces; a second in Jerusalem; and a third in the Russian Empire, who derive their authority from the metropolitan patriarch of the Armenian Church. The learned Du Pin alleges that the Armenians were reconciled to the Church of Rome about the middle of the fifteenth century, at the Council of Florence; but Mosheim has completely proved that the scheme of comprehension projected in that Council completely failed, not only with the Greek, but with all the Oriental Churches. At the same time it must be admitted that the various attempts of the Roman Catholic missionaries have not been altogether unsuccessful. We find the Patriarch of Armenia, in the thirteenth century, not only submitting to the Pope, but becoming a Franciscan friar, and publishing a new edition of the Armenian Bible, including all Jerome's "Prefaces,"

and many alterations and corruptions from the Vulgate. These, however, were mere casual events, which had no effect on the Armenian Church in general.

The Armenians acknowledge the Nicene Creed, and daily use the Apostles'. They agree with the universal Church in acknowledging Three Persons in the Divine Nature, but that the Holy Ghost proceeds only from the Father. They believe that our Saviour descended into hell, and liberated all the souls of the damned by the grace and favour of his glorious presence; and that this liberation was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when they will return to their former place of torment. They hold that neither the souls nor bodies of any saints or prophets are in heaven, except the Virgin Mary and the Prophet Elijah, and that they will not be admitted into heaven until the day of judgment; yet, in imitation of the Greek and Roman churches, they invoke those saints with prayers, do them reverence, adore their pictures and images, and burn to them lamps and candles. The worship is conducted, after the Eastern manner, by prostrating their bodies, and thrice kissing the ground. When they first enter the church they uncover, and cross themselves three times, after which they cover their heads, and sit cross-legged on carpets. The greater part of the public service is performed before day-light in the morning. They are strictly attentive to the vigils of the church festivals; and on Saturday evenings they all resort to the churches, and perfume their houses with incense when they return home. In their monasteries, the whole Psalter of David is read every twenty-four hours; but in the cities and churches it is divided into eight portions, and each portion into eight parts, at the end of each of which the *Gloria Patri* is said. The Armenians acknowledge seven sacraments, as does the Romish Church, and administer baptism and the eucharist in a peculiar manner. They practice immersion, which they consider most essential to the sacrament.

After baptism, the *enyrop* or *chrism* is applied, and the forehead, eyes, ears, breast, palms of the hand, and soles of the feet, are anointed with consecrated oil in the form of the cross. They also administer the Eucharist to the child, with which they only rub its lips. The child is then carried home by the godfather, accompanied by the music of drums and trumpets. The mother does not go to church for forty days after delivery. The Eucharist is administered only on Sundays and Festivals. They steep the bread in the wine, and thus the communicant receives both kinds together—a form different from the Greek, the Roman, and the Protestant Churches. The rites and ceremonies of the Armenian Church, in short, greatly resemble those of the Greek. Their liturgies are nearly the same, but the fasts they observe are more numerous, and kept with greater austerity. Their monastic discipline is in high repute, and is extremely severe. The clergy are allowed to marry once, but the patriarchs and bishops must remain in a state of strict celibacy.

As to the manners and customs of the Armenians, they are to a considerable extent incorporated with those of the Turks and Persians. They have many Jewish observances mingled with their habits. The men generally conform to the peculiar costume of the country; and a traveller has given us a description of the females in their dress and appearance. "The Armenian women," says Mr Morier, "do not wear so entire a veil as the Mahometan. It leaves the eyes at full liberty, and just incloses the nose, by which some general idea may be formed of the features and expression of the face. That which covers the lower part of the face is so very highly compressed, that the nose of every Armenian woman is flattened as broad as a Negroe's. Their features are broad and coarse, their complexions are fair and ruddy, and their eyes black; but their countenances in general excite little interest. When they go from home, they cover themselves with a large white veil

from head to foot. In the house they still wear the nose-band, which is never laid aside, even in bed. Their dress consists of a silk shift, a pair of silk trowsers which reach to the ancles, a close garment which fastens at the throat with silver clasps, and an outer garment generally made of padded chintz, and open all the way in front. They wear a silver girdle, which rests on the hips, and is generally curiously wrought. Their feet are naked, and some of them wear silver rings round their ankles. No hair is seen, except a long plaited tail that hangs over the back to the ground. On their heads they wear a species of cushion, which expands at the top." See ASIA and PERSIA.

ARNON, *rejoicing, leaping for joy*; or, *their ark*, or *chest*, a river, called by some writers a torrent of Palestine, which rises among the mountains of Gilead in Arabia, and after traversing the Desert, running first from north to south, and then from east to west, discharges itself into the Lake Asphaltites, or Dead Sea. In its course it divided the country of the Amorites from that of the Moabites, and subsequently gave its name to a canton of Palestine situated along its banks, on the other side of the Jordan. Balak met Balaam on the borders of the river Arnon, Numb. xxii. 26. Near this river was fought the great battle between the Israelites under Moses, and the Amorites under Sihon their king, in which the latter was defeated and slain, Numb. xxi. 24, 26.

AROER, *heath, tamarisk*; or, *the nakedness of the skin or, nakedness of the watch, or, of the enemy*. There were various cities of this name, of which two, if not three, are specifically mentioned. AROER, a city partly on the north bank of, and partly on an island in, the river Arnon, which originally belonged to the Moabites, but which was taken from them by Sihon, king of the Amorites. Moses took it from that prince, and gave it to the tribe of Gad, who rebuilt it, Numb. xxxii. 34. It was situated at the extremity of the country which the

Hebrews possessed beyond the Jordan. In conjunction with this city, mention is made of "the city that is in the river," and "the city that is in the midst of the river," Deut. ii. 36; Josh. xiii. 9, 16. Eusebius nevertheless says that, in his time, Aroer was situated upon a mountain, which probably refers to another place of the same name, a city in the south of Judah, to the inhabitants of which David sent a part of the spoils he took from the Amalekites, 1 Sam. xxx. 28. As it respects the former place on the Arnon, we find that when the tribe of Gad were carried captive into Assyria, the Assyrians took possession of Aroer, but were soon compelled to abandon it to the Moabites, under whom they appear to have rendered it a complete ruin. It recovered only to experience similar treatment from the Chaldeans under Nebuchadnezzar, Jer. xlviii. 20. Reland thinks there was a city of this name near Rabbah, in the country of the Ammonites, sometimes called Philadelphia, and that it is mentioned in the Book of Joshua (xiii. 25), and Judges (iii. 33), as situated near the sources of the Jabok, or Jobaccus, and Arnon; but as its oriental name is Rabbath-Ammon—on which account it must be the same with that city—an ancient geographer (Stephen of Byzantium) alleges that it was the third city of Syria in point of importance; and that it was successively known by the names of Ammana or Ammon, Astarte, and Philadelphia, the last after Ptolemy Philadelphus. It was one of the Decapolis of Palestine. See DECAPOLIS, and RABBATH-AMMON.

ARPAD, or ARPHAD, *the light of redemption, or, that lies down, or, that makes his bed*, was a city or important town of Syria, which is always placed in connection with Hamath, 2 Kings xviii. 34; xix. 13; Isa. x. 9; xxxvi. 19; xxxvii. 13; Jer. xlix. 23. Sennacherib, king of Assyria, boasts of having reduced Arpad and Hamath, or of having destroyed the idols of those two places. This city is said by some geographers to be the same as Arvad in Phœnicia; but the

probability is, that it was another place situated in the north-east of Bashan, which is called Arphar by Josephus. It was entirely ruined by the Chaldeans, Jer. xlix. 23, but it again revived. Arpad in Phœnicia is situated in Arad, a small island south of Tyre, and about a league from the continent. It is now called *Rou-Wadde* by the Turks, and lies directly opposite to the Land of Hamath. See ARAD.

ARSAUF, a town of Palestine, in which, according to Josephus, Asa king of Israel was buried.

ARSUF, a sea port town of Palestine, on the Mediterranean, six miles north-east of Joppa. In its vicinity there is a small island called Arsuffo. The town is now in ruins.

ARUBOTH, or ARABOTH, a city and district belonging to the tribe of Judah, 1 Kings iv. 10. Its exact site and locality are now unknown.

ARUD. See ARAD

ARUMAH, a city near Sichem where Abimelech resided, Judges ix. 41.

ASAMON, a mountain of Galilee, near Sephoris.

ASCALON. See ASHKELON.

ASEMON, ASSEMON, or AZMON, a city in the Wilderness of Maon, to the south of Judah, Josh. xv. 4. Also, an encampment of the Israelites in the Desert, Numb. xxxiii. 29.

ASHAN, a city of the tribe of Judah, Josh. xv. 42.

ASHDOD, *inclination, leaning; or, a wild and open place; or, pillage, theft*, called AZOTUS in our New Testament, and AZOTH in the vulgar translation, is the name of a city which Joshua assigned to the tribe of Judah (xv. 47), but it continued for a long time in the possession of its ancient owners the Philistines. Ashdod was one of their five lordships or satrapies, and was situated about fifteen miles south of Ekron or Accaron, between that and Askelon, and about thirty miles distant from Gaza towards Joppa. This city was reckoned a place of great trade and importance. Here was a celebrated temple erected to the famous Philistine

idol Dagon, into which the ark of God was brought, and triumphed over that idol in a remarkable manner. The citizens of Ashdod, according to the sacred narrative, arose early on the following morning, and resorted to their temple, where to their amazement and horror they found the idol prostrated on the floor, with its face towards the ground, before the ark. They raised it up, and replaced it on its pedestal, leaving it, as they thought, secure; but on the ensuing morning those obstinate idolaters again found the image in the same degraded condition, with its head and hands disjoined from the body, and the stump only remaining. In addition to this, the inhabitants were visited by a disease called *emerods*, supposed to be the hemorrhoids or piles, which so much alarmed them, that they all exclaimed that the ark of the God of Israel should not remain with them any longer. After a consultation among the chief men of the place, it was resolved to remove the ark to the city of Gath, the capital of another lordship of the Philistines, which was accordingly done, 1 Sam. v. 3-8. Ashdod, under its Greek name of Azotus, is mentioned in the Acts of the Apostles as the place whither Philip the Deacon was conveyed after he had baptized the Ethiopian eunuch, an event which occurred either near Old Gaza, or at Gaza of the Desert. From this city Philip proceeded, and preached in all the cities of that district, till he came to Cæsarea, Acts viii. 26-38, 40. King Uziah destroyed the walls of Ashdod, and built some forts in its vicinity to command it, 2 Chron. xxvi. 6. It was fortified by the Egyptians, who, under Psammeticus, their king, took it from the Assyrians, after a siege of twenty-nine years, Isa. xx. 1. It was taken and plundered by the troops of Nebuchadnezzar, and it shared the same fate from the forces of Alexander the Great. The city, including the temple of Dagon, was burnt to ashes by one of the Maccabees, and Judas Maccabæus was killed on Mount Azotus. St Jerome tells us that Ashdod

VOL. I.

was a considerable place in his time. The ravages of the Saracens ruined Ashdod, and it is now a mere village, exhibiting scarcely a memorial of its former importance, called *Ashedod* or *Esdoud*. Volney relates, that the whole coast of the Mediterranean about Ashdod is daily accumulating sand, and that when he visited it many places known as sea-ports in ancient times had become inland towns. Ashdod is called *Mezdel* by its Arab inhabitants.

ASHDOTH-PISGAH, *well-watered places*, a city belonging to the tribe of Reuben, situated in the fertile plains at the foot of Mount Pisgah, near the springs of Pisgah.

ASHER, *blessedness or happiness*, the name of a very fertile province in Palestine belonging to the tribe of Asher, one of the Twelve Tribes, known as Phœnicia, or the country of the Philistines, bounded on the west by the Mediterranean Sea, on the north by Mount Libanus, on the south by Mount Carmel and the possessions of the tribe of Issachar, and on the east by the tribes of Zebulun and Naphtali. Of Asher himself, the son of Jacob, and of Zilpah, his wife Leah's servant, or "hand-maiden," as she is termed, and who gave his name to this province and to his tribe, we have no particulars either of his life or of his death. We are merely told that he had four sons and one daughter. The tribe never possessed the whole district of country assigned to it. The province produced abundance of grain, and the finest wine and oil. It contained some cities of importance towards the sea, which are enumerated by Joshua (xix. 24-31), and among its sea-ports were Acre, Achzib, and Tyre. See **PALESTINE**. **ASHER** was also the name of two towns, the one between Scythopolis and Shechem; and the other, according to Eusebius, between Ashdod and Askelon.

ASHNAH, a city belonging to the tribe of Judah, Josh. xv. 33.

ASHTAROTH, *flocks, the sheep, riches*, a strong town of Palestine in the

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district or territory of Bashan, mentioned as the residence of Og, king of Bashan, Deut. i. 4. It belonged to the half-tribe of Manasseh, on the other side of the Jordan, and was granted to the Levites of the family of Gershom, 1 Chron. vi. 71. Chedorlaomer, one of the five confederated kings, defeated the gigantic race of the Rephaim near this place, Gen. xiv. 5. There is at present a small village on its site.

ASHTAROTH-CARNAIM, the name of a town of Palestine, distant in a south-west direction about nine miles from Adra and Abila. It is supposed to have derived its name from Astarte, a famous idol of the Assyrians and Phœnicians, and Carnaim, signifying *horns on a crescent*, with which this goddess was represented. Astaroth, or Ashtaroth, is the Hebrew name for Astarte, who was fabulously said to have married Adonis, an Assyrian by birth. After their death, they were thought worthy of divine honours; and as it was the common belief of those times that the souls of distinguished persons inhabited the stars, it has been imagined that Adonis and Astarte made choice of the sun and moon for their residence, and their worship was the same with that of these luminaries. "Astarte," observes a learned periodical writer in the *Classical Journal* (Nos. 53 and 74), "was precisely the same as Cybele, or universal mother of the Phrygians. She was, as Appian remarks, by some called Juno, by others Venus, and by others held to be Nature, or the cause which produced the beginnings and seeds of things from humidity, so that she comprehended in one personification both of those goddesses, who were accordingly sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hieropolis (in Syria, where she had a magnificent temple served by more than three hundred priests) was variously composed, to signify many attributes, like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, acces-

sible only to priests of the highest order; and near it was the statue of the corresponding male personification, called by the Greeks Jupiter." Astarte was usually represented, like the Egyptian Isis, with cow's horns on her head, and probably for the same reason, to exhibit the moon's increase and decrease; but her votaries in different nations gave her a variety of forms as well as attributes. Among the Assyrians, she was sometimes termed a god as well as a goddess, which arose from the ambiguity of the genders in the oriental languages, and because the Hebrews knew no distinction of sex among the gods. It is remarkable that though the Israelites were never seduced into the worship of Dagon, one of the chief idols of their inveterate enemies the Philistines, they were often found worshipping Ashtaroth. Even Solomon, in his idolatrous days, persuaded by his foreign wives, introduced the worship of Ashtaroth into Israel, and erected a temple to her on the Mount of Olives, which, on account of this and other idols, is termed the *mountain of corruption*, 2 Kings xxiii. 13. But Jezebel, daughter of the king of Tyre, and queen of Ahab, principally established her worship. This princess caused altars to be erected to her favourite deity every where throughout the Ten Tribes who formed the then recently erected kingdom of Israel, and at one time four hundred and fifty priests attended its worship, 1 Kings xviii. 22. During the time of the Judges, Israel made several relapses into the worship of Ashtaroth, Judges ii. 13; x. 6; and the idol was on one occasion destroyed by the command of the Prophet Samuel, 1 Sam. vii. 3; xii. 10. The armour of King Saul was deposited in the house of Ashtaroth, 1 Sam. xxxi. 10. Ashtaroth is termed goddess of Zidon, which refers to a fabulous tradition that she had consecrated Tyre by depositing in that city a fallen star; but it may also have a reference to that city as the native place of Jezebel, Tyre and Zidon being often mentioned together by the sacred writers.

ASHUR, *one that is happy, that*

walks on prosperously, a name sometimes given to Assyria, from Ashur, the son of Shem, who originally dwelt in the Land of Shinar in the neighbourhood of Babylonia, but who was compelled by Nimrod to remove towards the sources of the Tigris, in the province of Assyria, and who was the founder of Nineveh, Gen. x. 11; Numb. xxiv. 22, 24; Ezra iv. 2; Psal. lxxxiii. 8; Ezek. xxvii. 23. See ASSYRIA.

ASHKELON, ASKELON, or ASCALON, *weight or balance*; also, *fire of infamy*; otherwise, *the residence or station of fire, inactivity or healing*, a city in the north-west corner of the territory of the tribe of Simeon, not very far from the river or brook Eschol, formerly belonging to the Philistines, and the capital of one of their five satrapies or lordships. Ashkelon, called Askelon by the Greeks, and Ascalon by the Latins, is situated between Ashdod and Gaza, on the coast of the Mediterranean Sea, about three hundred and twenty furlongs distant from Jerusalem. It was esteemed the strongest city on the Philistine coast; but the tribe of Judah, to whose lot it fell, made themselves masters of it soon after the death of Joshua, Judges i. 18. Samson went down to Ashkelon in one of his excursions, and slew thirty men, Judges xiv. 19. The Philistines, however, regained possession of this place; and we find it mentioned in a very peculiar manner in David's lamentation over Saul and Jonathan, as denoting its importance—"Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph," 2 Sam. i. 20. Various predictions were uttered by the ancient prophets against Ashkelon, which have been literally fulfilled, Jer. xlvii. 5, 7; Zeph. ii. 4; Zech. ix. 5. It was taken and plundered by the Assyrians, destroyed by the Chaldeans, rebuilt, taken by the Greeks, and afterwards by the Maccabees. Venus, under the name of Urania or Cœlestis, was worshipped in Ashkelon, and another idol called Derceto by Diodorus Siculus,

who was represented as a semi-woman and semi-fish, or similar to the modern delineations of the pretended mermaid; and near it was a lake, the fish in which was consecrated to this idol. Ashkelon at one period had its own kings, and was successively under the dominion of the Assyrians, Persians, Greeks, and Romans. It was the native place of Herod the Great, who was from this circumstance sometimes called *Ascalonites*, or *Herod the Ascalonite*; he built a palace in the city, which the Emperor Augustus gave to his sister Salome. Ascalon was frequently taken by the Saracens, and suffered greatly during the Crusades. Baldwin, king of Jerusalem, took it in 1154, after a siege of nearly six months, when it was erected into an episcopal city, and a bishopric founded. During the continuance of the Crusades, it was adorned with many stately edifices, and surrounded by a new wall, by Richard I. of England; but, subsequently falling into the hands of the Turks, it has been completely ruined, and is now an insignificant place, called *Scalona*, occupied by the Turks for the purpose of opposing the incursions of the Arabians. It was anciently famous for its wines and cypress-trees, which have disappeared with the importance of the place.

ASIA, *muddy, boggy*, one of the three great divisions of the ancient world, and still one of the greatest divisions of the world in modern geography. The origin of the name is involved in uncertainty. Bochart attempts to derive it from a Hebrew or Phœnician word signifying *the middle*; but the ancient Hebrews were strangers to our division of the earth into parts or quarters, and the name *Asia* never occurs in any Hebrew book. They appear to have concluded that the globe consisted exclusively of Asia and Africa, and the rest of the world, even occasionally Asia Minor, was comprised by the ancient sacred writers under the general designation of "the Isles of the Gentiles," Gen. x. 5. The term Asia occurs only in the Books of the Maccabees, and in the New Testa-

ment. The name Asia is applied by Homer, Herodotus, and Euripides, to a district or province of Lydia watered by the Caystrus, which, after a meandering course, falls into the *Ægean Sea* near Ephesus; and here some more recent geographers have distinguished a tribe called *Asiones*, and a city called *Asia*. In the course of the river just mentioned, it flows through a marsh then called the *Asian marsh*. It therefore appears probable that the name Asia is of Grecian origin, and that the Greeks, in proportion as their knowledge increased, extended this name by degrees from the district to which it was first applied, until it embraced the whole of Asia Minor, and ultimately the other extensive countries of the East.

In whatever way we view the immense continent of Asia, its various countries are of the greatest importance, and are specially interesting, beyond all others connected with ancient times, to the historian, the poet, the philosopher, or the theologian. The principal countries mentioned by the sacred writers of the Old Testament, with the exception of Egypt, are situated in Asia. In this quarter of the world the first man was created, the first human pair were located—here dwelt the long-lived antediluvian patriarchs, and the descendants of Noah after the Deluge—here the great monarchies of Babylon, Assyria, and Persia, were founded, and flourished for centuries, controlling the destinies of the greater part of the known world—and here the Law was announced by Jehovah himself to Moses, and the first promise given, which was more clearly made known to successive generations, that a great Deliverer would appear in the fullness of time, to renovate man from the effects of the primeval transgression, and to bring “life and immortality to light” by the glad tidings of salvation. From Asia the founders of cities and nations in other parts of the world conducted their infant colonies; and distant generations received the first instructions in religion, government, science, and learn-

ing, from its renowned inhabitants. The ruins of stately palaces and other magnificent buildings, of cities where powerful monarchs reigned in splendour and renown, of sea-ports whence the mariners “went down to the sea in ships, and saw the wonders of the mighty deep,” whose “merchants were princes,” and carried its produce into distant climes;—the remains, in short, which are still to be seen, of the Babylonian, Assyrian, and Persian, and the Grecian and Roman empires in Asia, sufficiently attest the multitude and riches of its ancient inhabitants, and confirm the astonishing accounts transmitted to us by different historians.

Paradise, or the Garden of Eden, supposed to have been situated in Armenia near the river Euphrates; Palestine, or the Land of Judea; Syria, including Phœnicia, whose inhabitants were the first great merchants and navigators of antiquity; Asia Minor, now called *Natolia*; Mesopotamia, now termed *Diarbeck*; Chaldea, Assyria, and Arabia, are the principal countries mentioned in the writings which constitute the Old Testament, and are all in Asia. Egypt, which is in the north-east of Africa, is only separated from Asia by a narrow neck of land called the Isthmus of Suez, and the Red Sea, now called the Arabian Gulf; but the sacred writings chiefly relate to the extraordinary events which took place in Palestine or Canaan, where the Temple of God was erected by King Solomon—where the powerful kingdoms of Israel and Judah flourished—where most of the Holy Scriptures were written—where the Son of God, the long-promised Messiah, accomplished the mighty work of human redemption, in which the whole world is most deeply interested—and where the Apostles, specially and supernaturally endowed by Him, were commissioned to go forth among the nations, and preach the gospel of peace, good-will, and love to men, and from whom their successors in the ministry of the church derive the authority of their sacred functions—a commission which still exists, unbroken, uncontamin-

ated, and indelible, the results of which, in obeying the divine command, and every where promulgating the gospel, disclose to us new fields of geographical discovery, and astonish the inquirer at the mighty events which were done or are now in progress, truly verifying the devout exclamation, "It is the Lord's doing; it is wonderful in our eyes."

Asia is celebrated as being superior to Africa, or even to Europe, in the general salubrity, serenity, and mildness of its climate, and in the rich fertility of its soil, producing the most delicious fruits, the most fragrant and balsamic plants, the most valuable gums and spices, the most precious metals, the finest specimens of vegetable and animal life, and the choicest merchandise. Asia, before the discovery of America, was in its extent the largest continent known in the world, and in its situation the most highly favoured by nature, its square contents amounting to not less than fourteen millions of miles. Its advantages, especially over Africa, consist in the peculiar character of its broken and indented shores; the fruitful islands which lie around it, abounding in wealth, and exhibiting all the productions of luxury and splendour; its numerous bays and gulfs, which penetrate far into its continent; its large rivers; and its comparatively few interior deserts. A minute description of this vast continent would be unnecessary in the present work, and as superfluous as unnecessary, because many of its countries are not mentioned in the Scriptures, being probably unknown to the sacred writers; and those which are mentioned are particularly described under their several names. Our observations, therefore, shall be entirely general, respecting this original and earliest abode of the human race, which subsequently, when other parts of the world were either uninhabited, or sunk in barbarism, contained mighty and powerful empires, magnificent and flourishing cities, the seat of commerce, literature, and the arts of civilized life; but the early prosperity of which was

blighted by devastating wars, destroying its once populous cities, and reducing them to masses of shapeless ruins, almost annihilating its arts and literature, or involving these in a kind of mystic and unknown character, which the utmost efforts of learned ingenuity can hardly remove. Like its mountains, towering far above the regions of perpetual snow, or the fertile plains and undulating valleys which spread out at their bases, this vast continent is marked by many peculiarities, as diversified as the stupendous revolutions of which it has been the scene, and the mighty events which characterise the history of its nations. Every diversity of temperature is to be found in Asia, from the frozen coasts of the Arctic Ocean and the ungenial sky of Siberia, to the burning sands of the Arabian Deserts, or the fertile plains of Hindostan. It forms, like Europe and Africa, a mass of solid continent, entirely different from the irregular appearance of the American division of the earth, nor broken, as that is, into two natural divisions of north and south. The length of this continent, taken from the Isthmus of Suez, by which it is joined to Africa, to Behring's Straits in the Arctic Sea, is calculated to be nearly seven thousand three hundred and seventy miles, and its breadth from Cape Comorin in India to Cape Taimura in Siberia, is about four thousand two hundred and thirty miles. Asia is surrounded on all sides, except on the west, where it is joined to Africa and Europe, by water, the Arctic Ocean bounding it on the north, where the inhospitable regions of Nova Zembla, Siberia, and Kamschatka, in Asiatic Russia, exhibit a striking contrast to the rich plains of Persia, Hindostan, and the yet imperfectly known and vast empire of China. Asia is washed by the Arabian Sea in the Indian Ocean, and the Chinese Sea, and the Sea of Japan, in the North Pacific—seas or oceans the surfaces of which are studded with innumerable islands, some of them of great extent and value for their productions. From this great continent, too, must have issued that

extraordinary emigration which peopled America,—a circumstance which has been studiously overlooked or misrepresented by sceptical writers, who, in their zeal to discredit the narratives of the sacred record, have argued not only against the possibility of the general Deluge, but even against the Mosaic account of the creation itself, as it respects the fact of mankind being descended from one common origin. America is separated from Asia by Behring's Straits, which connects the North Pacific with the Arctic Ocean. The distance from East Cape in Siberia, to Cape Prince of Wales, in the most north-western part of North America, is only eighty miles; and during a great portion of the year it can be crossed on ice. The dense inhabitants of Asia in ancient times—of which we may form some conception from its present state, when there is a population of more than one hundred and sixty millions in British India alone, and more than that number in the immense empire of China—would naturally press forward as well to the East Cape in Siberia, as they would into Africa by the Isthmus of Suez, or into Europe by crossing the strait which separates the Black Sea from the Archipelago in the Mediterranean, or by penetrating through the territories which compose European Russia, or the Persian Empire. Asia, in reality, has been subject to more extraordinary revolutions than any other part of the world. It was at a very early period the seat of flourishing kingdoms, which were repeatedly devastated by war, and their wealthy cities pillaged and ruined by the conquerors. Crossing the Straits of Behring, which required no great navigating ingenuity, the first Asiatic settlers would proceed to more hospitable climes in the unknown continent, where their descendants were found by the modern discoverers of America, so different, by the effects of climate and other physical causes, as to appear almost a new race in language, religion, manners, and peculiarities. There are, however, islands in the Straits of Behring, even admitting that those Straits

were never frozen, which render the passage easy between Asia and America. From those islands, and especially the island called St Lawrence, or Clerk's Island, both the American and Asiatic continents can be seen at once. "It cannot be doubted," observes Dr Hodgson of Blantyre, "that the inhabitants of the north-eastern parts of Asia, little attached to the soil, and subsisting chiefly by hunting and fishing, might pass either in their canoes in summer, or upon the ice in winter, from their own country to the American shore. Or a passage of this kind may not be necessary. It is by no means unlikely that the Straits of Behring was formerly occupied by the land, and that the isthmus which joined the Old World to the New was subverted and overwhelmed by one of those great revolutions of nature which shake whole continents, and extend the dominion of the sea to places where its waters are unknown. This is not a mere conjecture. There are islands mentioned by Julius Cæsar as existing in the English Channel, which are to be seen no more. Naples was at one time united to Sicily, and Eubœa to Bœotia. It is certain, says Buffon, that in Ceylon the land has lost about thirty or forty leagues, which the sea has taken from it. The islands to be found in the strait which separates Asia from America, are probably the mountains and the elevated country belonging to the isthmus, which we suppose to have been shattered by an earthquake, and sunk under the level of the ocean. If this was the case—if an isthmus uniting the two continents did exist, there cannot be the shadow of a difficulty in admitting that the New World may have been peopled by emigration from the Old."

The writer of these judicious observations might have extended his remarks, had it been necessary, by insisting on the fact mentioned by Buffon in the case of the Island of Ceylon, of the constant encroachments which the sea is every where making from time to time in some cases, and in others retreating from the land.

In Arabia, a large tract of country has been gained, and is daily gaining, from the operations of the coral insects; and although, like the deserts of that extraordinary peninsula, it is bare and unproductive, it sufficiently proves that the suggestions previously stated may be founded on the right cause. In many districts of our own country, the fact is visible every day of the sea retreating in several places, and land thus gained from the ocean; while it has made rapid encroachments in other parts, threatening serious invasions of fields and roads. It has also been maintained by some learned writers that Great Britain was at one time joined to the French continent, and that a convulsion of nature which occurred in the ages of remote antiquity rent us from our neighbours, insulated our country, and filled up the rent by the narrow sea between Dover and Calais. In studying the map of Asia (and the observation equally applies to other parts of the world), we find the ocean intersecting and running into the interior in a manner so extraordinary, as evidently to denote that a violent convulsion must have separated or rent those gulfs and seas. We find, for instance, the Arabian Gulf, or, as it is more commonly called, the Red Sea, a branch or arm of the great Indian Ocean, separating the whole peninsula of Arabia from Africa, and terminating at the neck of land called the Isthmus of Suez, which separates it from the Mediterranean—an isthmus through which it was intended at one time to cut a canal for facilitating commercial enterprise, and from which the projectors were chiefly deterred by the disasters which might have occurred from the difference of the levels of the two seas. The Persian Gulf, which forms the boundary between Arabia and Persia, is a similar instance. We have, in like manner, the Euxine or Black Sea, which is of great extent, forcing a passage by the Bosphorus to the Mediterranean, where the numerous islands of the Archipelago also prove an ancient and remote convulsion of nature. In the Arctic Ocean we have

the Island of Nova Zembla divided in a most singular manner; while the Sea of Kara on the one side, and the Sea of Obœ on the other, peninsulate a tract of country in Siberia, on the borders of European Turkey, and give its outline a whimsical appearance. Tracing the curious aspect of the coast of Asia from the Bay of Bengal in the Indian Ocean, we have the large Island of Ceylon as if rent suddenly from Hindostan; while the peninsulated district of Malaga, in which is the town of Malacca, has been allowed to remain attached to the continent of Siam, by a neck of land not broader in many parts than the Isthmus of Suez; and here, again, Sumatra appears as if torn from Malaga by the Straits of Malacca and Sincapore. In the Chinese Sea there is the same singular diversity, the Gulf of Siam penetrating into Siam, and the Gulf of Tonquin wresting the Island of Hanan from the continent of Tonquin. Not the least interesting on the singular coast of the Asiatic continent is the remarkably indented promontory of Kamtschatka, near the very region from which the Asiatics must have passed to the American continent; while the numerous islands and islets, which are scattered over the immense surface of the North Pacific Ocean, impress the mind with the belief that they have risen or been disjoined by great natural convulsions, of which no tradition is even preserved, in the course of those events in which the great Author of nature, who is at all times excellent in counsel and wonderful in working, displays his mighty power, and governs the mysterious operations of the world.

The great revolutions which continually took place in Asia, the original seat of arts and sciences, and civilized life, were for the most part occasioned by the habits of the powerful nations who occupied the greater portion of that continent. Compelled by accident or necessity, they often changed their places of abode, until enervated by their restlessness, and its consequent effects upon their habits, they sunk into a state of barbarism and ignorance. Yet, in defiance of the

well ascertained facts connected with the peopling of the world from Asia, those writers who sneer at the sacred history, and would wish to bring it into discredit, have maintained, that as all attempts to discover a passage from Asia to America by land have hitherto failed, the original inhabitants of America are a race distinct from all others, and are not indebted to the old world for their existence. Lord Kames, in particular, contends that it is impossible to account for the differences which exist among mankind as to colour, form, and manners, without acknowledging that the various races are the specific descendants each of a single pair, whose elementary characters are thus preserved. According to this argument, the Negroes of Africa must have descended from black parents, the inhabitants of Europe from those who were originally white, and the Indians of America from parents who were originally copper-coloured, or red. But we know well that nature is not restricted to such an arbitrary procedure. Dr Prichard, in his "Researches into the Physical History of Man," relates, on the most undoubted authority, some extraordinary instances of children being born of a colour altogether different, although the characteristic features of the family and race were preserved; besides other facts which prove that, while it is the general rule of nature that children resemble their parents, there are many exceptions. To attempt, therefore, to discredit the sacred writings on the principles laid down by the authors to whom we allude, is as unphilosophical as it is presumptuous. "If mulattoes," says Dr Prichard, "intermarried with mulattoes only, the race would remain like their parents; they would always be mulattoes. But if mulattoes intermarry with either black or white people, and progeny is continually blended with the same variety, in the course of generations all traces of the European, or conversely of the negro, will be entirely effaced; the character of one variety will be entirely merged in the other. Thus, many small tribes have

lost all their distinctive characters through intermarriages. The descendants of the Colchians, who in the time of Herodotus had black skins and woolly hair, no longer bear these characters; and the continual influx of negro slaves into many parts of Europe and Asia, many of whom intermarry with the natives, produces no permanent impression. In the population of Paraguay, we have an instance of a mixed tribe, which is said to display even some degree of physical superiority over both of the races from whom it is descended. A very strong contrast in complexion may excite a repugnance in those, for example, to whom the sight of a black or a white skin is a novelty; but it is well known that no such principle as this mutual aversion has any general or permanent existence in mankind. It is said, indeed, that the Turks and other people of the East choose negro women for their harems; and it is well known that black men often prefer white women. Indeed, most of the black men who come to England as domestic servants, and continue to reside here, contrive to get English wives—a proof not only of their own good taste in this respect, but also that our countrywomen, the lower orders of them at least, have no invincible repugnance to the negro race."

Without, however, discussing the varieties of colour, or the singularity of the colours of the skin, hair, and eyes of the different races descended from our common progenitor, and the causes of all these singularly diversified appearances, we here remark, that those who adopt the arguments respecting the aboriginal Americans not being of Asiatic origin, because they appeared different from the Europeans, Africans, and Asiatics, and thus attempting to invalidate the grand truth that "God hath made of one blood all the nations of the earth," are completely refuted by the most undoubted facts relative to the physical structure and appearance of man. Dr Prichard, in his valuable and interesting volumes, adduces several instances. There can be no doubt that the colour of the skin depends chiefly,

if not altogether, on the climate. "The albino," says that learned writer, "has uniformly colourless hair, or nearly so, and a white or very fair skin. The sanguine or flaxen-haired man has also a fair skin, often with a ruddy tint, from the blood which circulates in the cutaneous vessels. Black-haired persons have sometimes white skins, but they are never so fair as the flaxen-haired; and when they are very white, they may be considered as etiolated or bleached by artificial protection from light; for, when exposed to the heat and light of the sun, the black-haired yellow complexion presently acquires a brown or yellowish hue, very different from that of the sanguine, whose skin, as well as that of the albino, becomes reddened, inflamed, and blistered. The women of Barbary and Syria are often very white, though they have black hair; but this is the result of art, and careful protection from the sun. In Europe, black-haired women are termed brunettes, from the hue which their skin acquires on ordinary exposure. Heat and light, or contact with the air, seem to be the necessary stimulus to the secretion of that black substance which tinges the skin. It is even in the Negro race, *in which infants are white when born*, though they soon begin to acquire that colouring substance which the vessels of the cutis are disposed to produce." There are albinos, or purely white persons, to be found among the copper-coloured native Americans, the Negroes, and the Asiatic tribes, some of whom are described as having "their bodies beset all over, more or less, with a fine short milk-white down; yet they are not so thick set with this down, especially on the cheeks and forehead, but that the skin appears distinct from it. Their eye-brows are milk-white also, and so is the hair of their heads, and very fine withal, about the length of six or eight inches, and inclining to a curl." This is the testimony of Wafer, in his account of the Isthmus of Darien (1699), of a variety among the Aborigines whom he found in that quarter, and whom, he also says, "are not a distinct race by them-

selves, but now and then one is bred of a copper-coloured father and mother; and I have seen them of less than a year old." Captain Cook observed such albinos, or white persons, in Otaheite; and the account of that great navigator is confirmed by Sir Joseph Banks and Dr Solander. They also are found in many islands of the Indian and Great Southern Oceans. In Java, Ceylon, and other neighbouring islands, albinos are well known, where, and on the continent of India, they are termed "chakrelas, or kakkerlaken," that is, *cock-roaches*. — "It is no uncommon thing," says the Abbé Dubois, in his valuable work on India, "to meet with a class of persons among the Hindoos, who are born with a skin whiter than even that of Europeans; but it is easy to perceive that it is not a natural colour, because their hair is altogether as white as their skin, and in general their whole exterior appearance is unnatural. They have this distinguishing peculiarity, that they cannot endure the light of the broad day. When the sun is up, they cannot look steadily at any object, and during all that time they contract their eyelids, so as apparently to exclude vision. But in return they are gifted with the faculty of seeing almost every object in the dark. By the Hindoos they are looked upon with horror; and their bodies, like those of persons labouring under cutaneous diseases, are cast upon a dunghill, or left to be eaten by wild beasts."

In addition to this evidence, which still farther shows the futile nature of the arguments advanced to disprove the Mosaic account of the creation of man, it is well ascertained that many white Negroes are frequently born among the black races of mankind, some of which are albinos; that they are looked upon as great curiosities, and are often collected by the black princes, and kept as objects of wonder or ornament. Buffon has given a very minute description of a white Negress, born in the Island of Dominica, whose parents were black natives of Africa. Dr Winterbottom relates several instances of this variety, from his own personal

observation, occurring in Negro families at Sierra Leone and other neighbouring parts of the African Coast. "At Malacurry," he says, "in the Soosoo country, I saw a girl about nine or ten years of age, born of black parents; her skin was of an unpleasant dead-looking white, and pretty smooth, though beginning to assume a cracked appearance, owing to the action of the sun. At Wankapong, I saw a young man, about eighteen years of age, tall and well formed, whose father had been a white Negro. This young man's mother, three brothers, and two of his sisters, were black, but one sister was white like himself. His hair was of a dirty white, and woolly; the iris of the eye was of a reddish-brown colour, and his sight was very weak. At Battoe, on the Kroo Coast, I saw another appearance of this kind, in a man about twenty-five years of age. His parents were black, and had several black children, but they had two whiter ones, himself and a sister. The man was rather robust, but awkward in his gait. His skin was nearly of a cream colour, and freckled from exposure, but so very much unlike that of European sailors, that the difference was very striking at some distance. His eyes were of a reddish colour, and very weak, appearing red round the edges of the tarsi, and constantly winking in a strong light. His skin was uncommonly coarse in its texture, and the sebaceous glands were very large and numerous. He was married to a black woman, but had no children; his sister, whom I did not see, was married to a black man, and had two black children." Red or yellow hair, and blue or brown eyes, appear to be not uncommon among these white Negroes. Dr Winterbottom informs us that in a family at Free-Town in Sierra Leone, the children had red or copper-coloured skins, and woolly hair of a dirty red or singed colour. He also saw a mulatto man at the same place, belonging to the Kroo Coast, whose hair was a pale red, such as is often seen in this country, and disposed in very small curls over his head; his skin was very much freckled, his eyes

black, and not affected by the glare of sun-light. He also describes, from his own observation, a white Negro woman whom he saw at Dunboyna, near Wankapong, in the Soosoo country, whose parents, brothers and sisters, were all black. She had borne a black child to a black man, so that no doubt could exist of her not being of genuine Negro origin. The skin of this woman was coarse, dry, and wrinkled; her hair of a dirty yellowish white, but woolly and crisp; her eyes of a light bluish colour, and her eye-brows and eye-lashes nearly white. Many other similar instances are produced by that learned writer respecting these curious diversities of nature among the Africans, which all prove the Asiatic descent of the American aborigines. Dr Goldsmith saw a white Negro in London, and he thus describes him in his "History of the Earth and Animated Nature:"—"Upon examining this Negro, I found the colour to be exactly like that of an European. the visage white and ruddy, the lips of the proper redness. However, there were sufficient marks to convince me of his descent. The hair was white and woolly, and very unlike any thing I had ever seen before. The iris of the eye was yellow, inclining to red; the nose was flat, exactly resembling that of a Negro, and the lips thick and prominent." There are also many white Negroes in Congo, who are generally described as having a white skin, grey eyes, and red or yellow hair; and there are mulattoes of a similar description. But, not to dwell farther at present on such curious appearances among those tribes, which clearly prove the truth of the Mosaic account that mankind are descended from one single Asiatic pair, we find numerous instances of a variety of the same species existing in different nations. The Jews are universally admitted to be of one race, and that race has been distinct and pure, yet they are found of all complexions, white in Great Britain and Germany, brown in Spain and Portugal, olive-coloured in Syria

and Chaldea, copper-coloured in Arabia and Egypt, and black in some parts of Africa. Like the Arabs, the Jews are also generally a black-haired race, yet many Jews have been seen with light hair and beards, and with blue eyes, while, in some towns of Germany, red beards are considered characteristic of Jews. According to Tacitus, the Germans had generally blue eyes and red or yellow hair; yet Strabo repeatedly assures us that the continental Celtæ of Gaul were nearly as yellow-haired as the Germans. The descendants of the Spaniards in South America already resemble the aboriginal inhabitants in complexion; the people of the United States, though descended from different European nations, have a peculiar cast of features and tinge; and the Negroes of that country, although intermarrying with each other, are losing the dark hue and curled hair of their African ancestors.

It is unnecessary to inquire farther, therefore, whether America was first peopled by the Asiatics migrating into that immense continent by Behring's Straits, or whether by the adventurous inhabitants of northern Europe, who, constrained in those early times to send off their redundant population in quest of new regions, and to form new settlements, might enter America by Greenland, which, it is generally admitted, is separated from it by a very narrow strait. We find, when Cortes and the Spanish adventurers visited America, that a tradition was prevalent among the Mexicans, the most enlightened of the then American nations, that their ancestors had originally migrated from the north, which is favourable to the supposition that the Asiatics entered America by Behring's Straits; and of twenty-five species of animals inhabiting the land, which Pennant enumerates as belonging to Kamschatka, no fewer than seventeen are to be found in America. Some remarkable coincidences can also be traced between the uncivilized natives of Northern Asia and the American

Aborigines. The Scythians, so called from the name Scythia given to a large portion of Northern Asia by the Greeks and Romans, who are considered by some writers to have been the descendants of Gomer, the eldest son of Japheth, and, therefore, the same as the ancient Gomerians, practised the scalping of their enemies—a well known custom in America. They are also said to have fed on human flesh, and drank the blood of their enemies out of human skulls, a practice so common among the American Indians, as to give even a peculiarity to their language where it no longer exists. The ancient Scythians had no cities, but continually changed their habitations, inured themselves to bear fatigue and labour, knew nothing of the value of money, subsisted by hunting and fishing, and covered themselves with the skins of their cattle, or of the wild animals which they slew. All this is highly characteristic of the American Aborigines; and the reader will recollect that the Scythians inhabited those northern parts of Asia approaching to the narrow Straits of Behring by which we are presuming the Asiatic migration passed. The tribes who inhabited the curiously indented promontory of Kamschatka never marched in a compact body, but always in a line of individual warriors—a custom observed by the American tribes. Some of the ancient tribes who inhabited the Russian country of Siberia in Northern Asia punctured their faces with a sharp instrument, and filled the wounds with charcoal—a custom which still exists in many parts of the American continent. These and numerous other coincidences, if they do not confirm the fact that America was peopled by an Asiatic migration, at least prove that the Aborigines were of the same stock with the other nations and races of men, although the era of the migration and the manner of it are lost in the darkness of remote antiquity; or, at least, the only exceptions to this statement are the Esquimaux tribes. Baron Humboldt (and there were few travellers so capable of

forming a correct opinion) has not only demonstrated that all the American tribes, whether the Indians of New Spain, or those who inhabit Canada, Florida, Peru, and Brazil, bear a general resemblance to each other, having "the same swarthy and copper colour, straight and smooth hair, small beard, squat body, 'long eyes, with the corner directed upwards towards the temples, prominent cheek bones, thick lips, expressions of gentleness in the mouth, strongly contrasted with a gloomy and severe look," but, he adds, "over a million and a half of square leagues, from Terra del Fuego to the river St Lawrence and Behring's Straits, we are struck at the first glance with the general resemblance in the features of the inhabitants. We think that we perceive them all to be descended from the same stock, notwithstanding the prodigious diversity of languages which separate them one from another."

But one great means of forming a satisfactory conclusion, is the consideration of this diversity of language, to which Baron Humboldt alludes, for many important inferences can be drawn as to the real origin of nations from the analogy of language. An American writer, Mr Jefferson, in his "Notes on Virginia," infers from the greater number of languages supposed to exist among the American tribes, the idioms of which are as radically different from each other as these languages are essentially distinct and unconnected, that the nations of the American continent are of greater antiquity than those of Asia or Europe. It would be easy to point out numerous instances of nations being of kindred origin, and whose languages, when accurately analysed, are proved to be kindred dialects of one common language, yet who cannot understand each other in conversation. A German, for instance, cannot converse with an Englishman, or a Greek with an Italian; still less can a Swede understand a Persian, or a Russian a Hindoo; yet all these people speak dialects belonging to the European family of languages. "In America,"

says Baron Humboldt, "from the country of the Esquimaux to the banks of the Oronoko, and again, from these torrid banks to the frozen climate of the Straits of Magellan, mother tongues, entirely different with regard to their roots, have, if we may use the expression, the same physiognomy. Striking analogies of grammatical construction are acknowledged, not only in the more perfect languages, as that of the Incas, the Aymara, the Guarani, the Mexican, and the Cora, but also in languages extremely rude. Idioms, the roots of which do not resemble each other more than the roots of the Slavonian and Biscayan, have those resemblances of internal mechanism which are found in the Sanscrit, the Greek, and the German languages. Almost every where in the New World we recognise a multiplicity of forms and tenses in the verb, an industrious artifice to indicate beforehand, either by inflection of the personal pronouns which form the terminations of the verb, or by an intercalated suffix, the nature and the relation of its object and its subject, and to distinguish whether the object be animate or inanimate, of the masculine or feminine gender, simple or in complex numbers. It is on account of this general analogy of structure—it is because American languages, which have no word in common—the Mexican, for instance, and the Quichua—resemble each other by their organization, and form complete contrasts with the languages of Latin Europe, that the Indians of the missions familiarize themselves more easily with other American idioms, than with the language of the mistress country." More recent writers, of great philological learning, have also argued on the principles of Baron Humboldt, and maintained, from the common methods of construction in all the American languages which are known, that there must have been one general source from which the culture of languages was diffused, which has been the common centre of its diversified idioms, and which shows that the idioms of Asia and America were not always

distinct. "A comparison," says Dr Prichard, on this very subject, "was commenced by Professor Barton of Philadelphia between the American idioms and those of Northern Asia, in which the author availed himself of the Petrapolitan vocabularies. In this attempt, although it must be confessed that no certain conclusion has been established, yet, on the whole, perhaps more has been discovered than might have been expected. Professor Barton himself speaks in confident terms; he says that traces of the Samoiede dialects are unequivocally perceived in an immense portion of America. He has also discovered words common to the vocabularies of some American nations, and those of the Koriaks, Tungusians, Vogouls, and Kamschatkans. Professor Vater has gone over the same ground with more ample resources at his command, and he has shown that in respect to most of the words, denoting universal ideas and sensible objects, of perpetual recurrence, words may be found nearly resembling each other, in some of the idioms of America, and some of those spoken in Northern Asia. This is certainly remarkable, although, if we consider the number of words which have been compared, the proportion of coincidences is not sufficient to do away all doubt. The only American language detected with certainty in Asia is the Esquimaux, which is spoken by the Tschuktschi; and this fact is of itself of importance, though it should be allowed that the Tschuktschi are a colony from America, since it proves that a communication and interchange of inhabitants has really existed between the two continents."

Dr Prichard, while he thus expresses himself in a cautious manner, is decidedly of opinion that America was peopled by an Asiatic migration; and in the examples he gives of the coincidences of words, he has fully established the fact of an intercourse between the nations of Northern Asia and those of America, long before the very existence of the latter continent was known to modern Europeans. Thus, for example, we find the English

word *mother*, which is expressed by *anah* among the Tuscarora Indians and the Indians of the Six Nations, the same as *anee*, signifying *mother* in the language of the Tungusians, who inhabited Siberia in Northern Asia, towards Behring's Straits. The same word is called *ananak* by the Greenlanders, and *ana*, or *anakai*, by the Tartars, who are the inhabitants of Northern Asia. Among the Illinois Indians *nika* is the word for *brother*; and *neka* was the same among the Samoiedes, an ancient race of Northern Asia. The Delaware Indians call a child *nitsch*, and *nuetschu* is the word among the Samoiedes. *Nekets* means a *man* among the Tuscaroras, evidently the same as *noekoet*, which means the same among the Kalmucks. The Aborigines of New England called the sun *cone*, and the Tarahumara, *taika*; and *cun* is the word among the Tartars, and *tueikuel* among the Koriaks. The Mexican Aborigines called water *atl*, and the Vogouls, a Northern Asiatic tribe, call it *agel*. *Fire* was called *tata* by the Brazilians, and *tat* by the Ostiaks. From these few instances, which are selected and inserted out of many, the reader will form an idea of the numerous coincidences of words in the Asiatic and American languages; and when we recollect the difficulties which attend the investigation, many of these languages not being written, we may well admit that "more has been discovered than might have been expected."

But if, by the numerous analogies in the idioms of Northern Asia and of the American Aborigines, the fact of an Asiatic migration can be fairly inferred, the physical structure of the American race has a still nearer resemblance. Those travellers, who have described particular nations of America, have been struck by their resemblance, in features and the shape of the head, to the Mongolians, or Kalmucks, and other races of Eastern Asia. The cheek-bones of the Americans are as prominent as those of the Mongoles, and in many other respects they resemble each other. According to Baron Humboldt, this analogy "is particularly

evident in the colour of the skin and hair, in the defective beard, high cheek-bones, and in the direction of the eyes;" and that distinguished traveller alleges that the human species does not contain any races which have a greater resemblance to each other than the Aboriginal Americans, and the Mongoles, Mantchoros, and the Malays of the Asiatic continent. Among the Aboriginal nations of Anahuac, or Old Mexico, we find many remarkable coincidences. The ancient Chiapanese, who inhabited a district in Old Mexico, had a tradition that they came originally from the north, which directly alludes to the passage by Behring's Straits, and that their leader was a patriarch named Votan; and it is said that their painted histories contained a representation of the universal deluge. The Mexicans, we are told by Baron Humboldt, followed the same system in the division of the great cycles, and in the denomination of the years that compose them, with the Japanese, the people of Thibet, and other nations of Central Asia, from whom they were widely separated. Although, "instead of the cycles of sixty years, of years divided into twelve months, and weeks of seven days, used among the nations of Asia, the Mexicans employed cycles of fifty-two years, years of eighteen months, months of twenty days, and, for the lesser divisions, half decades and half lunations of thirteen days, yet the system of periodical senes (the correspondent terms of which serve to denote the dates of the days and the years), being the same in both countries, and a great part of the hieroglyphic names by which the Mexicans denote the days of the month being the same which have been affixed to the signs of the Zodiac, from the remotest antiquity, among the nations of Eastern Asia, afford unequivocal proofs of a common design, or of the interchange of ideas." It is singular, also, as in the case of the Chiapanese, that several of the nations of Old Mexico had traditions, distinct, it would appear, from each other, of the universal deluge.—The ancient Mexicans termed the patri-

arch who escaped, and preserved the human race, *Coxcox* and *Teocipactli*: and by another tribe he was known by the name of *Tezpi*. But the most conclusive and the most singular fact is, that all the American nations who inhabit the eastern parts of that continent have traditions that they came from some remote country in the west, with the exception of the Esquimaux, who are traced also from the west by other indications; and every new discovery in the antiquities of America farther substantiates the fact of a great Asiatic migration. All the traces of ancient movements among the tribes converge in one quarter, and it is impossible that all existing nations could have found room together in the north-western quarter of America. Dr Barton informs us that the Cherokee Indians allege that their ancestors arrived from the west, and found the country which they now occupy inhabited by tribes of red men, who, they say, were moon-eyed people, and could not see in the day-time. Sir Alexander Mackenzie, in describing the people termed Chepeioyans, says that, according to their own account, they came from Siberia in Northern Asia, and that they agree in dress and manners with the Eastern Asiatics. "They have a tradition among them," says that accurate and distinguished writer, "that they came originally from another country inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper, over which a body of earth has since been collected to the depth of a man's height. They believe, also, that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves." These are remarkable traditions, which illustrate

the sacred writings in a very conclusive manner, existing among races of men who had long ceased to have any communication with the countries whence they migrated. The Peruvians, who at the time of the Spanish invasion were in the highest state of moral cultivation, were originally masters of a comparatively small territory; yet the Incas, having the advantages of civilization, gradually extended their power on all sides, even beyond the Andes, and subjugated those countries to their sway. It is difficult to ascertain by what means this people were raised to such an eminence in social improvement, unless we take their own tradition, that the arts of life were communicated to them in a remote age by strangers who landed on their coasts. A near resemblance between the Peruvians and some of the Asiatic nations, such as the Chinese, the Koriaks, the Thibetans, and Japanese, has been noticed; and the conjecture is extremely probable, that the Incas were originally a tribe who happened to preserve the ancient manners, once common to the whole American family, derived from their common ancestors in Asia. In the Brazils there are numerous Chinese colonists; and the following observations on them by Von Spix and Martins, two distinguished naturalists recently sent thither by the king of Bavaria, are worthy of being quoted, as not only descriptive of these Chinese colonists, but as applicable to the whole American Aborigines. "The physiognomy of the Chinese was particularly interesting to us, and was in the sequel still more so, because we thought we could perceive in them the fundamental lines which are remarked in the Indians. The figure of the Chinese is indeed rather slender, the forehead broader, the lips thinner, and more alike, and the features in general more delicate and mild, than those of the Americans who live in woods; yet the small, not oblong, but roundish, angular, and rather pointed head, the broad crown, the prominent *sinus frontalis*, the low forehead, the pointed and projecting cheek-bones, the

oblique position of the small narrow eyes, the blunt, proportionally small, broad, flat nose, the thinness of the hair on the chin, and other parts of the body, the long smooth black hair of the head, the yellowish or bright reddish tint of the skin, are all characteristics common to the physiognomy of both races. The mistrustful cunning, and, as it is said, often thievish character, and the expression of a mean way of thinking and mechanical disposition, appear in both in the same manner. In comparing the Mongole physiognomy with the American, the observer has opportunity enough to find traces of the series of developments through which the Eastern Asiatic had to pass, under the influence of the climate, in order at length to be transformed into an American."

The proofs of America having been peopled by an Asiatic migration being so satisfactory, it is hardly necessary to allude to the other mode which is suggested, by which that continent could have been colonized, unless it be still farther to show the truth of the Mosaic account of the creation of the world, and that a general deluge swept away all the inhabitants of the Antediluvian world except those preserved in the Ark. Amongst the Aborigines, to whom we have already referred as existing in America, not a single European custom or feature has been observed, every external appearance indicating their Asiatic origin, and the people themselves differing in their habits, and in almost every particular, from the European nations. But it is almost certain, at the same time, that the northern part of America was colonized by an emigration from the opposite coast of Greenland, or of Iceland. It has been maintained by some historians, that at a period unknown in the chronological annals, some tribes of the northern inhabitants of Europe, stimulated by the spirit of bold adventure for which their descendants have been distinguished, emigrated from Norway to Greenland, and subsequently established themselves on the continent of America.

Iceland, which lies between Norway and East or Old Greenland, was discovered and colonized by the Norwegians, A.D. 874; and within one hundred years afterwards the same people planted colonies in Greenland, which received its name from the freshness and verdure of its shores, as contrasted with the vegetation of Iceland. Adventurers sailed from Iceland, Norway, and even the Orkney Islands, and a colony was established in Greenland, with which a commercial intercourse was kept up until the beginning of the fifteenth century, when by a sudden revolution of the elements all communication with the unfortunate colonists ceased. Attacked by the Esquimaux, and by a dreadful epidemic called the *black death*, which raged throughout Europe at the commencement of the fifteenth century, that colony became extinct, it is admitted, in the ensuing century. Greenland, the name of which is now associated with masses of ice, frozen seas, and wintry desolation, was at one time supposed to form part of the continent of America; but it is now ascertained, from the recent discoveries of navigators, to be an immense island, separated from that continent by an arm of the Asiatic Ocean, although comprehended in that circle or quarter of the world. If the venerable Norwegian bishop, Hans Egede, is to be believed, and his authority is generally authentic, Greenland at one time well deserved its name; and he describes the churches, villages, and pleasant fields which the Norwegian colonists possessed, the sites and the soil of which are now bound up for two-thirds of the year by frost, and covered with snow several feet thick. That the Esquimaux, who inhabit that district of North America which stretches from Labrador to the North Pole, emanated from this country, is clearly established from the fact that, in their form, manners, and customs, they completely resemble the Greenlanders; and again, these bear such a striking resemblance in external appearance to the Samoides and Kamchatkans of Northern Asia, that they

are generally believed to be the same race. There is another very singular coincidence, that the language of the Greenlanders and the Esquimaux is the same; one of the indefatigable Moravian missionaries, who proceeded from Greenland to the American shores, assuring us that the language of Greenland was completely understood by the Esquimaux, who received him in their own way with the greatest kindness. Here, too, are seen the effects of climate in a most conclusive manner on the human frame. At one extremity of the American continent we find the Patagonians, a race upwards of seven feet high, and at the other the Esquimaux, whose stature rarely exceeds four feet and a half, a man of five feet and a half being considered by them of gigantic height. This diversity of nature is strictly in accordance with the general theory respecting climate. In the favoured and warm region of Patagonia, where the inhabitants attain to such a stature as has made their appearance to be grossly exaggerated by the credulous, the wild animals are also large, and the loftiest trees of the forest are to be found; whereas in the icy regions of the Esquimaux, even the hardy pines which endure the severe cold of North America, if they make their appearance at all, soon dwindle into stunted shrubs, becoming dwarfish in size, like the human frame. We insist no farther, however, on this part of the discussion, which is chiefly introduced to show how untenable are the arguments of those writers who attempt to invalidate the Mosaic history, by starting doubts as to the peopling of America from the Old World. It is clear that the numerous American tribes originated in a great migration from Behring's Straits, with the exception of those now specified, who came from the north of Europe. Such animals as the wolf, the bear, the fox, the elk, the deer, and the roebuck, are found in Labrador, and the regions of the Esquimaux, as well as in Old Greenland, from which they originally emigrated—additional proof that both

continents had in early times a mutual communication.

Probable Hypothesis respecting the Deluge.—But those who have speculated on the apparent impossibility of America having been peopled from Asia, have also taken refuge in natural history. They have alleged that animals are known to exist in the Old World which are not found in the New, and, reversing the statement, that there are animals in the New World which have never been seen in the Old. They have also alleged that, admitting the fact of an animal as well as a human migration by Behring's Straits from Asia, it could only be encountered by the animals of northern latitudes, and not by those of warm climates, such as the lion, tiger, and alligator, which nevertheless exist in the New World, and yet these could not pass either by the north of Europe or by Behring's Straits, because they could not endure the cold of these high latitudes, and therefore their migration, if it is contended that there was also a migration of animals, must be accounted for in some other way. These objections, which were started in the infancy of natural history, appear to be founded on the theory adopted by Linnæus with respect to plants—that all plants whatever had the beginning of their existence in one tract of the earth, and that they were all thence gradually dispersed over the world. In explaining this theory, which he keenly defended, Linnæus held that for a certain time the habitable world was limited to a small tract, the only portion of the earth which had been laid bare by the cessation of what he terms the primeval ocean, which he supposes originally covered the whole world; and that in this spot or tract were congregated all the originals of plants in existence in the globe, together with the first ancestors of the human race, and of all animals. That he might accommodate the habits and natures of so many creatures, Linnæus farther supposed that the scene of the Creation was situated in a warm region, containing at the

same time a mountain range on the heights, in the declivities of which were to be found all temperatures and every clime, from the torrid to the frigid zone. But this theory is abandoned by almost every scientific writer. It is now ascertained that every region of the globe has plants and animals peculiar to itself; and the only hypothesis on which we can proceed is one which is well expressed by an able writer, that "after the last catastrophe which destroyed the living beings on the earth, a great variety of new animal tribes were created; that each was placed on the spot to which its powers and functions were best adapted; and that from this as a centre, it was left to spread by such means of locomotion as nature had provided it with." If we admit this hypothesis, we are saved from the necessity of attempting to explain what cannot be explained, namely, how it was that animals, which we know can only live in a warm climate, should have wandered from Armenia through the frozen regions of Siberia, Behring's Straits, and Northern America, and passing all the intermediate regions, have located themselves in the plains of the Amazon and Plata Rivers. We can thus admit, what no naturalist now disputes, that most of the animal tribes of the New World never existed in the Old, which is confirmed by the fact, that the animals common to the old and new continents belong to the Arctic region, and to those tribes capable of enduring the same degree of cold which exists at Behring's Straits. "It might indeed be conjectured," says Dr Prichard, "that the Deluge recorded in Genesis, and of which all ancient nations had similar accounts, was perhaps not universal in the strict sense of the word, as it is now understood. The whole earth, *Kol Aoretz*, which is said to have been submerged, might be only all the 'οικουμένη,' or habitable world; it might only extend to the utmost limits of the human race, and other regions, with their peculiar organized creatures, might have escaped; and this hypothesis might perhaps be main-

tained without doing any violence to the sacred text, of which every expression has received a divine sanction. But geological phenomena, and a variety of considerations, render it most probable that this Deluge was universal. It is known that the fossil remains of animals which have been discovered in various parts of the earth, and which appear to be relics of the Antediluvian world, chiefly belonged to species different from those which now exist. These species were probably exterminated in that great catastrophe. Mankind escaped by the means which are recorded in the sacred and in many profane histories, and with them were saved the stock of animals peculiar to the region in which, before the Flood, they had their dwelling, and of which they, and most of the early domesticated animals, are in all probability the native inhabitants. After the Deluge, when new regions emerged from the ocean, it is probable that they were supplied with organized inhabitants suited to the soil and climate of each district. Among these new races, man, and the tribes which had survived with him, and which were his companions, spread themselves in a later time. The silence of the Scriptures in respect to such facts is of little importance. It is not to be presumed that these sacred books contain a narrative of all that it has pleased Divine Providence to effect in the physical creation, but only of his dispensations to mankind, and of the facts with which man is concerned. And it was of no importance for man to be informed at what era New Holland began to contain kangeroos, or the woods of Paraguay ant-eaters and armadilloes."

Nations and Divisions of the Country in Ancient Times.—The Scriptures make no mention of many of the empires and nations of Asia now in existence, such as the Chinese and Mogul Empires, the Hindoos, and those numerous tribes who inhabit the extensive region of Siberia or Asiatic Russia. India is specifically mentioned in the Book of Esther, in reference to the extensive dominions of King

Ahasuerus. But we have the Medo-Persian branch of the Indo-European nations who inhabited Asia, of whom the Medes and ancient Persians, the Parthians, and the Armenians, are mentioned in sacred history; and among the nations of Asia Minor, we have the Phrygians, the Mysians, and the Bithynians. Of the ancient western Asiatic nations, those connected with sacred history are the Elamites, or descendants of Elam; the Assyrians, or descendants of Ashur; the Hebrews, and Idumeans, or Edomites; the Beni-Yoktan, or Arabs; the Chasdim, or Chaldeans; the Aramæans, who inhabited Syria and Cappadocia, who are the Proper Semitic or Syrian nation (called *Semitic*, according to some learned though perhaps fanciful etymologists, especially German writers, from Shem, the son of Noah, from whom, in the table of nations in the Book of Genesis, many of them are declared to have descended); the Phœnicians, or descendants of Canaan; the Mizraim, or Egyptians, remotely allied to the Semitic; the Cushites, or Ethiopians; and the Philistines, a branch of the Mizraim. The other nations of this vast continent—such as the Georgians, the Caucasians, and those of Northern Asia connected with Eastern Europe, the Samoiædes, the Mongolians, the Tartar or Turkish race, the Tungusians, Koriaks, and Kamschatkans, the Chinese, Thibetans, Burmese, Siamese, and Anam, all Indo-Chinese nations, many of whom are celebrated in the annals of history—it is no part of the plan of this work to describe, as they are unconnected with the geography, the statistics, or the history of the sacred record. The early history of Asia is lost in antiquity, and the obscurity which pervades it is by no means dissipated by the brief notices contained in the sacred record, and in the Greek historians of the Assyrian and Babylonian Empires. The whole of this continent was generally divided into Asia Major and Asia Minor; but the term *Asia Minor* was not in use among the ancients, with whom the general name for Upper and Lower Asia was simply Asia. Asia Major

was the more extensive of the two divisions, and comprehended all the eastern parts of this great continent; while Asia Minor included several countries in the western division, from the Bay of Issus in Cilicia, in a northern direction, to the Euxine Sea, its more western parts having been the receptacle of all the ancient emigrations from Greece, and totally peopled by Grecian colonies.

Modern Divisions.—Asia has been variously divided by geographers in modern times. Some have assigned to it three grand divisions—*Northern Asia*, which lies between 76° and 56° of latitude, now called Asiatic Russia and Siberia, and through which we have supposed the Asiatic migration into America by Behring's Straits to have progressed. *Middle Asia*, between 50° and 40° north latitude, comprehending the ancient Scythia, Asiatic Sarmatia, now called the Great Tartary, and Mongolia, described as a mere pasture land, an immense and unproductive *prairie*, without forests and without cultivation, the inhabitants of which, leading pastoral lives, are called *Nomades*, without cities or places of fixed residence, and are divided into various tribes, governed by their particular chiefs. *Southern Asia*—which comprehends the countries between 40° north latitude almost to the Equator, containing part of Asiatic Turkey, Persia, Arabia, Thibet, the Burman Empire, the greater part of the Chinese Empire, and Hindostan, or the British Empire in India, with the numerous islands of the Indian and Northern Pacific Oceans—is entirely different from either of the two former divisions both in soil and climate, is possessed of great agricultural advantages, the sandy deserts of Arabia and similar deserts in other countries excepted, and is admitted to be rich in the most costly and varied productions of the earth. Other geographers have divided Asia into five districts, the *first*, Western Asia, containing Persia, the Peninsula of Arabia, the countries under the actual or nominal dominion of Turkey, which comprehend Mesopotamia, part of Armenia, Syria,

and Palestine; Asia Minor, surrounded on the north, south, and west by the Mediterranean and the Black Seas, and the mountainous regions of Caucasus between the Black Sea and the Caspian; the *second*, Northern Asia, the Asiatic part of the Russian Empire, extending from the Altai Mountains, which border Mongolia, to the Arctic Ocean; the *third*, Eastern Asia, occupied by the Chinese Empire and Chinese Tartary; the *fourth*, Southern Asia, including Hindostan or British India, Afghanistan, and the tribes in the Valley of the Indus, the Kingdom of Nepal, the Country of Bootan, the Burmese Empire, the Peninsula of Malacca, and the Kingdom of Camboja; and the *fifth*, Central Asia, containing Thibet, Chinese Tartary, and Independent Tartary, bounded on all sides by the Russian, Chinese, and Persian Empires, a region of elevated mountains and plains, and almost interminable wastes, of which comparatively little is known, and as little of the predatory hordes who range over them, some of whom nominally acknowledge the Chinese authority.

Ancient Empires and Cities of Asia.—It has been already observed that only particular empires, countries, and cities of Asia are mentioned in the Scriptures, and these are included in Western Asia. Of the empires we have the Assyrian as the earliest on record, so called from Ashur, the son of Shem, who gave his name to the country. According to Archbishop Usher's Chronology, the Assyrian Empire began in the year of the world 2737, and before the Christian era twelve hundred and eighty-seven years. Out of this empire, founded by Nimrod at Babylon, sprung the Babylonian or Chaldean, the capital of which was Babylon, and that of Assyria was Nineveh. The Empire of the Medes also sprung from the Assyrians, the Medes having thrown off the yoke of the latter, and was in turn united by Cyrus with Persia, a country which, previous to the reign of that great prince, did not contain more than a single province of the present extensive kingdom now so

called, and which continued to rule over Asia upwards of two centuries, until its power was overthrown by Alexander the Great. These are the principal empires mentioned in the Sacred Scriptures, the monarchs of which for centuries successively ruled the western part of the Asiatic continent, and carried their victorious arms on every side. The Persians are the same as Elam, which originally denoted the Elymæi, or people of Elymais, in the modern Khuisistan, but which was afterwards extended, and became the Hebrew term for the Persians, who were allied to the Madai, or Medes. The ancient Ashurites, or Assyrians, whose cities are supposed to be founded by the Cushites, were subsequently conquered by the Chasdim, or Chaldeans, and few traces are found of them after the destruction of Nineveh. The other nations of Asia mentioned in the Scriptures have each their appropriate designations, such as the Arphaxad, or Arph-Chesed, supposed to be the Chaldeans—the Lud, or Ludim, alleged by Josephus and Bochart to be the Lydians—and the Aramites, or the Proper Syrians. Respecting the cities which belonged to the empires and nations of Western Asia, such as Babylon, Nineveh, Tyre, Jerusalem, Antioch, Damascus, Samaria, &c., the reader is referred to all these under their proper heads.

But the countries of Asia specially mentioned in the Sacred Scriptures as the scenes of great events and important transactions, are Arabia, Armenia, Assyria, Babylonia, Syria, or Judea, or Palestine, Phœnicia, and Persia, although the last mentioned country is not alluded to in such direct terms as the others. Under the article ARABIA, to which the reader is referred, we entered into a general description of that singular peninsula and of its equally singular people, whose vast regions in the interior, proverbial for sterility and desolation, no civilized Europeans have hitherto penetrated, while the shores of the Hadramaut, or Southern Arabia, have chiefly been seen by voyagers. The general descriptions,

therefore, of the countries of Western Asia mentioned in the Scriptures will be viewed as farther illustrative of the more minute account of those countries in their proper alphabetical order in the present work. Those which follow, illustrative of Arabia and Armenia, the reader will subjoin to what is already said respecting them.

I. ARABIA.—While the Arabians were the undisputed occupants of their own peninsula, the coast of the Gulf of Persia was lined for ages with the petty sovereignties of Arab sheiks, who, while they occupied the shores of Persia, yielded a very uncertain obedience to its monarchs. Those Arabs, who were located exactly opposite to their own country, had no particular towns or cities of importance, but lived in communities among themselves, and were generally well armed, and noted as a bold and undaunted race. They were often serviceable in cases of disputed accessions to the Persian crown, while they had piratical vessels cruising in the Persian Gulf, the Indian Ocean, and the Red Sea, the crews of which were well known to be desperate and fearless adventurers. The coast of Bushire in Persia still retains a great proportion of Arab families. The Persians appear never to have obtained any kind of control over them, for it is said that while all the tribes, both in Bushire and Teheran, pay tribute, and are obliged to send a proportion of men to the service of the king of Persia, who are always ready at his summons, the Arabs and the Failee tribes are excepted. As to the Arab pirates, a predatory tribe is particularly mentioned in the Koran, whose king “forcibly seized every sound ship,” and latterly the piratical Arabs were extremely numerous. “The Portuguese power,” says Mr Morier, “was often violated by these pirates, and in the same age the English interests in the East were so much endangered by them, that one of the Agents in Persia (who had all, indeed, successively made representations on the necessity of sending an armed force to destroy them) declared

that 'they were likely to become as great plagues in India as the Algerines were in Europe.' Some of these ships had from thirty to forty guns; and one of their fleets, consisting of five ships, carried between them one thousand five hundred men. Within the last few years (referring to the commencement of the nineteenth century), their attacks have been almost indiscriminate, nor had they learnt to respect even the English colours. The British government, however, knowing the intimate connexion of these pirates on the coast with the Wahabees, proceeded in the suppression of the evil with cautious judgment; and when, by the extension of these outrages to themselves, they were driven to vindicate the honour of their flag, and to extirpate their enemies, they regarded all the ports which had not actually included the British within their depredations as still neutral, and endeavoured to confine their warfare to reprisals for specific acts of violence, rather than array themselves against the Wahabees, by extending the attack to those of that alliance who amid all the pirates had not yet violated the commerce of England."

Among the Arabs who are spread over extensive districts there is a great variety of physical complexion. A learned traveller well remarks, that "in proportion as people are exposed to the sun they become swarthy. The lower classes in towns are of a dusky complexion, the peasants are very dark, and some of the Bedouins, or Arabs of the Desert, are almost black." The Arabs of the Desert, between Bassora and Damascus, according to M. De Pagés, a French traveller, "run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, lean, muscular, active, and vigorous. The Bedouins suffer their hair and beard to grow; and indeed among the Arabian tribes in general the beard is remarkably bushy. The Arab has large, ardent, black eyes, a long face, features high and regular; and as the result of the whole, a physiognomy peculiarly stern and

severe. The tribes who inhabit the middle of the Desert have locks somewhat crisped, extremely fine, and approaching the woolly hair of the negro." The Arabs on the coast of Yemen are of a yellow colour, bordering on brown, which is conjectured to be the natural colour of their race; but in more elevated situations they are of a lighter colour, and some of them are of what is called a fair sanguine complexion; the Arab women, according to Bruce, not being black, and some of them rather exceedingly fair. In various other districts the Arabs are of different complexions, from brown or tawny yellow to the darkest brown, approaching to black, or a clear, glossy jet-black. Mr Frazer, in his "Narrative of a Journey in Khorassan," has given a general description of this singular people, which is considered as amongst the best hitherto published. "The genuine Arabs," he says, "with some exceptions, are rather spare and active than athletic men. Those of the superior orders who came under our observation, as the sheiks and their families, bore a characteristic resemblance to each other in features. The countenance was generally long and thin; the forehead high, with a rounded protuberance near its top; the nose prominent and aquiline; the mouth and chin receding; giving to the line of the face a circular rather than a straight character; the eye deep set under the brow, dark and bright; thin and spare; deficient in muscle; their limbs were small, particularly their hands, which were sometimes even of feminine delicacy; their beards were almost of a deep black, artificially coloured, if not naturally so. A few wore them grizzled; and we observed an old man whose beard, of a milk-white colour, he had dyed yellow, which, contrasted with a singular pair of blue eyes, had a very extraordinary effect."

There is a large colony of Arabs on the south coast of Malabar in British India. They originally settled in India soon after the promulgation of the Moslem faith, for the purposes of trade, which they carried on most prosperously, and were

called by the natives *Moplaymar*, or *Moplays*. They formerly paid tribute to the East India Company, but the Rajah now pays tribute to the Company, and he exacts that of the Arabs and other tribes in his dominions. Those engaged in trade and commerce are described as quiet and industrious; but the inland Moplays, or Arabs of the interior of this colony, preserve even there the original features of their descent from Ishmael. They pretend to be soldiers by birth, and despise all industry. Their chief enjoyment is in parading up and down fully armed, each man having a firelock and at least one sword; but those who wish to be thought men of extraordinary courage carry two sabres. Every one of them stalks about with his sword drawn, and, in consequence, assassinations were at one time very frequent. The Moplays, or commercial Arabs, were very rich before they were oppressed by the celebrated Tippoo, and possessed vessels which sailed to Serrat, Mocha, Madras, and Bengal. They are rigid Mahometans, no instance being known of even one of them being converted to Christianity. Their chief priest resided at a place called Panyani, who pretended to be descended from Ali, and Fatima, the daughter of Mahomet. These descendants of Ishmael look upon themselves as of far more honourable birth than the Tartar Mussulmans from the north of Judea, who, however, retaliate on them by being quite of the contrary opinion. It is remarkable, that though the language of their original country is hardly known to any of these Arabs except to their muftis or priests, they use a written character peculiar to themselves, and totally distinct from the present Arabic, and they have never acquired the language of the country in which they have been so long settled, so as to speak it even in decent purity, but use a jargon as corrupted as what Europeans in general speak for Hindostanee. These Arabs never had any laws nor any authority, even over their own sect, except in the small district of Cananore, but were, and doubtless still are, subject to

the Hindoo chiefs in whose dominions they reside.

It is unnecessary to enumerate here the various tribes of Bedouin Arabs, who, for the most part, appear to carry on a predatory warfare against each other, robbing and pillaging in the same manner as did the feudal clans of the north and north-western districts of our own country in ancient times. The Aenese Bedouins, whom Burckhardt alleges to be the only true Bedouin nation in Syria, while the other Arab tribes in the neighbourhood have more or less degenerated in manners, are in constant motion throughout the whole year, having their summer quarters on the heights near the Syrian frontiers, and in the winter retiring into the heart of the Desert, or towards the Euphrates. "In summer," says Burckhardt, who resided a long time among them, "they encamp close to rivulets and springs, which abound near the Syrian Desert, but they seldom remain above three or four days in the same spot; as soon as their cattle have consumed the herbage near a watering place, the tribe removes in search of pasture, and the grass, again springing up, serves for a succeeding camp. The encampments vary in number of tents from eight to ten hundred." It appears that when they are few, the tents are pitched in a circle, but when numerous, they are ranged in a straight line, or rows of single tents, especially along the banks of a rivulet; but in winter, when there is no scarcity of water and pasture, the tribes spread themselves all over the plains in parties of three or four tents each. The sheik's tent is always on the western side, because the Arabs expect to meet their friends as well as their enemies invariably from the west. The covering of a tent consists of stuff made of black goats' hair, supported by poles driven into the ground, each piece stitched together being about three quarters of a yard in breadth, and is impenetrable to the heaviest rain. The tent is divided into two apartments, one for the men, and the other for the women, and their apartments are separated

by a white woollen carpet of Damascus manufacture, called *kateaa*, or *sahhe*. The apartment occupied by the men is generally covered with a good Persian or Bagdad carpet, the wheat sacks and camel-bags being piled round the middle post which supports the tent; the women's apartment is the receptacle for all the rubbish of the tent, the cooking utensils, butter and water-skins, &c., which are placed near the pole supporting the apartment, where the slave sits, and the dog is kennelled during the day. The furniture of these tents consists of various kinds of saddles for riding the camels, and other articles of harness, tanned camel-skinned bags in which water is kept for the horses, goat-skins in which the camel's milk is kept, wheat sacks, leather buckets for drawing water from the deep wells, large and small copper pans for cooking, mortars in which the women beat or pound wheat, and various utensils of a similar description. Such is the mode of life to which so many allusions are made in the Scriptures, when the patriarchs, and their families and retainers, lived in tents, and when the Children of Israel, in their progress through the Arabian Wilderness, were thus domiciled, before they took possession of the country long promised to their ancestors.

The dress of the Bedouins is peculiar to Arabia, yet it does not require any minute description. The Aenese Bedouins usually walk and ride barefooted, even the richest of them, although they are partial to yellow boots and red shoes. All the Bedouins wear a turban or square kerchief of cotton, or cotton and silk, and a few of the rich sheiks wear shawls on their heads, of Damascus or Bagdad manufacture, striped white and red. Their women generally wear a wide cotton gown of a dark colour, blue, brown, or black, with a kerchief on their heads, that of young females being a red colour, and of the old females black. They are partial to wearing silver rings in their ears and noses, and they puncture their lips, and dye them blue with a liquid which they also apply to spot their foreheads.

The arms most commonly in use among the Bedouins are lances, one kind of which is made of wood brought from Gaza in Judea, and the other, which is in greater estimation, is brought from Irak and Bagdad. The Arabs throw the lance a short distance when they are pursuing a horseman whom they cannot overtake, and when they are sure of hitting, but they have various ways of using it in their predatory warfare, as occasion or necessity requires; they also carry sabres on all occasions, and a curved knife, which they call *sekin*. The Arabian soldiers often wear coats of mail, of which there are several sorts, and it is alleged that they have also armour which partially covers the bodies of their horses. Fire-arms are well known, yet Burckhardt says that the only guns he saw among them were matchlocks, to discharge which a man couches upon his belly, and scarcely ever misses his aim. Pistols are in use, and "the shepherds who tend flocks at a short distance from the camp are armed with short lances, and also slings, which they use dexterously in throwing stones as large as a man's fist."

The wealth and property of the Bedouins, as of most, if not all the Arab tribes, consist chiefly in their horses and camels. No Arab family can exist without one camel; a man who has ten is reckoned poor; he who has thirty or forty is held to be in comfortable circumstances; and the possessor of sixty is esteemed rich. A good Arab camel is worth about ten pounds sterling. "I once," says Burckhardt, "inquired of an Arab in easy circumstances what was the amount of his yearly expenditure, and he said that in ordinary years he consumed four camel-loads of wheat, which would cost two hundred piastres; barley for his mare one hundred; clothing for his wife and children two hundred; luxuries, as coffee, *kummerdin*, a dried apricot jelly from Damascus, *debs*, a sweet jelly made of grapes, tobacco, and half a dozen of lambs, two hundred; in all, seven hundred piastres, or about L.35 or L.40 sterling. The greatest festival among the Arabs

is that of the circumcision. Boys at the age of six or seven undergo this operation in all seasons of the year, preparatory to which some sheep are killed, of the prepared flesh of which, dressed in their own peculiar manner, the men partake in the tent, while the women amuse themselves with singing, after which the boy is circumcised amidst songs and loud shouts. During the Ramazan, or Mahometan Lent, they construct a place in a square form composed of loose stones, where they perform their devotions during the holy month. The arrival of strangers, however, is generally celebrated by a feast, to which the friends of the host are invited. "An Arab," we are told, "sometimes vows that he will sacrifice a camel to God if his mare should bring forth a female; in this case he slaughters the camel, and its flesh serves as a feast to all his friends."

An Arab child is immediately named when born, and the name is generally bestowed from some trifling accident, or some object which struck the mother; but besides his own name, every Arab, in conformity with the custom of the East, which we see repeatedly exemplified in the Old Testament, is called by the name of his father, and that of his tribe, or the ancestor of his family. As the child grows, the parents give themselves little trouble about his education, of which the Arabs, and especially the Bedouins, are as ignorant as they are careless. Burckhardt informs us that he was assured by a Damascus pedlar there were many tribes, not one person of whom could read or write; and as he well observes, little science can be expected among those whose minds are constantly bent on war and depredation. Their children are literally left to a state of nature, never chastised, accustomed from infancy to their wandering mode of life; and are allowed to wander about naked, playing upon the burning sands in the heat of summer. They are early taught to pelt strangers who come to the tents, to steal or secrete some trifling article belonging to them; and the more

troublesome they become, they are the more highly complimented. Polygamy is a privilege of the Bedouins, yet few of them have more than one wife; some have two, and even these are very rare; but they compensate for this voluntary monogamy by frequent changes of wives, a divorce being simply done by the husband saying to his wife, if he feels dissatisfied with her, 'Thou art divorced.' He then gives her a she-camel, and sends her back to her family. He is not obliged to state any reasons, and the circumstance itself is held to reflect no dishonour on the divorced woman. Divorces sometimes take place during the woman's pregnancy, in which case the mother, after the infant is born, acts as nurse till the child can run about, when the father takes it to his tent. When the mother of a family is discarded, she is sometimes allowed to live in the tent among her children, or she may return to her friends. Divorce, in short, is held as no disgrace, and the woman so situated being completely subject to her husband's whims and caprices, is free of any blemish on her character. Burckhardt says that he has seen Arabs about forty-five years of age, who were known to have had more than fifty wives, and whoever will be at the expense of a camel may divorce and change his wife as often as he pleases. The woman is also allowed a kind of divorce on her part. If she is ill treated, or unhappy in her husband's tent, she may take refuge with her own family; her husband may bribe her to return, but he cannot carry her back by force, otherwise her family would resent the violence. He can, however, refuse to pronounce the words of divorce, in which case she must remain single until he does so. If a man leaves a widow, his brother generally offers to marry her, although it is not compulsory, nor yet has he power to restrain her from marrying another. It is seldom that there is a refusal of this offer, because it keeps the family property together. A similar custom prevailed among the Jews, but in their case it was

of a compulsory nature. An Arab has an exclusive right to marry his cousin. He is not compelled to marry her, but she cannot become the wife of another without his consent. If a man permits his cousin to marry the person for whom she has a particular regard, or if a husband divorces his wife, he usually says, *She was my slipper, I have cast her off*, a curious illustration of which occurs in the Book of Ruth (iv. 7, 8). It will be readily seen that this facility of divorce must loosen every family tie, and have a most injurious effect upon the morals of the Arabs. The secrets of the parents and children are circulated throughout the tribes, and innumerable jealousies are excited. Yet the Arab is said to hold his parents in great respect, particularly his mother, for whose sake he often quarrels with his father, and is sometimes expelled from the paternal tent. The son, when he attains his maturity, receives a mare or a camel from his father, and immediately commences his plundering excursions, in which all the booty which falls to his lot is his own, and cannot be taken from him by his father—a regulation which will not be without its effect in exciting him to activity in his predatory habits.

In the general sketch of Arabia, under the article ARABIA, it is stated that every Arab tribe has its chief sheik, and every camp is headed by a sheik, or at least by a person of authority or influence. This is particularly the case among the Bedouins. The sheik has, however, no positive or actual authority over his tribe, unless he is a man in great repute for his personal qualities, and his skill in public and private affairs. If that be the case, his opinions will be listened to with deference; if otherwise, with contempt. The wild liberty and independence of the Arabs indeed almost border upon anarchy. Burckhardt gives a fine description of the state of the Arabs in this respect, which is here inserted with only a slight abridgment, as remarkably illustrative of the race of Ishmael—a people whose political state for ages has not suffered the smallest change. “The

sheik,” he says, “does not derive any yearly income from his tribe or camp; on the contrary, he is obliged to support his title by considerable disbursements, and to extend his influence by great liberality. It is expected that he should treat strangers in a better style than any other person of the tribe; that he should maintain the poor, and divide among his friends whatever presents he may receive. His means of defraying these expenses are the tribute which he exacts from the Syrian villages, and his emoluments from the Mecca pilgrim caravans. When a sheik dies, he is succeeded in his dignity by one of his sons or his brothers, or some other relation distinguished for valour and liberality; but this is not a general rule. If another member of the tribe should possess those qualities in a more eminent degree, he may be chosen; yet the tribe is often divided, one party adhering to the family of the last sheik, the other choosing a new one. A sheik is sometimes deposed, and a more generous man elected in his place. The only form or ceremony attending the election of the sheik, is the announcing to him that he is henceforward to be regarded as chief of the tribe. Among the Aenezes, those personages who transact the business of the Pashas of Damascus and Bagdad are invariably sheiks. The profits accruing from these connections are much greater than any which they could derive from plunder in war; and if the Pasha’s agent allows his own friends to share in his profits, he is sure to be appointed sheik. The real government of the Bedouins may be said to consist in the separate strength of their different families, who constitute so many armed bodies ever ready to punish or retaliate aggressions; and it is the counterpoise alone of these bodies that maintains peace in the tribe. Should a dispute happen between two individuals the sheik endeavours to settle the matter, but if either party be dissatisfied he cannot insist upon obedience. The Arab can only be persuaded by his own relations, and if they fail, war commences

between the two families, and all their kindred respectively. Thus the Bedouin truly says that he acknowledges no master but the Lord of the Universe, and, in fact, the most powerful Aeneze chief dare not inflict even a trifling punishment on the poorest man of his tribe, without incurring the risk of mortal vengeance from the individual and his relations. The sheiks, therefore, or *emirs*, as some style themselves, must not be regarded as princes of the Desert, a title with which some travellers have dignified them. Their prerogative consists in leading their tribe against the enemy; in conducting negotiations for peace or war, in fixing the spot for encampments, in entertaining strangers of note, &c.; and even these privileges are much limited. The sheik cannot declare war or conclude terms of peace without consulting the chief men of his tribe; if he wish to break up the camp, he must previously ask the opinions of his people concerning the security of the roads and the sufficiency of pasture and water in the districts to which he directs his view. His orders are never obeyed, but his example is generally followed. Thus, he strikes his tents and loads his camels, without desiring any one to do so; but when they know that the sheik is setting out, his Arabs hasten to join him. It likewise happens that if the sheik encamps on a spot which his people do not like, they pitch their own tents half a day's journey from his, and leave him with only a few of his nearest relations. An Arab often leaves the camp of his friends out of caprice, and joins another camp of his tribe."

A few of the kadis, or Arab judges, still exist among the Bedouins, who are in high repute for their wisdom and penetration, although they can neither read nor write, their memory being their sole guide. They decide all difficult causes, the expenses of which are sometimes very considerable. In cases which appear to baffle their sagacity, such as witnesses of equal credibility contradicting each other, the kadi sends the con-

tending parties before the *mebesshae*, or chief judge, one of whom is to be found in every principal tribe, and this functional subjects them to the ordeal, a mode of trial not dissimilar to that practised in Europe during the Middle Ages. Corporeal punishments are unknown among the Arabs, the sentences of the sheik, the umpire, the kadi, or the *mebesshae*, always inflicting pecuniary fines, or fines equivalent to money, such as camels and mares. All insulting expressions, such as "you treat your guests ill," "you are a slave," "you are a dog," every act of violence, every blow, however slight, are punished by fines in proportion to the nature of the injury. Burekhardt gives a curious illustration of these fines, and the manner in which they are exacted:—"Among the fines paid for certain crimes and aggressions," he says, "that paid for killing a watch-dog is remarkable. The dead dog is held up by the tail, so that its mouth just touches the ground; its length is then measured, and a stick (as long from the surface of the ground as the dog) is fixed into the earth; the person who killed the dog is then obliged to pour over the stick as much wheat as will wholly cover it, and this heap of wheat is the fine due to the owner of the dog." The Arabs are particularly strict in the matter of oaths, of which there are several in judicial use, distinguished by different degrees of sanctity and solemnity. These are generally sworn before the kadi; and it is remarkable, that an oath is never required or demanded from the pursuer or prosecutor, but always from the defendant, who, if he swears that he is innocent or unjustly prosecuted, is acquitted. Their most solemn oath is the *yemein el khet*, or "oath of the cross lines," which is only used on important occasions. If a Bedouin, for example, is accused of a serious theft by his neighbour, the pursuer summonses him before the sheik or kadi; and if the said pursuer has no witnesses, he calls upon the defender to swear any oath in defence which may be demanded from him. The defender

complies, and is immediately led a certain distance from the camp, where a large circle is drawn on the sand, intersected by cross lines, within which the defender places one foot, and the pursuer also places one foot in it, who addresses him in these words, which the accused is obliged to repeat—‘By God, and in God, and through God, (I swear) I did not take it, and it is not in my possession.’ Mahomet, it is said, once made use of this oath, and to swear it falsely would for ever disgrace an Arab. One of their peculiar institutions deserves to be mentioned, because it greatly contributes to maintain tranquillity among those who seldom acknowledge any law but that of the strongest, namely, the institution of the wasy, or guardian. “If an Arab wishes to provide for the security of his family, even after his own death, he applies (though in the prime of life) to one of his friends, and begs that he will become guardian to his children. The ceremony on this occasion is, that he present himself, leading a she-camel, before his friend: then he ties one of the hanging corners of the kerchief of his friend into a knot, and leading the camel over to him, says, ‘I constitute you wasy for my children and your children—your children for my children, and your grandchildren for my grand-children.’ This system is peculiarly beneficial to minors, to women, and to old men, who find it necessary to resist the demands of their sons. Thus it appears that the Arabs constitute, within their own families and those of the wasys, so many armed bodies, which, by the fear they mutually entertain of each other, preserve peace in the tribe; and perhaps nothing but an institution like this could save a nation so fierce and rapacious from being destroyed by domestic dissensions.”

The warfare of this singular nation is also marked by many peculiarities. The tribes are continually at war with each other; peace is easily made, and as easily broken on the slightest pretence. Pitched battles, however, are rarely fought, and their wars are generally bloodless, the mode of surprising their enemies by a sudden

attack, and the plunder of the camp, being the great objects of the Arabs. When they fight for mere plunder, they act like cowards, though they often conduct themselves with great bravery on important occasions. A recent traveller gives the following instance of courage on the part of an Arab hero:—“A war broke out, in the year 1790, between the *Ibn Fadhel* and *Ibn Esmeyr* tribes, while most of the besiegers engaged themselves on one side or the other. After many partial encounters, the two sheiks, each with about five thousand horsemen, met near Meyerib, a small town on the Hadj road, nearly fifty miles from Damascus, on the plain of Hauran, and both determined on a general battle which should terminate the war. The armies were drawn up in sight of each other, and some slight skirmishing had commenced, when Gedoua, or, as the Bedouins in their dialect called him, *Djedoua*, formed the generous resolution of sacrificing his life to the glory of his tribe. He rode up to Ibn Esmeyr, took off his coat of mail and his clothes, to his shirt, and approaching the chief, kissed his beard, thereby indicating that he devoted his life to him. He then quitted the ranks of his friends, and, without any arms besides his sabre, drove his mare furiously against the enemy. His valour being well known to the troops of both parties, every one waited with anxious expectation the result of his enterprise. The strength of his arm soon opened a way among the hostile ranks; he penetrated to their standard, or *merkeb*, which was carried in the centre, felled to the ground the camel that bore it by a stroke on its thigh, then wheeled round, and had already regained the open space between the two armies, when he was killed by a shot from a *metrás*, or foot soldier. His friends, who had seen the *merkeb* fall, rushed with a loud cheer upon their enemies, and completely routed them; above five hundred foot soldiers having been slain on that day. Whenever the *merkeb* falls, the battle is considered as lost by the party to whom it belongs.

The Aenese Bedouins never attack by night, that being regarded as treachery; and as the female sex is always respected, they also purposely refrain from night attacks on camps, lest the women's apartments might be entered by mistake, which would not only excite a more determined resistance, but perhaps a general massacre. Hence few persons are killed in their predatory attacks. The surprise of a camp, however, often proves unsuccessful, intimation being given through a variety of channels. The Arabs term those who give such intimation *nezeir*. The general cause of war is a jealousy about watering places and pasture grounds: yet the dispute is as easily settled as it was readily excited, and the treaty of peace is concluded by the sheiks of the contending tribes under the tent of a third or neutral party. If any particular tribe engaged in the combat is dissatisfied with the conditions of peace as negotiated by the sheik, that functionary must attend to the remonstrances of his people, and he sends a verbal or written message to the sheik of the opposite party that hostilities must be renewed. In former times, the Bedouins refrained from predatory incursions during the sacred month of Ramazan, or Mahometan Lent, the rites of which they most religiously observed; but now they make no scruple of attacking their enemies during that season, as well as at any other period. Yet there are three days in every lunar month, during which they will not fight, namely, the 6th, 16th, and night of the 21st; they are said to abstain from fighting on Wednesdays, being persuaded that if they did so they would lose the battle.

Mr Burckhardt, in his valuable posthumous work entitled "Notes on the Bedouins and Wahábys, collected during his Travels in the East," also supplies us with some interesting notices respecting the *thár*, or *blood revenge* of this singular Asiatic people; and he alleges, that this institution has been a great means of preventing the warlike tribes of Arabia from exterminating each other. Without it, he justly observes, these wars of

the Desert would be as sanguinary as those of the Mamelukes in Egypt; but the terrible *blood revenge* renders the most inveterate wars nearly bloodless. "It is a received law among the Arabs," says that enterprising traveller, "that whoever sheds the blood of a man, owes blood on that account to the family of the slain person. This law is sanctioned by the Koran (ii. 173), which says, 'O true believers! the law of retaliation is ordained to you for the slain, the free shall die for the free,' &c. But the same book (xvii. 35) says—'And whoever shall be unjustly slain, we have given to his heir the power of demanding satisfaction, but let him not exceed beyond the bounds of moderation,' viz. in putting the murderer to a cruel death, or avenging his friend's blood on any other person than the man who actually killed him. The Arabs, however, do not strictly observe this command of their holy volume; they claim the blood not only from the actual homicide, but from all his relations, and it is these claims that constitute the right of *thár*, or the '*blood revenge*.' This rests with the *khomse*, or fifth generation, those only having a right to avenge a slain parent whose fourth lineal ascendant is, at the same time, the fourth lineal ascendant of the person slain; and, on the other side, only those male kindred of the homicide are liable to pay with their own for the blood shed, whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the homicide. The present generation is thus comprised within the limits of the *khomse*. If the family of the man killed should in revenge kill two of the homicide's family, the latter retaliate by the death of one. If one only be killed, the affair rests there, and all is quiet; but the quarrel is soon revived by hatred and revenge." It appears, however, that a commutation of this dreadful *thár* may be effected by the homicide or his friends offering a certain sum fixed by their ancient laws, which is generally accepted. The price varies in different tribes, and according to the affinity of the person slain. If no such

commutation takes place, the unfortunate homicide and all his relations comprised within the *khomse* take refuge among another tribe, where they imagine the arm of vengeance cannot reach them. The fugitives are also allowed three full days, and a few hours of the fourth, during which time there is no pursuit, and they remain in exile until their friends arrange the matter for them. Families of such fugitives are sometimes known to be in exile for more than fifty years, for it happens that, during the life of the son and grandson of the person killed, no compromise is made. Every expedient is reckoned lawful to avenge the blood of a slain relation; but he cannot be killed if he is a guest in the tent of a third party, or even if he has taken refuge among his most inveterate enemies.

The inclination or disposition of the Arabs to robbery and theft is proverbial. They are a nation of robbers, and have reduced this occupation to a perfect system, in which friends and enemies equally suffer. Yet the Arabs must not be confounded with the highwaymen, house-breakers, and common thieves of Europe, such as those who infest large towns, cities, and civilized kingdoms. On the other hand, the Arab, not unlike the clans of our own country in the feudal times, in their predatory excursions both against the inhabitants of the lowland districts and against each other, when they happened to be at variance, considers his occupation highly honourable, and the term *harámy*, or robber, is the greatest title which can be conferred on him. Enemies, friends, and neighbours are alike robbed; but the property is sacred if it is actually within the tent of its proprietor. It is not indeed reckoned respectable to rob in the same camp, or among friendly tribes, although it is often done without entailing any disgrace. They resort to various expedients in effecting these robberies, the great principle being to plunder by stealth, and carry off secretly what they could not obtain by open force. It is reckoned a great prize to secure a *harámy*, or robber,

as a prisoner, who is then called *rabiet*, while he who seizes him is called *rabát*. He is subjected to very rigorous treatment; and if no means can be devised for effecting his escape, he must at length conclude some terms of ransom. Yet, notwithstanding this almost instinctive disposition to plunder which characterizes the Arab tribes, life and property may be entrusted with perfect security to a Bedouin. His notions of honour are such, that he will defend to the utmost the goods of another party of which he has been constituted the protector; but his enemies become the enemies of the person whom he protects. Burckhardt tells us, that many of the Aeneze Bedouins are employed as messengers between Aleppo, Bagdad, and Basrah; that they were formerly in the habit of accompanying English gentlemen going to or returning from India through the Desert; and that, although some few instances have occurred of travellers having been plundered on the road by strange tribes, it is certain that these Bedouins, however importunate in their demands for money, faithfully observed the engagements they made.

The hospitality of the Arabs has long been celebrated. The person of a guest is sacred, and he who has a single protector in any one tribe becomes the friend of all the tribes connected in amity with that tribe. To eat with an Arab in his own tent constitutes the sacred right of protection; and to such an extent do they carry their notions on this subject, that if a child give a captured *harámy*, or robber, a morsel of bread (excepting, however, the child of the person who has taken him prisoner), the said *harámy*, claims the privilege of having eaten with his captor, and he must be instantly set at liberty. The camel or mare belonging to the guest is the object of special care, lest either should be carried off by nocturnal depredations; and it often happens, should a robbery occur, that the host, if he is able, indemnifies his guest for the losses he has sustained. When a stranger alights in a camp where

he has no particular friend or acquaintance, he goes into the first tent that presents itself; and whether the owner be at home or not, the females immediately prepare breakfast or dinner. If his stay is likely to be protracted, he is asked by his host on the fourth day if he intends to remain any longer, and if he replies in the affirmative, he is expected to assist in various matters, such as feeding the horse, milking the camel, and carrying water. It is reckoned one of the greatest insults to tell an Arab that he neglects his guest, or does not treat him in a suitably hospitable manner. The Bedouin Arab is extremely miserable if he feels himself so poor that he cannot entertain his guest according to his wish. It is then that he beholds with envy his more fortunate neighbours, whose sneers on the subject of his poverty he greatly dreads; but if he can contrive to display his hospitality, he is as happy as the richest sheik, towards whom he bears at other times no envious grudge on account of his more numerous possessions. To be a Bedouin is to be hospitable. The poorest of them will always divide their scanty meal with a hungry stranger, although they may not have the means of immediately procuring a supply; nor will they let the stranger know how much they have sacrificed to his necessities.

The Arabs have many black slaves, and servants of both sexes, to whom they give their freedom after a service of some years. They never cohabit with the females, but marry them to the male slaves, or the descendants of slaves belonging to the tribe. Although emancipated, these slaves dare not marry a white girl, nor does a free Arab ever marry a black girl. The slaves are treated with great kindness, and are seldom personally chastised; and servants, or free Arabs, would resent any blow or insult as from an equal. These servants receive regular wages.

Such are a few of the customs of these *wild men*, the descendants of Ishmael—these wandering inhabitants of the Desert, whose hand may be literally said

to be “against every man”—customs which they have retained for more than three thousand years, and the origin of which is lost in dark antiquity. In their moral and general character the Bedouins exhibit an equally singular compound. As it respects their peculiar habits and vices, an inordinate love of gain distinguishes the Bedouin Arabs; and lying, cheating, intriguing, and other vices arising from this source, are as prevalent in the Desert as in the large towns of Syria. In their tents they are indolent and lazy, their chief occupation being the feeding of their horses or milking their camels; the hired servants taking care of the herds and flocks, while the wife and daughters perform all the domestic business. They cheat each other in their private dealings as much as they can, and have a tolerable idea of the nature of usury; and on the common occasions of buying and selling, the word of an Arab is entitled to little credit. Yet they have some redeeming qualities. They are of a kinder temper than the Turks; they pity and support the wretched, and never forget generosity shown to them. They are free, sprightly, jocose, and decent in their common conversation; they are moderate and abstemious in their enjoyments; although jealous of their women, they allow them to joke and converse with men; and it is an acknowledged custom, in every part of the Arabian Desert, that a woman may entertain strangers in the absence of her husband, on which occasion some male relative represents the absent owner of the tent.

It is somewhat remarkable that in modern times many of the Arabians, especially those employed in the service of the Pacha of Egypt, have become expert sailors; and the Arab soldiers in the Egyptian army, we are assured by a recent traveller (Dr Hogg, in his *Visit to Damascus, Jerusalem, &c.* 1832), who are trained by European instructors, had become, to the astonishment of all, an orderly, tractable, and well disciplined army. It is admitted by all travellers that the Arabs

wherever they are found, either abroad or in their own country, appear very different from the Turks. They have not indeed the dignified and majestic deportment of the Ottomans, but they have none of their apathy, and exhibit a vivacity, astuteness, and curiosity, quite European. "They evinced," says an intelligent female traveller (Narrative of a Journey over land from England, by the Continent of Europe, Egypt, and the Red Sea, to India, in 1825, by Mrs Colonel Elwood), "the most intense interest in all our European novelties, and one day as we were opening a box of books in their presence, an Arabic Testament caught their attention. They examined it most inquisitively, and appeared highly pleased with its contents, at once comprehending that it related to *Allah* (God). They asked its price, where it could be procured, and seemed quite anxious to obtain a supply. They requested permission to take it home with them to peruse, but, alas! while we were indulging in most pleasing speculations, and fancying we might perchance be the humble instruments in the hands of Providence to introduce the Bible and the knowledge of the Christian religion into this remote spot, scarcely had an hour elapsed ere our Testament was returned to us, evidently from no dislike or disapprobation of its contents, but probably because some of their Mollahs or priests had prohibited their reading it. They, however, accepted with thankfulness and pleasure some of Mr Jowett's (of the Church Missionary Society) Arabic Spelling-Book, of which he had furnished us with a supply when at Malta. It is for the Bible and the Missionary Societies to decide, but from what we saw of Arabia, I cannot but think there is a vast field here for their exertions, if judiciously employed. There seems little bigotry, though an immense deal of selfishness, and a love of filthy lucre, in the Arab character; but I, however, seriously believe that they would be, without much difficulty, converted to our holy religion, or at least weaned from the errors of their

own." Of the "vast field" for missionary enterprise in Arabia there can be little doubt, but the amiable writer has not recollected that the same cause which precluded hostile armies from subduing the wandering and predatory race of Ishmael must also operate against the ministers of the Christian church,—the frightful and appalling deserts of sterility, little known to Europeans, whose wandering inhabitants would almost require a miracle to be wrought on their habits and dispositions preparatory to their reception of the gospel.

Religion.—The religion of this remarkable Asiatic nation is an object of interesting inquiry, showing us how curiously the Mahometans have blended the events of Sacred History with their own fabulous inventions, and the names of the patriarchs with their wild traditions. The Mahometans pretend, for example, that Eve was banished to the town of Djidda, a name which some allege signifies *the first of mothers*, after the Fall; and they still show the tomb of *Howa*, as they term her, two miles north of the town, which is described as a rude structure about four feet in length, two or three in breadth, and as many in height. After a separation of an hundred years, Adam rejoined her on Mount Arafath, near Mecca, and by the orders of the Almighty, the angels took a tent from Paradise called *Kheyme*, and pitched it for the accommodation of our first parents precisely in the same spot where Seth subsequently erected the Caaba, and which he consecrated to the worship of the Eternal Deity. The body of Adam at his death, after having been washed and purified by angels, wrapped in a winding-sheet with perfumes and aromatics by the Archangel Michael, and prayed over by Gabriel, was then deposited in a place called Ghar 'ul Keez, the grotto of treasure, on the mountain Djebel Eb y Coubeyss. At the time of the Deluge, Noah, by the command of the Almighty, took the corpse of Adam with him into the Ark in a coffin, and when the Flood was abated, his first care was to restore it to the

grotto whence he had taken it! These and similar traditions—for it would be tedious to attempt the enumeration of them all—together with the Caaba, or wonderful black stone, already noticed in the general article ARABIA, render Arabia as interesting to the Mahometans as the Holy Land was in ancient times to the Crusaders, and as Jerusalem still is to the Christian pilgrim. The Mahometan legends account for some hills in the neighbourhood of Mecca by alleging that when Abraham, assisted by his son Ishmael, was building the *Beit Allah*, or *House of God*, at Mecca, God commanded every mountain in the world to contribute its proportion, and the blackness of *Corra Deg*, a mountain in the neighbourhood of Algiers, is supposed by them to have been occasioned by its refusing to obey the injunction. Here, too, is the Zenzem, or sacred well of Mecca, the waters of which all devout Mussulmans drink, and which they revere as the well shown to Hagar by the angel in the Wilderness, when, with Ishmael her son, she was cast out by Abraham, at the request of his wife Sarah.

Many of the Bedouin Arab tribes, however, belong to the recent and now powerful sect of the Wahabees or Wahàbys. This sect, which is a branch of Mahometanism, was founded towards the end of the eighteenth century by a learned Arab named Abd el Wahab, of the tribe of Temym, who was born at a village called El Howta, in the district or province of Nedjed. He visited various of the principal cities of the East, and being convinced that Mahometanism or Islamism had become totally corrupted, its primitive faith obscured by abuses, and that the greater part of the people of the East, particularly the Turks, were heretics, he resolved to commence a reformation, and restore the doctrines and ritual of the Koran to what he conceived their original simplicity. He reprobated the worship of saints, the use of ardent spirits, and intoxicating drugs, and the opinion which the Mahometans entertained in general respecting the eternity

of the Koran; but he insisted on the authority of Mahomet as the Prophet of God, and held that the Koran was the grand depository of those laws which the Faithful were to obey. "There is only one God," he affirmed; "He is God; and Mahomet is his Prophet. Act according to the Koran, and the sayings of Mahomet. It is unnecessary to pray for the blessing of God or the Prophet more than once in your life. You must not invoke the Prophet to intercede with God in your behalf, for his intercession will be of no avail. At the day of judgment it will avail you. Do not call upon the Prophet; call upon God alone." The doctrines of Abd el Wahab were thus to a certain extent neither new, nor contradictory to the general principles of the Mahometan faith, except in his deprecation of the Prophet as a mediator, and his limiting the invocation of God and the Prophet for a blessing to only once in a lifetime. His efforts were chiefly directed towards the restoration of what he conceived to be the pure Moslem faith, and to disseminate it among the Bedouin Arabs, who, though nominally Mussulmans, were for the most part as ignorant of its tenets as they were indifferent to its duties. He reproached the Turks for honouring the Prophet in a manner which approaches to adoration, in defiance of the express declarations of the Koran, in numerous passages, that Mahomet was a fallible man like other men. The Turks, said Abd el Wahab, acknowledge the Koran as their revealed law, in which all their statements are made; but yet their fanaticism is not contented with the Prophet's own modest declarations, and their muftis and learned men, to justify their idolatry, urge, with sophistical subtlety, that the Prophet, although dead and buried, has not shared the common fate of mortals, but is still alive, and that his access to the Almighty, and his being dearly beloved by Him, render it easy for him to protect or recommend any of his faithful adherents. The Turks, moreover, visited Mahomet's tomb with the same

devotion which they exhibit in the great temple of Mecca, and when standing before the tomb uttered aloud their impious invocations, so that, according to Wahab, they fully deserved the stigma of being held as infidels, because they associated human beings with the Almighty. The Turks were also reproached for rendering divine honours to the memory of saints, of whom in every town there are many tombs, and in every village at least one, over which are erected small buildings with vaulted roofs or cupolas, and in these buildings the Turks or Mussulmans offered up their particular prayers, in the hopes that the saint would more readily record their supplications before the Almighty. Those Mahometan saints were persons whose exemplary life, or, in other words, great cunning and hypocrisy, had procured for them this posthumous distinction, and were venerated as highly as those of the Roman Church are venerated by its followers, and were alleged to have performed in their own way as many extraordinary miracles. But Wahab and his followers declared that all men were equal in the sight of God—that even the most virtuous could not intercede with him—and that it was sinful to invoke saints, or to hold their mortal remains in greater estimation than those of other persons. In the true spirit of this opinion, they subsequently destroyed all domes and ornamented tombs wherever they carried their arms. This warring against impious idolatry, as they termed it, became the favourite taste of the Wahabees in Hedjaz, Yemen, Mesopotamia, and Syria; and as some domes formed the cupolas of mosques, they did not scruple to destroy these buildings also. When the holy city of Mecca fell into their hands, they destroyed the cupola of every canonized Arab; and even those were unscrupulously broken down which covered the birth-place of Mahomet himself, of his wife Khadija, his grandsons Hassan and Hossein, and his uncle Abu Taleb, the assailants exclaiming, “God have mercy upon those who destroyed, but

none upon those who built them.” The large dome which covers the tomb of Mahomet at Medina was destined to share the same fate, but its solid structure resisted the efforts of the assailants, and after several of them were killed by falling from the top, the attempt was relinquished. A recent traveller has summed up various points of difference between the Wahabees and the Turks, which we here lay before the reader. “The negligence of the far greater part of the Turks towards their religious laws, except what relates to prayer, purification, or fasting, was another subject on which the founder of the Wahabee sect inveighed. Alms to the poor, as enjoined by the law, the sumptuary regulations instituted by Mahomet, the severity and impartiality of justice for which the first Caliphs were so much distinguished, the martial spirit which was enjoined by the law to be constantly upheld against the enemies of the faith or the infidels, the abstaining from whatever might inebriate, unlawful commerce with women, practices contrary to nature, and various others, were so many precepts not only entirely disregarded by the modern Turks, but openly violated with impunity. The scandalous conduct of many hadjis, who polluted the sacred cities with their infamous lusts, the open licence which the chiefs of the caravans gave to debauchery, and all the vice which follow in the train of pride and selfishness, the numerous acts of treachery and fraud perpetrated by the Turks, were all held up by the Wahabees as specimens of the general character of the unreformed Mussulmans, and presented a sad contrast to the purity of morals and manners to which they themselves aspired, and to the humility with which the pilgrim is bound to approach the holy Caaba.—Abd el Wahab took as his sole guide the Koran and the Sunne for the laws formed upon the traditions of Mahomet; and the only difference between their sect and the orthodox Turks, however improperly so termed, is, that the Wahabees rigidly follow the same laws which the others

neglect, or have ceased altogether to observe."

Such are the principal points of difference between the Arabian Wahabees and the orthodox Mussulmans. Little attention was bestowed on Abd el Wahab, until, after long wandering in Arabia, endeavouring in vain to engage the people in behalf of his doctrines, this second Mahomet retired with his family to Derayah, when one Mahomet Saoud was the principal person of the town, who became his first convert, and soon afterwards married his daughter. Wahab, like many religious reformers, was at the outset greatly misunderstood both by his friends and his enemies. The latter hearing the hitherto refuted orthodox Turks accused of heresy, and that the great prophet Mahomet ought not to be held in peculiar veneration, imagined the Wahabee creed to be a new one, and therefore did not scruple to denounce the Wahabees as heretics. Various circumstances confirmed them in this belief, and the conduct of various pachas and sheriffs, who dreaded the spread of Wahab's doctrines among the Arab Bedouins, inflamed the resentments of the orthodox believers against the innovators. Their subsequent conduct in destroying the tombs of the Mahometan saints, declaring war against particular dresses and the smoking of tobacco, and other secondary practices, induced their enemies to form still more erroneous ideas respecting the supposed new religion. It is unnecessary to follow the history of the Wahabees since the commencement of the present century. They have carried their victorious arms throughout the greater part of Arabia and the countries on its frontiers, forced the Bedouin Arabs, who had formerly acknowledged no rule but their own will, to obey the ancient Mussulman laws; and they completely succeeded in all their measures, and their power seemed permanently established, until the gold of Mehemet Ali, Pacha of Egypt, weakened their influence, and reduced them to nearly their ancient state. "In delivering his new doctrines to the Arabs,"

observes Burekhardt, "it cannot be denied that Abd el Wahab conferred on them a great blessing, nor was the form of government that ensued unfavourable to the interests and prosperity of the whole of the Arabian nation. Whether the commonly received doctrines considered as orthodox, or that of the Wahabees, should be pronounced the true Mahometan religion, is after all a matter of little consequence; but it became important to suppress that infidel indifference which had pervaded all Arabia and a great part of Turkey, and which has a more baneful effect on the morals of a nation than the decided acknowledgment even of a false religion. The merit, therefore, of the Wahabees is, not that they purified the existing religion, but that they made the Arabs strictly observe the positive precepts of one certain religion; for, although the Bedouins at all times devoutly worshipped the Divinity, yet deistical principles alone could not be deemed sufficient to instruct a nation so wild and ungovernable in the practice of morality and justice."

The Bedouin Arabs, although generally professing the Mahometan faith, had no *mollas* or *imams*, as the Mahometan ministers of religion are severally termed, before they were proselytized by the followers of Abd el Wahab. A few of the tribes have mollas, introduced by their respective sheiks. Many of the Bedouins are described as being most punctual in their daily prayers, and in their observance of the fast of Ramadan; yet they are characterized by a general indifference to their religious doctrines, and a few of their tribes never resort to prayer at all. Their burials, like their marriages, are conducted without any ceremony of religion, and the graves of those who die in the plains are indicated by piles of stones, which guard the bodies deposited beneath from wild animals. The Arabs of Hedjaz, however, and those of the Red Sea, and of the neighbourhood of Southern Syria and Egypt, have places, like the church-yards of Europe, exclusively set apart as burying grounds,

which are generally on the summits of mountains. Burckhardt informs us that the only external appearance of mourning he ever observed was practised among some Arab tribes in Egypt, the females of which dye their hands and feet with indigo, and abstain from milk for eight days, alleging that the whiteness of milk does not accord with the sable gloom of their minds. No religious service of any description is observed on such occasions. Christians are treated with great contempt by the Wahabees, yet their animosity towards them is not so fierce as that which they cherish towards the Turks, whom they denounce as impious heretics; and both Jews and Christians are allowed the free exercise of their religious ceremonies if they punctually pay tribute. In general, however, it may be remarked, that the Wahabees, like the Mahometans, are very intolerant, and seldom allow any person to remain among them who professes a different religious belief.

It is difficult to obtain a correct estimate of the religious state of Arabia. Many Jews are found in several towns and districts, but there are comparatively few Christians. Niebuhr says, that previous to his time no Christians were allowed to enter Mecca, and it is not likely that the prejudices which then existed have been removed. The same observation applies to Medina, the other sacred city of the Mahometans; and it may be generally observed, that in Arabia, like other Mahometan countries, both Jews and Christians are treated with great hatred and contempt. Even the Bedouin Arabs, who are described as the most tolerant of the Eastern nations, would scarcely permit a Christian to remain among them, unless they were persuaded he could be of essential service to them; and Christians are chiefly classed with the foreign race of the Turks, whom they most heartily despise. Yet with some of the tribes, those Christians who have adopted the manners of the Arabs, and those Christians who wander among them following a profession similar to that of

hawkers of goods or pedlars in this country, are said to be kindly received. The ancient Pagan Arabs, as we have seen under the article ARABIA, were grossly idolatrous. Some of them, from their constant intercourse with Persia, had imbibed the opinions of the Magi, or fire-worshippers, and others of them had been proselytized to the Jewish faith. It is, however, indisputable, that the doctrines of Christianity were very early preached in Arabia. We find some Arabians, who were at Jerusalem on the day of Pentecost, mentioned among the converts on that memorable occasion, when the Apostles spoke in "divers tongues, as the Spirit gave them utterance," and when St Peter's eloquence gained three thousand of his motley hearers to the church. St Paul resided for some time in the Arabian district of Gassan (Gal. i. 17), and it is probable that some of the merchants who visited Bozra and Damascus became converts to the Christian faith. It is traditionally alleged, and is believed in the Eastern Churches, that St Thomas the Apostle preached in Arabia Felix on his way to India, where he suffered martyrdom. We are informed by Eusebius, that Origen, presbyter of Alexandria, and a great ornament of the Church in his time, repaired to Arabia on the invitation of an Arab prince or chief, and succeeded in converting a whole tribe of Bedouins to the Christian faith. Nor was this the only victory achieved by that venerable presbyter. In his progress through the country he found numbers of persons who denied the immortality of the soul. In a general meeting Origen discussed the subject, and succeeded in gaining his hearers to the orthodox faith. Mosheim also informs us, that Origen disputed with Beryllus, bishop of Bozra, who had espoused the same view of our Saviour's divine and human nature as that held by the Monophysites, or Jacobites, and which is still maintained in the Armenian Church, and that the prelate acknowledged his error, and avowed himself a believer in the pre-existence of Christ's divine nature.

We have already observed, that during the third and fourth centuries Arabia became the asylum of many expatriated Jews, and of all those Arians whom the orthodox Christians compelled to leave the Roman Empire. At that time the Christian Arab tribes were at least seven in number; many churches were planted in the district of Hira; and Procopius alleges that "the disciples of Christ had filled the provinces of Arabia with the churches of God." The Church indeed must have been organized in Arabia at a very early period. Various dioceses are mentioned in the northern provinces; Suez, Sinai, Feiran, Petra, Akaba or Ailah, and Bozra, were all the seats of bishops in the earliest ages of Christianity, and some of the Arabian prelates are mentioned as connected with the General Councils of the primitive times. The Monophysites, or Jacobites, had two bishops, one of whom resided near Bagdad, and the other, who superintended the Scenite Arabs, resided at Hira, and both were subject to the metropolitan of the East. The Nestorians had a bishop subject to their own patriarch, and the tribe of Tai had also its episcopal governor. There were three bishoprics in Arabia Felix, and it is probable there were others, the names of which are now lost. It has been doubted whether the Arabs ever possessed a complete copy of the Scriptures in their own language; but from the assertion of one of the Fathers in the fifth century, that the Scriptures were translated into all the "barbaric languages," it has been justly inferred that the Arabian prelates and Christians were familiar with the greater part of the sacred record. This conjecture receives additional confirmation from the conduct of Mahomet in incorporating so many facts of the Mosaic history with his fabulous stories and traditions in the Koran, with most of which the Arabians must have been previously familiar, for they never forgot their origin and descent. "As Arabia," observes a recent writer, "had been a kind of sanctuary for the proscribed and persecuted exiles of all sects

and denominations, we may naturally suppose that its churches were overrun with the prevailing errors and corruptions which unhappily were soon grafted on the pure and simple doctrines of the Apostles. The facility with which the Arabs embraced the absurdities of Paganism, seems to have disposed them to a like readiness in falling in with the Christian heresies. The principles of the Ebionites and Nazarenes, who denied the divinity of Christ—of the Nestorians, who taught that he had not only two natures but two persons—and of the Collyridians, who paid divine honours to the Virgin Mary, were widely propagated among them. A host of obscure sects all rose up in the theological arena to foment new divisions, and perplex religion with trivial and unintelligible distinctions. Each of these had their leaders and abettors, whose names gave a sanction to the wildest reveries that human imagination could invent. Such was the lamentable state of religion and morals—of heretical divisions and clerical degeneracy, which paved the way for the downfall of the Eastern Church; and such were the favourable opportunities held out to the daring fanaticism of the Arabian Prophet for establishing that gigantic superstition which so soon threw its baleful shadow over the first conquests of the Apostles, and the fairest provinces of Christianity."

The Jews are described as being in a peculiarly humiliating condition in Arabia at the present time, and their situation at Mocha, one of the most important towns, if not the principal sea-port, of Arabia Felix on the Red Sea, appears to be a fair representation of their general state throughout the Arabian peninsula. They occupy a miserable suburb of Mocha, and the badge of their unfortunate race is suffering and contempt. They are not allowed to wear turbans, and the Arabs may spit upon and strike them with impunity. They gain a livelihood by working as goldsmiths and jewellers, and are alleged to have private stills, and retail spirits to the less orthodox

Mussulmans. Yet in the district of Kherbar there are some Jewish tribes who may be said to exercise a kind of sovereign authority. Niebuhr alleges that in his time there was no Christian church in Arabia—a remark which almost literally applies to the present day.

Respecting the Arabic translations of the Scriptures we may observe, that a partial one of the Old Testament was executed by a learned Rabbi, named Saadiah-Gaon, or Saadiah the Excellent, who was born at Pithoni in Egypt about the year 890 of the Christian era. A translation of the New Testament in Arabic was published in 1616 by Thomas Van Erpe, or, as he is better known by his classical designation, Erpentius, a native of Holland, who wrote a number of works on Arabian literature. In 1628, the Arabic Bible appeared in the Paris Polyglott, and in 1657 it appeared in the London Polyglott. In 1671, an edition of the Arabic Bible was printed and published at Rome, under the auspices of the College De Propaganda Fide, for the use of the Eastern Church. It was a kind of posthumous work by Philip Guadagnolo, a very eminent Italian orientalist, who was born about 1596, and died in 1656. This translation was published under the superintendence of Louis Maracci, a learned professor of Arabic, who was born at Lucca in 1612, and died in 1700. This is not considered an able translation of the Bible into Arabic, and so little was it calculated to answer the purpose of propagating Christianity in the East, that it was hardly intelligible to those for whom it was intended—a circumstance which might have arisen from the manner in which Maracci exercised his editorship. As a proof of this, he published an edition of the Koran at Padua, in 1698, in Arabic and Latin, to which he subjoined notes, with a Refutation, and a Life of Mahomet. It has been held that the argumentative part is not always solid in this work, and that the editor appears to have been more versed in the Mussulman authors than in philology and theology, while the critics

in Arabic have found several errors in the printing of the language. In 1700, an Arabic translation of the Bible was published in folio; and in 1727, the Society in London for Promoting Christian Knowledge printed an edition of the New Testament in Arabic, which was never offered for sale, but was gratuitously distributed in the East. Of this translation it is said that no fewer than 10,000 copies were printed and circulated. The Propaganda College at Rome again undertook a translation of the Bible into Arabic in 1752, the first volume of which was printed in that year. It ought to have been mentioned previously, however, in connection with the efforts of the Propaganda College, that Sionita Gabriel, a Maronite Christian, and Professor of Oriental Languages at Rome, who died in 1648, went from Rome to Paris to assist in the publication of the Paris Polyglott, and carried with him some Syriac and Arabic Bibles which he had transcribed with his own hand from manuscript copies at Rome. These were first printed in the Paris Polyglott already referred to, and afterwards in the London Polyglott. The Arabic translations of the Bible, however, are chiefly confined to lesser portions than either of the Testaments complete, and may for the most part be found under the separate books of the Scriptures; but of late years the Bible Societies in England have greatly interested themselves in procuring correct Arabic translations of the Scriptures, and it appears from their Annual Reports that they have met with decided success.

Literature and Science.—There are few academies for learning in Arabia, and men of profound scholarship have rarely emanated from this singular nation. A people for centuries lying night and day in the open plains and under a cloudless sky, were not likely to become attached to literature and science, while their predatory and wandering habits naturally fostered their prejudices, their ignorance, and their barbarism. The Arabians themselves admit that before the time of

the Saracens, that is, before the prophetic announcement by Mahomet, they were sunk in deplorable uncivilization, and the age preceding the appearance of Mahomet they term *the age of ignorance*. Astronomy appears to have been the first science which attracted their attention, yet they made no farther progress in it than merely giving names to fixed stars, unlike the practice of the Chaldeans and Greeks, whose chief attention was directed to the planets. But the Arabs progressed considerably at an early period in their advancement towards civilization. The modern Arabs imagine that their Prophet rescued them from their former state of barbarism,—an idea which results from their blind devotion to the doctrines of the Koran. So far from being relieved by their adoption of the Moslem creed, Mahomet based his religious system on the ignorance and prejudices of his countrymen, making the Koran the sole rule of faith and source of instruction, and the study of it the only occupation of their learned men. He prohibited the cultivation of the arts and sciences, which he made a capital offence, and for nearly two centuries after his death a long night of intellectual darkness enveloped the Arabian peninsula. But in the middle of the eighth century, when the city of Bagdad became the capital of the powerful empire of the Caliphs, many works upon philosophy, astronomy, mathematics, and medicine, were translated from the Greek, some valuable manuscripts in the Persian, Chaldean, and Egyptian languages, which had escaped the devastating career of Omar and the Saracen army, were collected, and learned men employed to translate them into Arabic, after which, by a curious inconsistency, the original manuscripts were ordered to be destroyed. There are schools or academies in the cities and towns, chiefly attached to mosques, in which various branches of learning are taught, but from want of well-qualified instructors, the progress of the pupils is very limited and imperfect. Every reader knows that the Arabians commu-

nicated to Europe the numerical characters or figures which tend to abridge and simplify calculations, and without which the exact sciences could not have been studied so successfully as they are in modern times. In short, with all their disadvantages and peculiarities, literature in general is greatly indebted to the Arabians and the Saracens. *History* was indeed greatly neglected by the ancient Arabs, but their successors the Moslems cultivated that valuable study with great assiduity, and have left, as the result of their labours, many works comprising annals, chronicles, and memoirs, besides descriptions of particular kingdoms, provinces, and towns. Works on *biography*, especially lives of the caliphs and other distinguished persons, were numerous, and we find the Moors or Saracens of Spain possessing historical dictionaries, encyclopædias, gazetteers, and various works of a similar description. The Saracens were also well acquainted with *numismatics*, and there are treatises extant by Arabian writers on money, and on legal weights and measures, and commentaries on the first inventors of the arts. They had a tolerably accurate knowledge of *geography*, but their progress in *statistics* and *political economy* was extremely limited. The same observation applies to their knowledge of *anatomy* and *surgery*, and their writings on these subjects are almost literal translations from Greek writers; yet they made very considerable proficiency in *pharmacy*, and many terms, such as naphtha, camphor, syrup, and jalap, are of Arabian origin. To them we owe most of our spices and aromatics, such as nutmegs, cloves, and mace; and manna, senna, rhubarb, tamarinds, cassia, and other gentle purgatives, unknown to the Greeks, were first introduced by them. *Botany* was partially cultivated, but the world is indebted to them for their discoveries in *chemistry*, of which it is well observed they may be considered the inventors, as it respects its introduction into medicine. The Saracens zealously cultivated astrology, astronomy, and

optics; and mathematics and trigonometry derived from the Arabs the form which they still retain. In *architecture* the Arabs particularly excelled, and in various other arts and sciences we find their progress characterized by a greater or less proficiency. Gunpowder was known to them at least a century before any traces of it appear in European history; and they are alleged to have invented the mariner's compass, at least it was known to them in the eleventh, while it was not adopted in Europe before the thirteenth century. In *poetry*, as might be anticipated from a pastoral people, the Arabians greatly excelled; and although they never attempted either epic or dramatic poems, they successfully cultivated a species of composition which in some degree combined the nature of both, and it is to their brilliant imagination that we owe so many beautiful tales, as varied as they are exhaustless. "But fully to appreciate the beauties of Arabian poetry," observes a writer on this subject, "would require an intimate acquaintance with the productions of the country, and with the manners and peculiarities of the inhabitants. From want of this knowledge the oriental muses have been criticised with extreme severity and injustice. Nor is it perhaps very surprising, that those who have read the most celebrated compositions of the Eastern poets in Latin or French translations only, should feel but an indifferent relish for their charms, or form a cold judgment of their merits. Comparisons and similes founded on local objects have a point and beauty that can only be felt in the land that gave them birth, though we may easily comprehend what force and propriety such metaphors as the *odour of reputation* and the *deus of liberality* must have had in the mouths of those who so much needed refreshment on their journeys, and were accustomed to regale their senses with the sweetest fragrance in the world. The same remark is true of the figures and images drawn from those beautiful and agreeable scenes with which the Eastern nations are perpetually conversant. The

Hebrew muse delighted in the roses of Sharon, the verdure of Carmel, and the cedars of Lebanon; so did the Arabs adorn their verses with the pearls of Oman, the musk of Hadramaut, the woods and nightingales of Aden, and the spicy odours of Yemen. Compared to our idiom such emblems may appear fantastic and extravagant, however striking and just in the glowing language of the East. They differ essentially from those we meet with in the schools of Greece and Rome. The acacia and the tamarisk of the rocks bloomed not in their famed Parnassus, nor in the groves of their Academy; and were we to attempt to transplant these exotic flowers to the gardens of Europe, perhaps we should not be surprised to find a portion of their beauty gone, and our gratification diminished."

Having dwelt so long on Arabia, both in the present and in a former article, we conclude our compiled notices of this remarkable country and its people by a curious illustration of character as related by an old author, which, whether true or false, exactly expresses the quick and deep penetration of the Arabs in general. The story which follows has so charmed the Oriental nations, that it has been made the subject of two long poems, and unfolds a disposition otherwise not easily delineated. On one occasion three Arab brothers, of noble family, travelling together in the pursuit of knowledge and for mental improvement, were accidentally met by a camel-driver, who asked them if they had seen a camel which had strayed from him during the night? "Was not the camel blind in one eye?" inquired the eldest of the brothers. The camel-driver answered in the affirmative. "It wanted a front tooth?" said the second. "It is very true," replied the man. "Was it not a little lame?" added the third. "It really was," returned the man, who was now thoroughly persuaded that they had seen the animal, and he accordingly entreated them to tell him which way the camel had strayed. "Follow us, friend," was the reply. The camel-driver, however, had not proceeded

far when he happened to say that his camel was loaded with corn. "And it had," added the Arab, "a vessel of oil on one side, and a vessel of honey on the other." "It had so," said the man, "and I therefore conjure you to tell me where you met it." "Met it!" exclaimed the eldest of the Arabs, "we never saw your camel!" The driver, exasperated at their conduct, reproached them for their duplicity and falsehood; and as they were passing through a village, he raised the people against them, and they were taken into custody. The village judge, unable or unwilling to decide the dispute, sent the parties before the sheik, who perceiving the defendants to be persons of distinction, received them hospitably, and lodged them in his own family. A few days afterwards he took an opportunity to get an explanation of the mystery, by entreating them to tell him how they could possibly hit upon so many circumstances without having seen the camel. The young Arabs smiled at the importunity of their host, and after thanking him for the civilities they had received, the eldest thus said:—"We are neither deceivers nor necromancers; we never saw the man's camel, nor did we use any other instruments of divination than our senses and our reason. I, for my part, judged the camel was blind of an eye, because I perceived the grass eaten on one side of the road, and not on the other." "And I," said the second brother, "conjectured that it had lost a tooth before, because where the grass was cropt closest there was constantly a little tuft left behind." "And I," added the third, "conceived it to be lame, for the prints of three feet were distinct in the road, but the impression of the fourth was blurred; from which circumstance I concluded that the beast dragged its leg, and did not put it firmly to the ground. "All this I can understand easily," replied the chief, "but how, in the name of the Prophet, could you guess that oil and honey were a part of the camel's loading?" "We inferred this," said the Arabs, "because on one side of the road we saw little troops of

ants ferreting the grass, and on the other side we saw the flies assembled here and there in groups, insomuch that few or none were on the wing." Whatever credit may be given to the truth of this Eastern story, it is an excellent illustration of the manner in which the people reason from external natural appearances, and it establishes the fact that the Arabs have been justly held as a subtle and acute people. As a farther proof of this, we find that Mahomet never attempted to palm upon them any of his pretended miracles or gross impostures, but contented himself with general declarations respecting the unity of God, and the high commission which he pretended to have received as the prophet of heaven; and even when he first appeared in that capacity, he was for a few years the object of ridicule and scorn as an impostor, and designated by the most opprobrious names, of which he often complains in the Koran.

It seldom happens that Arabs are seen out of their own peninsula, or the countries which they inhabit; at least, they are seldom seen in Great Britain or the kingdoms of Northern Europe. A singular circumstance has, however, recently occurred, of a party of Bedouin Arabs, consisting of three men and a boy, who had been astonishing the Parisians with their feats of muscular strength and activity, exhibiting themselves in the Colosseum in London, which was fitted up with appropriate scenery for the occasion. They are described by the London press as being literally eel-backed, twisting their bodies in every direction with the lithe-ness of serpents, and tossing themselves about like fish disporting in the water, whirling round on one leg with great velocity. They fling summersets backwards and sideways, making their hands and feet revolve like the spokes of a wheel; and taking a run, fling themselves round in the air, picking up a gun from the ground, and firing it off before they reach the ground. They leap over two or three men whose hands are joined above their heads, or who hold a *chevaux-de-frise* of naked sabres, alighting on their bare feet

in the sight of the spectators, after which they form a column, three standing on each other's shoulders, a tall African becoming the base of this human pillar, and the boy, with his body bent backwards into a circle by linking his hands and feet together, forms the capital, wreathing himself round the neck or waist of the topmost man, who holds him upon one hand, and lifts him about like a bundle; and thus they walk about the stage. Yet all this strange and almost incredible performance is described as exhibiting nothing either revolting or unseemly, the ease and apparent enjoyment with which these feats are accomplished removing the idea of danger, even when one of them flings a somerset, holding the points of two bayonets to his body. Their swarthy complexions, spare forms, and flexible limbs, clad in their native costume of loose white cotton, and the gibbering cry with which they stimulate each other, aided by the monotonous sounds of the tambourine, give a characteristic wildness to the scene.

Among the Arabian chiefs or princes, the Imaum of Muscat has come more recently before the public, on account of his amiable disposition towards the British, and the costly presents he has sent to our sovereign as a proof of the friendly intercourse which he is desirous to cultivate. Muscat, Mascat, or Meschet, is the name of an Arabian city in the province of Oman in Arabia Felix, situated at the entrance of the Persian Gulf, and the prince or sovereign of the place, whose dominions are calculated to extend about three hundred miles along the Persian Gulf, and nearly as far inland, is styled *Imaum of Muscat*. The citizens, who not only carry on an important trade with the subjects of their own prince, but with numerous independent tribes of Arabs, are described as the most liberally minded of the Mahometans, remarkably polite to strangers, upright in their mercantile transactions, temperate in their mode of living, and rarely guilty of crimes requiring the cognizance of their laws. The following notice of the Imaum

of Muscat, connected with his magnificent present to William IV., is worthy of being more extensively known and preserved than it might otherwise be in the columns of a Scottish provincial newspaper. It is taken from the "*Dumfries Courier*," a well known and popular journal.

"The name of this Arabian Prince has become familiar to the readers of newspapers, less, perhaps, from his power than from his general character and disposition. Unlike the Persians, he delights beyond all things in a seafaring life, cherishes his navy more than the chief jewel of his crown, and has even seen a little service in some of our cruisers in the Persian Gulf. Of all the rulers of the far East, petty or potential, he bears the warmest friendship to the English, and in proof of this, as our readers know, he lately forwarded to his Britannic Majesty the unwonted present of a seventy-four, admirably built and mounted, and equal, we believe, to any vessel of the same class that ever stemmed 'the saucy wave.' Two splendid Arabian steeds accompanied the *Liverpool*, now the *Imaum*, and also other valuables, which must have been highly prized by William the Fourth, as indicating very pleasingly the strength of distant friendships, and the moral might exercised by Britain in some of the remotest quarters of the globe. The money value of the gift we do not know; somebody, however, once told us that the cost of a British man-of-war is as near as may be a thousand pounds per gun; and if there be any truth in this statement, and the startling value attached in books of travels to Arabian coursers of the highest descent, our ally, the Imaum, in testifying his friendship, must have put himself to an expense bordering on one hundred thousand pounds. The exact extent of his dominions we cannot well make out from the geographical works we possess; but that mere extent is little, compared to productiveness and good government, is sufficiently proved by reference to our own country. Owing to the moral upas tree, which poisons every

thing, the national revenue of Persia at this moment scarcely exceeds two millions yearly, and keeping in view his establishments by sea and land, the Imaum of Muscat, in all probability, is a richer prince than the Shah of Persia. The principal seat of his government, which is often written *Mascat*, is a large seaport in Arabia—indeed, by far the largest on the eastern coast, to which many others are tributary, from Rosalgate to the entrance of the Gulf. Its trade, too, is great to India, and the coast of Africa; and the government so good, compared to the usual rule of Persia or Arabia, ‘that a stranger may walk the streets without molestation even during the night, and goods lie exposed and unguarded without any danger of their being pilfered.’ But the Imaum’s dominions also extend to the African coast, and from a letter written in December last (1835) by a young gentleman belonging to Dumfries, we derive the following particulars:— ‘On the 12th we arrived at Mombas, and found the place blockaded by a frigate, nineteen gun-brig, and several small craft, part of the fleet of the Most High Mighty Imaum of Muscat. The captain of the frigate, who visited our captain, stated that he had disabled all the guns on shore, and hoped soon to reduce the citadel, and force the sheik to submit to his master. The Imaum himself is expected every day on a visit to his dominions on this coast, the principal of which is Zangebar, where he generally remains for a considerable time. The inhabitants of Mombas are all Arabs; latitude 4° s., longitude $39^{\circ} 2'$. At daylight, on the 13th, we sailed, touched at Pemba, a beautiful island, and on the 14th gained Zangebar. Here we found two large frigates, with the Imaum’s red flag flying, anchored off the town, and two American and one French brig. The town, which is large, contains a palace and fort, and the Imaum’s son is governor—a youth of seventeen. The island, which is low, and thickly studded with palms, produces cloves, cinnamon, coffee, rice, &c. Here, to our surprise, we found provisions for the asking. Every

thing, in fact, was generously furnished to us—a live buffalo (excellent beef), delicious fruits, pine apples, oranges, lemons, in short, a boat-load of all things, including sugar, coffee, rice, and fowls, every day; and all this because we belong to his Britannic Majesty’s service. We expect the young prince to visit us on board, after which we will sail for Mozambique. I have just been asked to go with a party to the Imaum’s palace and gardens, in the interior of the country.’”

At the same time, notwithstanding the above interesting account of the Imaum of Muscat and his subjects, the character of the Arabians as a nation is in no great repute. Their determination to revenge injuries is well known, and some of the tribes are particularly noted for treachery. It is prudent, in travelling among the Arabs, to wink at their impositions, rather than to quarrel with them. In 1819, a party of English officers got themselves involved in a dispute with their Arab guides on their way to Palmyra, and one of the former was wounded, their camels taken from them, and they were obliged to retrace their steps on foot. When they arrived at Damascus, the Pacha was informed of the circumstance, who sent out his troops that very evening, and they brought in the heads of ten Arabs. The account of this affair, which is worthy of being noticed, is inserted in the “Quarterly Review” (No. 45) for 1820, and is extracted from a letter written by the officer who was wounded, dated Smyrna, August 16, 1819:—“As we determined,” says Captain Butler, “on going to Palmyra, we paid another visit to the Pacha (of Damascus). He ordered his minister to make out the proper passports, and directed the governor of Homs, a town on the verge of the Desert, to entertain us as English princes. We had to wait ten days before the Aga could get the chief that commanded the tribe occupying the Desert between Homs and Palmyra to come to him. This fellow at last made his appearance, and agreed before the governor to escort us safely to Palmyra for two thousand piastres, half

to be paid in advance, and the other half on our return. In the Arab costume, and mounted on dromedaries with a Bedouin behind us, we set through the Desert in the direction of Palmyra. As we had no arms with us of any kind, these fellows betrayed us. Instead of continuing their proper course, they slunk off in another direction, and carried us to their camp. Nearly the whole of the day was taken up in debating what they should do with us. We at last told them we would go no farther—that we had neither arms nor money—that if they murdered us, they would get nothing but the shirts on our backs—and that if they did not choose to conduct us back to Homs on the dromedaries, we would set out on foot, and find our way as well as we could. Seeing us determined, they agreed to take us back to Homs. After goading on the dromedaries at the rate of nine miles an hour, they suddenly stopped the camels, and knocked us off their backs. Not knowing their intent, we attempted to seize their arms, and a battle ensued. I succeeded in wrenching a mace from the hand of the Bedouin who rode behind me, and was preparing to make him feel the weight of it on his head, when one of them ran his lance into my arm, and gave me another blow, which immediately brought me to the ground. They then freed themselves from us, mounted the dromedaries, and were soon out of sight. I know not how we escaped with our lives; we had not even a stick amongst us, whilst the Arabs were armed with iron maces, matchlocks, and long lances. We all, however, got roughly handled. We followed a track in the sand, and arrived in the course of the night at a small village, the name of which I have forgot. As I had bled freely during the walk, I was unable to proceed farther that night, although my companions were anxious to get on; the next day we walked quietly into Homs. We found that the news of our adventure had preceded us, and that the whole town was in a bustle. We met a large detachment of Arabs driving their camels as hard as they could go, who, taking us for some of

their tribe, called to us to save ourselves or we would be killed. They were pursued by several parties of cavalry, who shortly came up with them, killed a number, and seized their beasts. In the meantime some prisoners had been taken before the governor, and he immediately cut off their heads. If it had been in our power, we would willingly have prevented so much bloodshed, but the Moslem was savage. His pride was hurt that the Arab chief had so little regard for his authority. The numbers of these poor creatures were variously stated to us; I am inclined to think they were not so numerous as they wished us to believe."

We cannot leave the interesting peninsula of Arabia without some very brief notices respecting the horse and the camel, animals for which Arabia is particularly celebrated. We have already referred to the peculiar attention which the Arabs bestow on the pedigrees of their horses. In Syria there are three breeds of horses, the true Arab breed and the Turkman, and the Kourdy, a mixture of the two former. The Bedouin Arabs, however, reckon five noble breeds of horses, descended from the five favourite mares of the Prophet Mahomet, but each of these five breeds diverges into numerous ramifications. It is laid down by Mahomet in the Koran, "that true riches are a noble and fierce breed of horses, of which God said, 'The war-horses, those which rushed on the enemy with full blowing nostrils; those which plunge into the battle early in the morning.'" The Arab horses are generally small, and seldom exceed fourteen hands in height. In Syria, the price of an Arabian horse varies from ten to one hundred and twenty pounds sterling, and it appears that they have increased considerably in value since the English began to purchase these horses at Bagdad and Basra, which they send to India. An Arab mare costs at least sixty pounds, but some celebrated mares have been known to bring from two to five hundred pounds. The Arabs observe a great many peculiarities in the rearing of their horses and mares,

which it is unnecessary to enumerate; suffice it to say, that these animals receive as much if not greater attention than if they were human beings. In health or sickness, the Arab beholds his horse with the fondest affection, and will make any personal sacrifices to ensure its comfort. It is a mistake to suppose that horses are numerous in Arabia; in the mountainous districts of Hedjaz, for example, few horses are to be seen, the tribes reckoned rich in horses being those inhabiting the plains of Mesopotamia, the banks of the Euphrates, and the plains of Syria, where horses can feed during the spring months on the grass produced by the rains which fall in the valleys and fertile grounds. Among the tribes on the Red Sea, between Akaba and Mecca, and south and south-east of that city, as far as Yemen, horses are very scarce. The stationary inhabitants of Hedjaz and Yemen do not breed many horses; and the Bedouins of Hedjaz abound more in camel-riders and foot soldiers than in horsemen. In Oman, horses are scarcer than they are in Yemen, on account of the heat of the climate. In the country between Mecca and Medina few horses are to be found; and Burckhardt confidently asserts, that the aggregate number of horses in Arabia, as bounded by the river Euphrates and Syria, does not exceed fifty thousand. That intelligent traveller alleges that the finest races of Arabian blood horses are found in Syria, especially in the district of the Hauran—"I am induced," he says, "to suspect that very few true Arabian horses of the best breeds, and still less any of the first rate among them, have ever been imported into England, although many horses, from Syria, Barbary, and Egypt, have passed under the name of Arabs."

There is a considerable difference in the races of Arabian camels. The camels of Syria and Mesopotamia are covered with a thick hair; the hair of the Nubian camels being short like that of the deer. The Arabian camels are generally of a brown colour, but there are many black

ones among them, those of a light colour abounding towards the south of Egypt; and in Nubia they are chiefly white. The Bedouins generally mark them with a hot iron, that they may be recognized if they are stolen, or should straggle from their masters. The camels vary in the estimation of the Arabs, according to the breed, and the districts in which they are produced. Dromedaries breed with Arab camels, and produce the common Turkman or Anadolian camel, all the Arab dromedaries having only one hump. By some of the tribes the male camel is preferred for riding, and by others the female. The capability of these animals to endure thirst also varies among the different races; five days appear now to be admitted as the utmost extent to which any Arabian camel can possibly exist without drinking, and after three days they exhibit symptoms of great distress; but the necessity of abstinence from water for five days is never required, because there is no route across the Arabian Desert in which wells are farther distant from each other than three and a half days. It is unnecessary to give a minute description of the habits of these valuable animals, so patient in labour, and so indispensable to the comfort of man in these extraordinary regions. They show how admirably the great Author of nature has adapted his creatures, in every climate and country, to the several uses of the inhabitants, and how He provides for their wants by means which no human ingenuity could discover, and no wisdom, however extraordinary, could devise. Burckhardt says that he never heard of a camel being slaughtered for the water contained in its stomach. The extremity of thirst, indeed, induces the traveller, unable to support the exertion of walking, to cling to this valuable animal as a last resource; nor does its stomach, unless on the first day's watering, afford by any means a copious supply. The swiftness of the camel has been greatly exaggerated, one hundred and fifteen miles in eleven hours, during which occurred two passages over the

river Nile in a ferry boat, each requiring twenty minutes, is the most extraordinary performance which Burckhardt ever heard authenticated, and this has probably been surpassed by an English trotting mare. He thinks that, if left to its own free will, this animal would have travelled two hundred miles in twenty-four hours. Twelve miles an hour is the utmost pace of a camel; it may gallop eighteen miles in an hour, but it cannot continue at that pace, which is unnatural to it, for a longer time. Nothing can be easier than its common amble of about six miles an hour; and if properly fed every evening, or, in case of emergency, once in two days, it will continue this pace uninterruptedly for five or six days. While the hump continues full, the animal will endure considerable fatigue on very short allowance—feeding, the Arabs say, on the fat of its own hump. After a long journey, the hump almost entirely subsides, and it is not until after three or four months' repose, and a considerable time after the rest of the carcass has acquired flesh, that it resumes its natural size of one-fourth of the whole body. The full growth of the camel is attained at twelve years; he lives to forty, but at about or under thirty his activity declines. In Egypt, camels are kept closely shorn, and are guided by a string attached to the nose ring. Those of Arabia are seldom perforated in the nose, and readily obey the short stick of the rider. The camel-saddle of the Arabian women is gaudily fitted out. A lady of Nadja considers it a degradation to mount any other than a black camel, while an *Æzenian* beauty prefers one which is grey or white. Caution is usually applied to the chest of the hump, when the broken-winded caravan camel is exhausted by fatigue. Towards the close of a long journey scarcely an evening passes without this operation, yet the load is replaced, on the following morning, on the part recently burned, and no degree of pain induces the patient animal to repine, or throw it off. If it once sinks, however, compelled

by hunger or toil, it seldom, if ever, rises again.

We conclude these illustrations of the Arabians, the remarkable descendants of Ishmael, by a condensed and abridged quotation from an elaborate and eloquent article in the *Foreign Quarterly Review* (vol. iii. No. V. 1829), entitled, "Arabic Literature," which is a critique on a French work written by the Baron Silvester de Sacy on that subject:—"The Arab lives in continual action; he shifts his tent as often as the scanty herbage fails him; his delight is in the fleetness of his horse. Accustomed to discern the approaching caravan, when the clouds of dust first gather in the horizon, and to gallop on his prey with the speed of an arrow, all his movements and all his perceptions partake habitually of the same rapidity. Temperate diet, constant exercise, and the cheering aspect of an unclouded sky, preserve unimpaired the elasticity of his spirit, and leave him all the enjoyments of a lively sensibility; but the tiptoe and volatile sprightliness of animal life, whatever show it may have of intellectual superiority, is never able to avail itself of the benefits of discipline. The child of the Desert, reared in continual wanderings, possesses in the fullest degree the healthy activity of sense. His spirit is all abroad in his perceptive organs. He is voluble and sagacious, quick, passionate, and sympathetic, but by no means intellectual: he can listen unexhausted to the longest narratives, yet he is not a contemplative being. The levity and absence of reflection which characterize the Arabians render them more peculiarly the creatures of habit. The life of the Desert is the same to all; it excludes the numerous and complicated relationships of advanced society, together with the great variety of feelings and sentiments to which these give birth. The individuals of pastoral tribes resemble each other in habits as much as wild animals; their national characteristics are therefore strongly marked, when few anomalous individuals break the steady outline. When, towards sunset, the Bedouins quit

their tents, and under the shadowy palm-tree gather close round some story-teller or poet, they seek nothing more than a passive enjoyment. Adventures are congenial to their wild life; they enter heartily into all the feelings, dangers, and distresses of the hero of the tale; they shout with joy, cry with indignation, and invoke Heaven to protect their favourite; their excitement breaks out in violent gestures; they are agitated with the fury of the combat, and are again as easily melted into tenderness. The life of the Desert, with all its hardships, has something in it agreeable to them. The rapid course, the successful pillage, the amenities of the pastoral life, glimpses of which may be caught as often as a cluster of palm-trees and a carpet of fresh verdure invite to an abode of more than ordinary duration,—these, with the charm of liberty, sink deep into the spirit of the wandering Arab, and pre-occupy his attachments. All the ideas and habits of the primitive Arabians were blended with the fascinations of a roving life; and we may rest assured that their children, long after they were settled in populous towns, cherished reminiscences so agreeable to the imagination, and that these traditional sentiments and most active prejudices attached them firmly to the tastes of their nomadic ancestors.”

2. ARMENIA.—We now turn to Armenia, that large, luxuriant, and fertile country of Asia, where the first human pair were created and located, from which the Antediluvian world originated, and whence the earth was re-peopled after the universal deluge. The political history of Armenia, since it has become partly a Turkish and partly a Persian and Russian province, is of little importance, and is involved in the general history of these empires. The reader is therefore chiefly directed to the present state of religion, especially Christianity, in that interesting country, in addition to what is stated under the proper title; and also to some notices respecting the literature of the Armenians, and other statistical facts of an ecclesiastical nature. The following

traditionary passage, however, from a “History of Armenia,” by Father Michel Chamick, is as curious as it is not generally known, and exhibits the belief of the Armenians regarding their origin, and their claims to respect from the antiquity of their language. “After the universal deluge, the three sons of Noah, Shem, Ham, and Japheth, fixed themselves for a period in the country about Mount Ararat, upon which, it will be recollected by all conversant with ancient tradition, the ark of their highly-favoured parent first settled on the subsiding of the waters. Here they multiplied considerably, and the anger of the Almighty against the sinful children of men being appeased, fertility again covered the face of the earth, and peace and joy once more took possession of the bosoms of its inhabitants. Shem was the first to break the intimate union which subsisted between the families of his brethren and his own. Observing the rapidity with which the little community increased, he assembled his family, and communicating to the several members of it his intentions, he bade adieu to his brethren, and, accompanied by his offspring, set out in a north-westerly direction in search of a more commodious place of abode. In the course of a few days’ journey he arrived at the base of a lofty mountain, bounded by an extensive plain, and delightfully watered by a river which passed through the middle of it. He rested some time on the banks of this river, and gave the neighbouring mountain the name of Shem, after himself. At the expiration of this period he renewed his journey, turning towards the south-east, leaving Taron, one of his younger sons, to settle in the country about the mountain to which he had given his name. The latter, on taking possession of his allotted inheritance, gave the land the name of Taron. It was subsequently called Tauberan. He then distributed to his several children portions of territory, all of which became, in course of time, populous provinces.—The families of Ham and Japheth, which had still remained

connected together near Ararat, in process of time became so numerous, that they entirely peopled the country afterwards known by the name of Armenia Major, the descendants of the former inhabiting the western parts, those of the latter retaining the original settlements about the mountain. It has been conjectured that the language in common use with those people, even at this early period, was the Armenian; it is, however, certain that no records have been handed down to us by our forefathers concerning the origin of their language, but tradition goes so far as to assert positively that it is the identical one which was used by the first settlers in Armenia, who, without doubt, were the descendants of Ham and Japheth. These are the generations which immediately lead to the first Armenian lord or chief—Japheth begat Gomer, who was the father of Torgomah and Ascanaz: Torgomah was the father of Haicus, or Haij, from whom are the Haics or Armenians. The etymological signification of Haicus is the *father or founder of a particular race of men*. These, as I have before observed, are the Armenians, who, notwithstanding all the vicissitudes of fortune, amidst the direst persecutions that ever visited a people, have preserved the bond of union with a fortitude which, alas! has only marked them out to the rest of the world as fugitives and wanderers, I might almost add, as anomalies and exceptions, to the social compact amongst mankind."

This extract from the work of an Armenian ecclesiastic, though founded in its statements entirely on tradition, is nevertheless so moderately expressed, apart from any extravagance, that the probabilities of the view which the venerable author takes of the origin of his nation are highly in his favour. But our object is not to discuss a subject the facts of which can never be thoroughly ascertained, and we therefore direct our attention first to the Armenian Church, the constitution of which the reader will find briefly stated under the article ARMENIA. We proceed to the monastery of Etchmiatzin, in

the now Russian province of Erivan, the residence of the Patriarch, or Primate, of this interesting Church. This celebrated monastery is situated near a place which in the Turkish language means the *Three Churches*, although there are actually four, the principal church being called *Etchmiatzin*, which, according to the explanation of the word given to Mr Morier by one of the monks, means *the descent of the only-begotten Son*, a title so given because the Armenians believe that our Saviour appeared here to St Gregory, the first Armenian Patriarch, with the cross on which he suffered, with which he struck a blow on the sites of the churches, and dispersed the evil spirits who, it is said, previously inhabited the chief seat of the Armenian primacy. It is proper to observe that Etchmiatzin is also called *Changlee Chilse* by the Turks, or *The Church with Bells*, from a privilege granted by the Sultan to use bells, which are allowed in few other places. This Armenian tradition of our Saviour's cross, which they appear to think is in heaven, strangely contrasts with the Roman Catholic one, the story of its discovery by the Empress Helena, and the miraculous multiplicity of its pieces by the Popes throughout the world. In this Church are several relics, the most precious of which, in the opinion of the Armenians, is the head of the very spear with which the Roman soldier pierced our Saviour's side. It was formerly kept in the adjacent church of Keghort, which was built, it is said, for the very purpose of its reception, and was only recently removed to Etchmiatzin. It is of a very singular shape, and is about a foot in length. Whenever it is exhibited and laid upon the altar, those present make a profound inclination of the head. The Armenians believe that this spear-head is endowed with miraculous powers and that it can in an especial manner stop the progress of the plague. It ought not to be forgotten, however, that the Roman Catholics pretend to be in possession of a rival spear-head, which they also allege to be the true one, which was

transmitted to Rome in 1492, where it was exhibited on the 31st of May of that year, being the Festival of the Ascension, in a grand procession by the Pope and Cardinals. They also preserve at Etchmiatzin the arm of their first Patriarch St Gregory, and the scalp of St Repsima, but both are so incased in gold that they cannot be distinctly seen. The church itself is built of such excellent and durable materials, that nothing except an earthquake or a bombardment could bring it to the ground. Mr Morier saw the Armenian Patriarch, and was present at divine service in the church. "The Patriarch," he says, "headed a long procession of fat and rosy monks, all dressed in black with black hoods, making an exhibition completely novel to us. The Patriarch's state consisted of three led horses, covered with velvet housings embroidered in gold *à la Turque*; of three *shatirs*, or running footmen; of a man bearing a flag; of a monk, carrying a long silver-mounted stick; and of a small crowd of hooded servants. He exhibited a fine florid face, which bore all the marks of good living, and there was a frankness and benignity of expression about it which was prepossessing. His manner and general appearance were those of a perfect gentleman; and this was not to be wondered at, for he had been a great traveller, and had long frequented the Court of Russia, where he was held in high estimation. Of this, indeed, he exhibited a proof, for one of the first things that struck us in his appearance was a large star of the Russian order of St Anne, with which he had been decorated by the Emperor, and which now glittered on his purple robe. As we approached the church, long rows of bishops, priests, deacons, and chaunters, were prepared for the procession to pass through; and then they set themselves in motion with their flags, crucifixes, large candles, and all their superb dresses, singing, *à gorge-déployé*, parts of their service which we did not understand. The church was then opened, and we all entered *en masse*. The

Ambassador and Patriarch, Armenians and Englishmen, Turks and Persians, women and children, all jostling one another, whilst the bells commenced a dreadful din, and the priests and chaunters continued their service as before. A short service was sung, when the Patriarch, with a golden cross in his hand, waved it at the Ambassador and his party, and gave us his benediction." The vicinity of Etchmiatzin is described as being studded with churches and monasteries, of different sizes, all built of stone, and almost the whole of them of one plan. These are placed on conspicuous heights, to attract the attention of passengers and travellers at a distance. Many of them, however, are neglected and in ruins, some of them having been built seven or eight hundred years ago. The names of the founders are generally inscribed on a particular part of the churches, for "in Armenia, as in some other countries, the erection and endowment of a place of worship is an apology for a whole life of sins."

In a second visit which Mr Morier made to the Patriarch or chief of the Armenian Church, he happened to see an illustration of the popular superstition respecting the pretended virtues and miraculous powers of the sacred spear-head which is preserved with so much pious care at Etchmiatzin. Our traveller informs us that the plague had broken out at a place called Teflis, which was making great havoc among the inhabitants, and a deputation was sent from that town requesting the loan of the spear-head to give a speedy deliverance from the calamity. The Patriarch received the deputation in great form, and serious consultations were held whether the sacred relic should be allowed to go beyond the walls of Etchmiatzin or not. At length it was resolved to comply with the request, and after many chauntings, prostrations, ringing of bells, and similar ceremonies, it was solemnly delivered to the deputation, who set out with it for Teflis. It was punctually returned, after having, as

some of the inhabitants of Teflis devoutly believed, completely performed its office and established its ancient reputation; and there were not wanting those who declared, that as soon as the sacred spear-head entered the town through one gate, the plague, in the shape of a cow with a human head, darted out through another.

The library of the Patriarch of the Armenian Church appears to be limited enough. Mr Morier received permission from his Eminency to examine it, who seemed to be completely ignorant of its contents; and all that he knew about the books was, that formerly there had been a great many more, but where they had been carried, or how they had been abstracted, he did not know. The books which it contained were ranged in rows, along the sides of a dark chamber covered with dust, and were chiefly treatises on religion, lives of saints, and copies of the Evangelists. There were several Armenian manuscripts of the Gospels, but none of them appeared to be of any value. An odd volume of Pope's Homer was shown to the party as a curiosity.

Sir Robert Ker Porter gives us some interesting information respecting this seat of the Armenian primate. The monastery of Etchmiatzin was founded by St Gregory in A.D. 304, who also founded the other churches in its vicinity. It is now the sole habitable remains of a large city called Valarsapat, which in ancient times surrounded this great ecclesiastical establishment; and vestiges of its magnitude may yet be traced in various places at a considerable distance from the monastery, although at present it is represented by a few wooden houses inhabited by Armenian Christians, who, under the protection of the holy towers of the churches, live in humble industry and contentment. The architecture of the cathedral is described as of a very coarse and rough style. A three-arched gateway, surmounted by a heavy and pointed tower, leads to the chief entrance. The vestibule is very large, and contains a number of fretted and carved ornaments, executed apparently with

much labour but in very bad taste. The interior of the church is peculiarly dark and gloomy, containing some miserable legendary representations of saints painted on the walls, black transcripts of devout Armenian sentences, and imitations of arabesque decorations. "The altar," says Sir Robert Ker Porter, "still blazed with gold and jewels, although some years ago a great part of its riches was purloined by one of the brethren, whose previous misconduct in other respects had been charitably borne with for some time, under the hope of penitence and amendment, but he completed his train of errors by the crimes of murder and sacrilege. Finding it necessary to remove out of his way more than one individual before he could get possession of the treasure in the sacristy, he did it by poison; and having accomplished his object, the holy vessels were secretly dispatched to Astrachan, and sold. But the theft and the perpetrator being immediately discovered, he was consigned to a punishment worthy the wisdom and mercy of his judges—to be immured in a solitary cell for life. If ever repentance be to visit a hardened wretch, it certainly must be in such a situation, where for years he has no other companions than his own conscience, and the recollections of a religion he has so obstinately despised. The man was still alive in his confinement when I was at the monastery." The great church, dedicated to the Virgin Mary, is situated within the walls of the monastery; the second is about the half of a mile to the south of it, and is dedicated to a female saint called Kayi-Ann, who, the monks declared to Sir Robert Ker Porter, was born in Britain. The third church is distant from the last about two miles to the south-west, and is dedicated to the female saint, St Rep-ima, whose skull, together with the arm of St Gregory, as was previously mentioned, is preserved among the sacred relics of the monastery.

The Armenians preserve a fragment of Noah's Ark in the monastery of Etchmiatzin, and the monks thus account for the manner in which they obtained it.

Many hundred years ago a certain pious brother of the order undertook the hitherto unattempted task of ascending to the top of the mountain of Ararat, to bring away some part of the Ark, to be preserved in a shrine in the church at the foot. But ere he had gone far over the snows of the last terrible region of ice and cold he fell asleep, and an angel appearing to him in a vision, told him that beyond such a point no mortal was permitted to pass since the descent of Noah; but that, in reward to the singular piety of the convent, a heavenly messenger had been commanded to bring this, its devout brother, a plank of the holy ship, which, at his awaking, he would find at his side. When the monk arose, he found it was as the angel said, and shouldered the precious relic in triumph to the monastery.

The Armenian Patriarch is chief ruler of the whole Armenian Church, with the exception of that portion of it which acknowledges the supremacy of the Pope. According to Sir Robert Ker Porter, he is elected by a convocation of bishops from the different monasteries, which is termed the Synod of Cardinals, who select the Patriarch from among the most venerated bishops, but he may also be nominated by his predecessor. The Patriarch assumes the titles of "Servant of Jesus Christ, and by His grace Catholicos of all the Armenians, Supreme Patriarch of the Holy Church Apostolic of Christ, and of the Holy Seat of Etchmiatzin at Ararat." He appoints the archbishops and bishops of the different dioceses. The high dignitaries, as in the Greek Church, are always selected in the convents. The appointment of the curates, who are generally married, is vested in the bishops.

In the Armenian Church, the ordination of priests and deacons is conducted in the following manner:—When a person desires to enter the secular ecclesiastical state, he first communicates his wish to his bishop, who consigns the candidate to an official denominated an archimandrite, that he may be instructed in the duties of the clerical office;

and when he is considered sufficiently prepared, the ordination is held. Every candidate is obliged to reside forty days in a church. They begin by moistening the palms of his hands with holy oil, they then apply cotton, and unite them by means of a ribbon. During this time the candidate's dress consists simply of a long and wide vest of cotton cloth, which covers the body from the shoulders to the feet, which are naked. He is allowed only one meal in the day, consisting of a small quantity of pulse, and he is only permitted to go out of the church about sunset, when he must return immediately. At the expiration of the forty days he has the charge of a parish confided to him, for there are no other secular priests in the Armenian Church besides the curates. The inferior clergy are represented as being generally very ignorant, but it is admitted that their lives are unimpeachable.

In the article ARMENIA we have alluded to the manner in which they conduct their public worship, and the mode in which they administer the sacraments of Baptism and the Eucharist. Tavernier informs us, that the Eucharist is never administered during the time of their Lent, for then they never recite their service except on Sundays, when it is called a *Low Mass*, on which occasion the priest is never seen by the people, a curtain being drawn before the altar, and only the gospel for the day and the Creed are read aloud. The convents for both sexes have commonly no fixed revenues. Individuals who devote themselves to the monastic life must support themselves at their own expense, and bequests to these establishments are neither frequent nor considerable. The Armenian clergy are described as being perhaps the poorest of all Christian clergy, subsisting chiefly on the alms of the pious. The revenues are thus composed: 1. The holy oil used in baptisms and confirmations is made and dispensed solely at the patriarchal convent of Etchmiatzin once in seven years. The making of this oil is vested in the Patriarch, and Tavernier

says that he uses all sorts of fragrant flowers, and aromatic drugs; but that the principal flower is that which the Armenians in their language call *balasan-jagué*, which is known to us under the name of the *Flower of Paradise*. When the oil is made, the Patriarch sends it in bottles to all the convents in Asia, Europe, and Africa, and without it infants cannot be baptized. At the septennial period, however, when the oil is made, a vast number of Armenians also proceed to Etchmiatzin from different places in Asia and Europe, and a rate is paid for it according to the ability of the recipient. 2. Every Armenian contributes to his bishop annually forty pounds of wheat in kind, the value of which in money is remitted to Etchmiatzin. 3. The amount of the alms received in churches on the occasion of marriages is sent by the curates to their diocesan bishops, who transmit them to the same metropolitan convent of the Patriarch. The sum total of these revenues is appropriated to the support of the Patriarch, and the archbishops and bishops. The sustenance of the curates is derived chiefly from alms bestowed at baptisms, burials, and prayers for the benediction of each house, which last ceremony takes place twice every year. In the Russian Ultra-Caucasian provinces every Armenian is bound to pay the curate for baptizing a child the sum of three *abazes*, or nearly equivalent to two shillings of our money.

The holy oil, however, is generally admitted to be a source of great profit, and is used for other purposes connected with the religious observances of the Armenians. A learned traveller, Mr Whittington, who accomplished a journey through part of Little Tartary in 1816, and who gives an interesting account of some of the Armenian, Greek, and Tartar settlements in that portion of the Russian Empire, visited the Armenian settlement of Nachтчivan, on the right bank of the Don, where he was present on a Sunday at a grand ceremony of the Armenian inhabitants of that place.

They had just completed their principal church, the building of which had occupied them some years, and they had fixed that day for the elevation of the great cross which surmounts the central dome. When Mr Whittington and his party arrived at the church, they found it already crowded with the inhabitants of both sexes, and the cross deposited in the centre. The women, dressed in black, and having white veils, occupied a distinct portion of the aisle, from the transepts to the western door. The bishop, when the party entered, was celebrating the communion according to the Armenian ritual, and after the usual communion service was concluded, the ceremony of the day commenced. The officiating priests, habited in rich dresses, formed a circle round the spot where the cross was deposited, while the bishop, who wore a splendid mitre, after reading and chaunting in the Armenian language, proceeded to wash the cross first with water and then with wine. A little silver vessel, shaped like a dove, was next exhibited, "from which he poured into a plate the precious ointment which is only made at a convent near Ararat," namely, the convent of Etchmiatzin. "This," says our traveller, "he applied with his thumb to the four extremities, and to the intersecting points of the cross, covering the places afterwards with cotton, which the priests in attendance farther secured by binding over it first paper and then linen cloths. At particular parts of the ceremony the noise of the chaunt was heightened by cymbals, by the chime of a metal cup struck by a boy with a metal clapper, and by little silver bells attached to a round plate of silver, which, being fixed at the extremity of a long staff, was violently shaken at intervals. After all present had separately advanced and kissed the cross, it was carried out into the square before the church, and the scene was very pleasing as it was raised by pulleys to its place. The whole square was filled with groupes of Armenian figures, all evidently watching the ascending cross, and the loud

chaunts of the priests continued in the open air, as it slowly rose and reached its destined situation."

We have already also mentioned the heresy which crept into the Armenian Church, emanating from the sect of the Monophysites, respecting the exclusively divine nature of Christ, which is still maintained. The spread of this heresy caused a schism in that Church, and hence there are some communities of what are called Orthodox Armenians who do not acknowledge the authority of the Patriarch of Etchmiatzin, and who are implacable enemies of the schismatic church, although they form one nation and speak the same language. The schism to which we allude took place after the General Council of Chalcedon held in A.D. 451, the Catholic Armenians, like most Christians of other communions, recognizing two natures in Christ, the divine and the human. Two parties were thus formed in the Armenian Church, which have continued to the present day. "The vexations," says a writer in the Asiatic Journal (1833), "exercised by the Byzantine Emperors in the two Armenias, the rapid progress of the Arabs in Egypt and Mesopotamia in the eighth century, and other circumstances, brought on the catastrophe of 813, when the Patriarch John of Osni arrogated to himself the title of chief of the Armenian nation, appeared in the presence of Montasem, son of the Caliph Haroun al Raschid, who reigned at that period over Armenia and the adjoining countries, with the view of having himself declared independent of the then universal church, and carried matters so far as to alter the calendar, and prohibit the Armenians from celebrating the Festivals according to the ancient ritual. In consequence, the Catholic Armenians were for two centuries constrained to conceal their creed, and it was not till the Crusaders molested the Turks that they were able to retire into Cilicia, where they formed a kingdom. From that period till the fourteenth century, a long succession of kings and patriarchs reigned

in that country. Although the schismatic Armenians had, in the meantime, repeatedly proposed a national council, and the acts of the Patriarch John of Osni had been condemned by the Council of Adana, the schism still subsisted, and possibly the Crusaders may have contributed materially to increase the difficulty of a general union of the Armenian with the Romish Church. The progress of the Mussulmans put an end to the kingdom of Cilicia, and the last patriarch of the Catholic Armenians took refuge in Libanus, where his successors retain the title of Patriarch of the Armenian nation, in which character they are recognized by the Court of Rome. The schismatic Armenians, namely, those who acknowledge the jurisdiction of the Patriarch at Etchmiatzin, being not only the more numerous, but the richer and more powerful party, easily obtained permission from the Turks for the free exercise of their worship under the Patriarch approved by the Porte, whilst the Catholic Armenians, dispersed, and without an acknowledged head, with difficulty preserved their churches and their worship. They were, however, always tolerated in Georgia, Diarbekr, and a great part of Mesopotamia. From what has been said, therefore, it is not difficult to imagine which of the two parties would become the victim of the persecutions dictated by a jealousy which such a schism necessarily occasioned. Both submitted to a government which, perfectly indifferent about the question in litigation, obeyed only the first impulse dictated by a plausible pretext or by private interest. Since the conquest of Constantinople by the Ottomans, the Catholic Armenians have often experienced persecutions in Turkey. Every one of these was excited in some measure by the schismatic Armenians; in fact, the latter being recognized by the Turkish government as the only religious head of the Armenian nation, had, in the estimation of the Ottomans, the right and even the obligation of judging the conduct of their countrymen, and in case of necessity of

applying to the executive authority, which, without any farther investigation, never rejected the propositions of the Patriarch. It is sufficient to refer to the persecution of 1707, which lasted nearly seven years, to that of 1810, that of 1811, which took place at Aughra, and to the vexations which continued without intermission from 1812 till 1816. In 1819, the secular priests of the Catholic Armenians, being solicited by their own Patriarch Paul, who was menaced with death, signed a sort of act of religious submission to the Patriarch at Etchmiatzin, but the mass of the Armenian Catholics made a formal protest, which occasioned persecutions for more than a year. In this predicament, the Porte for the first time made more careful inquiries than usual, and caused some of the instigators of the persecution to be executed; but the effect expected from this vigorous measure was temporary, and it is known to what a degree of severity the Patriarch succeeded, in 1827 and 1828, in impelling the Turkish government against the Catholic Armenians. Great cruelties were committed upon men, women, and children, and numbers of peaceable and innocent families were plunged into misery. The Armenian Patriarch at Constantinople pointed out to the ministers of the Porte the connection which his countrymen whom he persecuted kept up with the Franks, and suggested to them that they were more attached to the Christian Powers than to the Grand Signior, and that consequently they were faithless and dangerous subjects. In order to dispose Sultan Mahmoud the more readily to adopt the plan of persecution long prepared against them, they were described as partizans of the Janissaries. It is an invariable principle of the Turkish government never to interfere with the internal affairs of the different Christian communities living under its rule, and it contents itself with holding their chiefs responsible for the good conduct of the individuals, and for their fidelity as subjects of the Ottoman Empire. The

Porte has never troubled itself about the nature of the schism which divides the Armenian nation, and is probably ignorant that it exists; but with respect to internal and religious police, by surrendering it to the Armenian Patriarch as the sole supreme religious chief of that nation, it has made him the sovereign arbiter of a portion of the Armenians, who, so far from recognizing him as their spiritual chief, submit by constraint alone to his decision. The Catholic Armenians, however, had a bishop at Constantinople prior to the catastrophe of 1828, but this prelate never held any intercourse with the Porte, and was bound on all occasions to apply to the Patriarch at Etchmiatzin, or his representative at Constantinople, who naturally did what suited the interests of his own community. This untoward position of the Catholic Armenians became still more apparent, when the Porte, which, in 1828, found itself accused of injustice and precipitation, wishing to repair the evil it had done, resolved to recall from exile the unhappy victims of its persecution. A vast number of firmans of recall had been issued, and only a small number of families, of little consideration, returned; and even these experienced unexpected difficulties. On inquiry into the causes of this delay, and of the obstacles opposed to the execution of a measure equally humane and equitable, these were found to result from the influence of the powerful persons among the Armenians, or the unlimited power of the Patriarch, to whom, as chief of the nation, the firmans had been transmitted, and who had kept them back, or conveyed them only to those whose presence he did not fear."

The Armenians have many peculiarities connected with their religious rites and customs which are worthy of notice. Like the Asiatics in general, widowers and widows marry only with each other, it being considered disgraceful for an unmarried man to marry a widow. By their ecclesiastical law divorce is prohibited, yet causes of separation are admitted, espe-

cially adultery, but even that is accompanied by a veto against remarrying. Some of their marriage customs are curious, but are too indelicate to be specially mentioned. They reckon the birth of a daughter to be a great misfortune, and no rejoicings take place. The ignorance and superstition of the Armenians who inhabit the Russian, Persian, and Turkish provinces in Asia, are described as almost beyond belief; yet the Armenians in general are admitted to be greatly attached to the name of Christian, and to the doctrines of Christianity, so far as they understand them. The French traveller Tavernier gives various examples of the constancy of the Armenians in maintaining their religion against the persecutions of the Mahometans, of which the following is a specimen. The circumstance of an Armenian renouncing Christianity for the faith of the Koran rarely occurs, but when it does take place, and the person who has apostatized desires to return to the Church, he can only get absolution at the town or place where he abjured Christianity. It happened that a young Armenian, who had been sent to Smyrna with a considerable quantity of goods, turned Mahometan, that he might defraud his relatives of their property, and squander it in pleasure. After he had spent the most considerable portion of his goods in dissipation, he repented of his apostacy, and proceeded to the residence of the Grand Patriarch at Etchmiatzin, to be absolved from his crime. The Patriarch told him that he must, in conformity with the ecclesiastical law, apply to the Bishop of Smyrna, which he accordingly did, and was absolved in the usual manner. After undergoing the penance enjoined by that prelate, he went to the kadi, and with great resolution told him, that although some time previously he had become a Mahometan, he had now repented of his conduct, and of the foul crime he had committed in denying the Saviour of the world. The kadi, who imagined this declaration to be complete extravagance, was at first disposed to consider it lightly, and endeavoured to

reclaim the penitent by flattering promises, but when he heard him persisting in his resolution, and cursing and blaspheming the name of the Prophet, he ordered him to be taken to a public part of the city called *The Piazza*, where he was put to death by the angry populace. He suffered with great constancy, "for," adds Tavernier quaintly, "no persons go with more courage and joy to suffer for their faith than the Armenians."

This traveller relates a story connected with this subject, which, whether it be true in every particular or not, exhibits the habits and feelings of both the Turks and Armenians in a very striking manner. In the year 1651, he says, there happened to be a wedding between a young Turk and a virgin of the same nation. To this wedding an Armenian lady was invited, who was a particular friend of the bridegroom's mother. This Armenian lady had an only son of about twelve years of age, who earnestly desired to go along with her. At first she refused his request, knowing that no youths above five or six years of age are permitted to be in company with Turkish women or girls; but the lad being very importunate, and being seconded by an aunt, who, to please her nephew, told her she might allow him to go with her in a female dress, at length his mother consented to take him along with her in that apparel. The solemnities of the Turkish weddings generally continue three days, but the very first day an old gipsy Turk cast her eye on the young Armenian, and finding him too sparkish and nimble for a girl, suspected his sex; and calling his mother aside, told her that all the actions and gestures of the pretended girl clearly proved the said girl to be a boy in disguise. This charge the mother not only denied, but seemed greatly offended at the old woman's suspicions, who, equally incensed at her judgment being questioned, decoyed the youth among the eunuchs of the family, by whom he was examined, and the truth of the old woman's suspicions confirmed. She presently spread it through the house; the

guests all exclaimed with horror that the apartment was defiled, and that the Armenian lady, being a Christian, had done this intentionally as an insult to their law; and dragging mother, aunt, and the disguised lad, before the basha, demanded justice. That officer dismissed the mother and the aunt, and detained the youth a few days, in the hope that the rage of the people would subside. But he attempted to preserve him in vain, and although the father of the lad offered half his weight in gold as a ransom, the basha was obliged to deliver him up into the hands of the recently married woman's relations, who carried him to the marketplace, where they stripped him naked, and flayed him from the back of his neck down to his waist, and left him in that condition all night under a guard. The kadi and mollah exhorted the lad to turn Mahometan, and they would save his life, and his mother entreated him to the same effect; but neither tears, nor all the tender words which affection could utter, shook the constancy of the lad, who said that nothing grieved him so much as his mother's request that he should renounce his religion. On the following day his relentless persecutors still farther tormented him in a similar manner, but the basha, abhorring their cruelty, came with his guards, and ordered his head to be cut off.

The Armenians are principally scattered throughout the Turkish, Persian, and Russian provinces in Asia, and are consequently subject to the respective sovereigns of these empires. Their churches and convents are found in all the large towns and cities, and some rural districts exclusively are inhabited by Armenian Christians. In various districts and towns of British India, there are also Armenian churches and congregations. There is one at Madras, in which a grand funeral obsequy was performed on occasion of the death of George III. and George IV., according to the rites of this ancient Church. In Calcutta there is an institution called "The Armenian Philanthropic Institution," which

is supported by the clergy and laity of the Armenian communion in that city, and which affords instruction in geometry, geography, arithmetic, and grammar, taught in the Armenian and English languages, including Latin, to the pupils. A College, called the Eliazarian College, under the patronage of the Emperor of Russia, has been instituted at Moscow; in Paris the literature of Armenia has been successfully cultivated, and M. St Martin and M. De Sacy, with some other distinguished orientalists, have directed their attention to useful researches in the lore of that ancient and venerable language. The Armenian College in Venice has greatly contributed towards the revival of the Armenian language, and recently a general interest has been excited concerning this ancient Church. The late Bishop Heber admitted a deacon of the Armenian Church named Messop David, who had come from Mount Ararat to India in attendance upon one of the Bishops of his Church, as a foreign theological student into Bishop's College, Calcutta. "This young ecclesiastic," observes the Report of the Society for Promoting Christian Knowledge," pursued his studies with diligence and success, and obtained, both from Bishop Heber and Principal Mill, strong testimonies of approbation. Before he left the College, he completed a translation of the English Liturgy into the Armenian language, which is now (1834) in the press. After leaving India, he went into Persia, and established a flourishing school at Julpha near Ispahan; but being annoyed by the Persians, he removed into Armenia, and settled at the celebrated monastery of Etchmiatzin, where he has been appointed Professor of Arts in the College, and Vice-Secretary to the Armenian Patriarch. A correspondence has been entered into with him, which is likely to open a beneficial communication between the Society and the Armenian and other Oriental Churches. He is engaged in translating into his native language such works as are likely to promote Christian knowledge among his

countrymen, and to maintain the independence of his Church against the encroachments of the See of Rome."

In 1829, a "Sketch of the History of Armenian Literature" was published at Venice, written in Italian by Placido Lukias Somal, Archbishop of Linnia, and Abbot-General of the Congregation of the Armenian Mechitarist Monks of St Lazarus in that city. This congregation is a branch of the Roman Catholic Armenians, who are condemned as heretics by the old Oriental Church, and who retaliate by reprobating the other great party who, refusing to acknowledge the Papal supremacy, persevere in the faith of their forefathers. This establishment, to which allusion is made in the preceding observations respecting the Armenian institutions in general, was founded in the year 1700 by Mechitar Pedrosian, a Catholic Armenian, at Constantinople, in which city the Catholic Armenians chiefly abounded, and he was soon afterwards appointed Abbot. But he was compelled to leave the Moslem capital, and he fled with his monks to the Morea, then subject to Venice, where he established his monastery, and an academy at Medon. Both institutions continued to flourish there for a time, until the Morea reverted to the Ottoman sway, when in 1717 the Abbot transferred his monastery and academy to Venice, and located it upon one of the numerous islands, called San Lazzaro, or St Lazarus, which constitute the substratum of the inhabited portion of that far-famed city, where it has since remained and flourished; in honour of its founder, it is called Mechitarist. This establishment, which has always been in great reputation, and has yielded eminent scholars in their own and other languages, has an excellent printing-press, from which issues a newspaper, permitted by the Turkish government to be circulated among its Armenian subjects under certain restrictions. The chief occupation of these Mechitarist monks at Venice is that of translating the classic works of France, Italy, England, and Germany, into Armenian, and thus

endeavour to illuminate Armenia by the brilliant light of European genius. The work which Archbishop Somal published in 1829 contains no Armenian compositions; it is simply an historical sketch, written in Italian, of Armenian literature, recording the epochs of its glory, its decay, and its revival, and enumerating its principal authors and their works. Among those authors upwards of two hundred and twenty are mentioned, besides those who are qualified as unknown, meaning thereby that their names only are known from being quoted by other writers. Those two hundred and twenty writers produced works on history, theology, sacred poetry, philology, geography, and mathematics, the productions in the two first departments of literature being more numerous than in the others. Yet it must be confessed that the researches into Armenian literature are unsatisfactory and unproductive. The Armenians themselves do not trace their literature farther back than about a century and a half before the Christian era, but the productions of those and succeeding times have been lost, although not altogether, since later Armenian writers have compiled from their works. The authors who lived in the fourth century of the Christian era are the first whose writings have been preserved, for Christianity then prevailed in Armenia, and her writers were princes and prelates. The fifth century was fruitful in authors, and has been appropriately termed the golden age of Armenian literature. In it flourished the principal historian of Armenia, Moses Chorenensis, whose narratives of his country are perhaps the most authentic of all other writers. Previous to this era the Armenians had no alphabet of their own, using the Greek, Syriac, and Persian characters as it suited their inclination; but an alphabet was invented by Mesrop Masdoty in the early part of the fifth century, consisting of thirty-eight letters, still called in honour of its inventor the Mesropian, and used as capitals, others of more convenient form having supplanted them in

common use. Schools were about this time instituted throughout Armenia, then an independent kingdom, and the scholars were employed in producing various translations of the Scriptures, and of the writings of Greece and Rome. In the sixth century, however, the Haican literature—so called from the reputed founder of the Armenian nation—began to decline, and from that time to the sixteenth century inclusive the declension was rapid, the very genius of the language becoming corrupted by attempts to assimilate it to the Latin. The repeated subjugation of the country by various nations tended to prevent the revival of literature until the seventeenth century, when Armenian schools and colleges arose in the East and West, and printing-presses were established in several towns. Since that period indications have been given that much important information will yet be published respecting a country equally interesting to the historian, the theologian, and the lover of antiquities. Many valuable works must be mouldering in the Armenian convents and other depositories, although, from the testimonies of Morier and Porter, few or none appeared to be in the Patriarchal Library of Etchmiatzin. It may be proper to mention that an edition, perhaps the first, of the Armenian Bible, from the version of the Septuagint, was published at Amsterdam in 1666 by the command of the then Patriarch. That translation was the work of Oskan Wartabeid, a bishop of Armenia, assisted by one of his deacons. In 1668, the New Testament in the Armenian language was also published at Amsterdam, which, however, was merely a reprint of the edition of 1666. In 1698, another edition was printed in the same city at the expense of an Armenian archbishop named Goltam. The Septuagint version of the Bible was again printed and published at Constantinople in 1705, by the command of the Patriarch Nahabet; and in 1733, the edition published in 1666 at Amsterdam was republished at Venice by

the Mechitarist monks in that city, with notes and other additions by command of the Roman Catholic Patriarch Abraham. In more recent times other editions of the Scriptures, and works on various subjects, have issued from the Armenian press.

Present state of Armenia.—The present state of the Turkish and Persian provinces of Armenia is so completely involved with the Turkish and Persian history, that we must refer the reader to the accounts of those countries under their proper heads. The same remark applies to the Russian provinces. The Russians, in their last war with the Persians, obtained the important Perso-Armenian province of Erivan, which is the Patriarchal seat of Etchmiatzin, near which the lofty Ararat rears its snowy summit. This province consists of the two territories of Erivan and Nakhivan, of which the city of Erivan is the capital and seat of government. All questions civil and criminal are decided according to the laws of Russia, but the Armenians are allowed their former privilege, which they enjoyed under the Persian rule, of adjusting differences among themselves. The province contains a population of one hundred and thirteen thousand or upwards, who may be divided into two classes—those who are permanent, and have fixed dwellings in the city of Erivan and the villages, and who are employed in agriculture; and the nomades, who wander about the country with their flocks. There are calculated to be about eighteen hundred Mahometan families in the city, between three and four hundred Armenian families, and upwards of four hundred families from Azarbarchan, most of whom are Armenians, a very small number of them being Mahometans. The whole number of agricultural Armenian families in the province is rated at about four thousand seven hundred. The city or town of Erivan is situated on the rivers Zanghi and Kirboolak, and under the Persian sway was governed by an officer entitled *sardar*, equivalent to the rank of a *general* in

repeated four times every twenty-four hours. The intensity of the magnetic needle at Tiflis, compared with experiments at Dorpat, was found to be 0-933, the mean inclination $55^{\circ} 33'$, the declination to the west $3^{\circ} 31'$. They made an excursion to a mountain in the Caucasian Kakhethi, the valleys and mountains of which swarm with Lesghi banditti to such a degree, that the party were obliged to be accompanied by a well-armed force of three hundred men, commanded by a chief of Kakhethi.

They left Tiflis on the 1st of September, and reached the monastery of Etchmiatzin on the 8th, where they were hospitably received by the venerable Armenian Patriarch, ninety-three years old, the archbishops, archimandrites, &c.; and a young deacon of the convent agreed to accompany them to Ararat. On the 10th they set out on their formidable undertaking, crossed the Araxes, and arrived on the night of the 11th at the convent of St Gregory on the lower slope of the mountain. This desolate dwelling was tenanted by an aged archimandrite, who suffered with Christian resignation the maltreatment of the Persians. The number which the expedition brought to this isolated dwelling caused an extraordinary bustle.

Their first attempt to scale the mountain was on the east, but after reaching the height of two thousand one hundred and sixty-six toises above the level of the sea, it was evidently impossible to reach the summit on that side by reason of the steepness of the icy surface. After this failure, M. Parrot, by the advice of a peasant of Argure or Agri (the modern name of Ararat, being *Agri Dagh*, or *Mountain of Agri*, which M. Parrot says signifies *plantations of vines*, and which he refers to Noah), a neighbouring village, determined a few days after to try the north-west side, accompanied by two of his students, Mess. Behagel and Schlieman, the Armenian deacon Abojan, two foot soldiers, a Cossack, and five people from the village. The first day they reached the limit of perpetual snow, where

they bivouacked for the night. At break of day they started for the summit, trusting to reach it before noon; but by that time they had ascended only five hundred toises of perpendicular height, making an altitude altogether of two thousand six hundred toises. There was a farther ascent of three hundred toises, or eighteen hundred English feet, to the summit, and perceiving fogs and clouds collecting about the mountain, which towards night would discharge their burden of snow, the travellers thought it prudent to descend, after having planted in the snow a large wooden cross, which the archimandrite had blessed before their departure, with an inscription on it in the Latin language. "Ararat," says M. Parrot, in a letter written immediately after the failure of his second attempt, "appears to be an immense mass of lava. From twenty versts, or thereabouts, to the perpetual snow, we saw in both our ascents and in all our excursions nothing but lava. We have discovered no crater of ordinary shape, if we do not consider an enormous chasm on the north-west side to be one. All over the mountain there is not a single tree; around the convent a few fruit trees are planted, but they scarcely deserve the name of bushes. The armies of serpents and carnivorous animals with which we were threatened have disappeared; at all events they did not molest us. The Kurds do not molest Ararat on this side, and the plague is completely extinct."

On the 25th of September M. Parrot made a third and successful attempt accompanied by the deacon Abojan, who proved a robust and intrepid man, five peasants, and two Russian soldiers. They reached the crest of the mountain on the 27th, about three in the afternoon. "The difficulties," says M. Parrot, "were numerous, and I owe much, perhaps the entire success, to the zeal of the two soldiers and one of the peasants, the other four being unable to follow us. From the first step we set upon the frozen snow to the summit, we were obliged to cut step by step with a hatchet holes for our feet to rest in, which were

more necessary to us in descending than in our ascent; for the *coup d'œil* extending from this height over an immense tract scarfed with ice, broken by deep and dark precipices, presented something really startling, even to me, accustomed to such undertakings. Upon this occasion, as upon our second attempt, the weather was as favourable as could be. We passed the night amidst this region of frost, in an atmosphere so calm and serene, that I scarcely felt the cold which in other circumstances is so severe at such an altitude. The moon kindly guided our doubtful steps on the cone of ice, when after sunset we found ourselves still very far above the region of perpetual snow."

The height of the summit above the level of the sea, by the barometer, is about two thousand seven hundred toises. The limit of perpetual snow is about two thousand toises—an extraordinary elevation for that latitude, and which M. Parrot attributes to the circumstance of Ararat being an isolated mountain, the temperature of which is not lowered by other mountains in the neighbourhood.

This farther acquaintance with Ararat furnished M. Parrot with nothing but lava; no other volcanic productions occurred. "We may regard it," he remarks, "as one of the greatest volcanoes, and possessing this remarkable peculiarity that it is situated equidistant about eighty leagues from the Black and Caspian Seas; it should consequently be considered as a mediterranean volcano. It is astonishing to see numerous rocks of lava raised above the rest, like masses that have been liquified, and then hardened and fixed in the air." M. Parrot planted a cross five feet high upon the very summit, "as a signal," he says, "of the Christian religion, which will shortly enlighten all these countries. In one of the churches of the Patriarchal convent of Etchmiatzin a piece of the Ark is preserved, which is said to have been brought down from the summit by the melting of the snow." M. Parrot, however, is silent respecting the remnants of

the Ark; it may therefore be presumed that none were found, and that the last imaginary relic was transported to the church alluded to, the owners of which will doubly prize its acquisition.

A conjecture has been started by Sir R. K. Porter respecting the precise part of Ararat on which the Ark rested, which is here submitted to the reader, in concluding this sketch of Armenia, without any comment. That traveller informs us that a second view of the summits of the Great and Little Ararat suggested the idea which first occurred to him, that on the subsiding of the Deluge the Ark rather sunk down gradually with the receding waters to between the towering peaks into the broad haven of the bosom of Ararat, than grounded on either of them. This opinion, of course, presupposes that the immense chasm which divides the Little from the Great Ararat is a natural appearance, and not of volcanic origin, yet Sir R. K. Porter himself bears testimony to its volcanic appearance, so satisfactorily proved by M. Parrot, when he says in another part of his large work, "that there are volcanic remains to a vast extent around Ararat every person who visits its neighbourhood must testify." He refers to the sixth and eighth chapters of the Book of Genesis, and he alleges that the Mosaic account favours his supposition. Moses describes the Ark as being built with a single window, and he places it *above*, or on the top:—"A window shalt thou make in the Ark, and in a cubit shalt thou finish it, *above*; and the door-way of the Ark shalt thou set in the side," Gen. vi. 16. "The sacred historian," observes Sir R. K. Porter, "goes on in the eighth chapter to describe that, after 'the waters assuaged, and returned from off the earth continually, the Ark rested upon the *mountains* of Ararat.' Here we have *mountains* specified as the place of its haven, not *the mountain*, as denoting a single summit. Therefore, as the holy ship could not rest on *both peaks* (the Great and Little Ararat), the account must necessarily mean that its rest was

on the *bases* of the two great uniting mountain piles of Ararat, which plain reading would bring it into the broad mountain valley between these immense pyramidal summits. After it has thus found a haven, the description proceeds to say, that 'the tops of the mountains were seen; and it came to pass at the end of forty days that Noah opened the window of the Ark.' By the *tops of the mountains* being seen when he opened the window (which we were before led to understand was in the roof of the Ark, and therefore could command an *upward* view only), the summits Noah then saw must have been *above the Ark*, from its position, there not being a possibility of his seeing beneath it. And if such be the right understanding of the text, it certainly establishes my idea, that the Ark gently descended with the subsiding flood into the great mountain vale between the two peaks, and thence, when the returning dove appeared with the olive branch, and the unstrung bow shone in the cloud from that protecting tent of the Lord, the fathers of all the future families of mankind took their downward way, not with the brand of incensed justice impelling them, but called by almighty mercy 'to be fruitful, to multiply, and to replenish the earth.'

It is proper, however, to observe, that the Ararat of Armenia, notwithstanding the universal tradition in its favour, to which we strenuously adhere, has been denied by some recent writers to be the real scene of the descent of mankind after the subsiding of the Deluge. Among other places, a lofty mountain in Phrygia is called Ararat, or has a name somewhat similar; and it is alleged, from some allusions in the ancient Sibylline verses, some traditions which are still believed, and some old medallions recently discovered, containing rude representations of the Ark, that the town of Apamea or Apamia in Phrygia, built by Antiochus Soter, is commemorated in a very ancient medallion in reference to that event. "Tradition," says Mr Arundell, "has honoured Apamea by connect-

ing it with an event which produced more important changes in the world than earthquakes—the General Deluge. In the Sibylline verses, which, though probably spurious, are very ancient, we are told that Mount Ararat, on which the Ark rested, is on the confines of Phrygia, at the sources of the river Marsyas; and hence it is supposed that Apamea was called Apamea Kibotos, or Apamea *the Ark*, distinguishing it from other cities of the same name. 'The Ark,' says Bochart, 'a little while after the subsiding of the waters of the Deluge, is said by Moses to have rested upon the mountains Ararat.' In what part of the world are these mountains? The Sibylline verses decide the question. 'On the frontiers of Black Phrygia rises a lofty mountain called Ararat.' If, then, we may believe the Sibyl, Mount Ararat is in Phrygia, and if we would know the precise spot in Phrygia, she will tell us it was 'at the sources of the great river Marsyas.' If you are still incredulous, the Sibyl will kindly offer her personal testimony to the fact, and you may admit she is a competent witness; she tells you that she is no less a personage than the daughter-in-law of Noah, whether wife of Shem, Ham, or Japheth, does not appear, and was of the happy number who escaped the destroying waters. It is this tradition which is supposed to be preserved in the curious medals of Alexander Severus, Macrinus, and Philip. These medals have all the same type, and represent two personages in a sort of chaise without wheels, or ark. This rests upon a rock surrounded by water; a dove, or some other bird, is seen plying towards the ark with a branch of olive in her mouth, and another bird is perched upon the ark. Two persons are standing in front of the ark. The name of the city is at full length—ΑΠΑΜΕΩΝ. But the strange part is yet untold. In front of the ark are the letters ΝΩΕ! and we must therefore designate the gentleman and lady within the ark by the name of the Patriarch and his better half." It has been generally admitted,

and Mr Arundell does not deny the fact himself in his observations, that the term *kibotos* (κιβωτός), which means an ark or coffer, was applied to this town of Apamea to distinguish it from others of the same name, of which there were five, because it was the mart or common treasury of those who traded from Italy and Greece to Asia Minor. "Nevertheless," says the editor of Calmet's Dictionary, quoted by Mr Arundell, "that this was one of the commemorative notices of the Ark and the Deluge (alluding to the ancient medallion) may be admitted, in the sense that traditional shrines or memorials of the Ark were very ancient, and that journeying direct from Shinar or Babylon, here one of the *arks*, commemorative of the original Ark, rested and settled at once—that is, here the Arkite worship was commenced before it spread over the neighbouring country. *Kibotos* is apparently not a Greek term, and it might be the name of the temple in which commemoration was made of the Ark, and of the preservation of mankind by it." This conjecture may be admitted, without being particularly anxious as to the original or etymological meaning of the word *kibotos*; and the observation of Mr Arundell is unquestionable, that "many cities boasted of such memorials, and referred to them as proud proofs of their antiquity, and of their settlement in early ages."

A writer in a popular periodical (Fraser's Magazine, March 1834), in a paper entitled "Noah's Journal of the Ark," advances a new theory, which deprives both Apamea and Armenia of being the resting-place of the Ark. We extract the following passage, the arguments of which Mr Arundell declares to be "convincing," as a specimen of this ingenious speculation, without, however, being equally "convinced," like the learned and indefatigable writer alluded to, whose recent works have done much to explain and elucidate the ancient history of the interesting countries through which he has travelled:—"The most elevated diluvian phenomena hitherto

discovered appear to be those on the summit of Mont Blanc, fifteen thousand feet above the level of the ocean, and at an altitude of sixteen thousand feet on the Himalayan range, each exceeding three miles—an extraordinary coincidence of level at an interval of four thousand geographical miles. These phenomena, if admitted, therefore, directly exclude Mount Ararat in Armenia from the Noachic Journal, although we have the high authority of Berosus the Chaldean for fixing the scriptural Ararat there. Julius Africanus, however—a very high authority on such subjects—observes, 'The waters having subsided in spring, the Ark rested on the mountains of Ararat, which we know to be in Parthia, while others contend for Mount Cælenus or Black Phrygia, both places known to me from having seen them. Armenia seems here unthought of. Advancing in the direction pointed out by Africanus, a little farther eastward we encounter the Thibetian range, the most elevated region on earth, in which Captain Webb procured fossil bones found embedded in diluvian gravel at an elevation of sixteen thousand feet; and to this neighbourhood the text of Gen. xi. 2. would seem to direct us to the site of Ararat, in conformity with the general opinion of the philosophers of our age, rather than to Armenia:—' And it came to pass, as they journeyed from the east, they found a plain in the Land of Shinar, and dwelt there.' It is clear that, if Noah's posterity came to the banks of the Euphrates from the east, Armenia, north-west of Babylon, was not the second cradle of mankind. The extraordinary fertility of this range, and of the intervening table-lands at elevations which, according to all the isothermal tables, ought to be covered with perpetual snow, now directs us to this region as that of all others on the face of the earth where the *olive leaf* might have been obtained at the vast altitudes of the Ark's resting-place. The line of perpetual congelation is here at an elevation of not less than seventeen thousand feet, or one thousand

two hundred and fifty feet higher than that on the Andes at the Equator; and is five thousand five hundred feet, or more than a mile higher, than it ought to be in this parallel of latitude according to the table, while there is a luxuriant vegetation at an elevation of fifteen thousand feet, more than two thousand feet higher than the summit of the Armenian Ararat, which is covered with perpetual snow."

Sir R. K. Porter gives us some interesting illustrations respecting the great hero of the Deluge. "That Noah did not, on issuing from the Ark [or descending from the lofty Ararat into its then fertile plains], 'the whole world before him where to choose,' adopt a wandering life, living in tents, but established a city, we may gather from 'his planting a vineyard,' whose growth he not only watched, but drank of its vintage. These accounts certainly show a settled place of residence for himself and immediate family, and must imply the building of habitations, which most probably would be erected on the old plan of his ancestors, of a proportionate extent and durability to a race of inhabitants whose individual term of existence yet included several hundred years. The sons of this second father of mankind very early sent out their posterity to 'replenish the earth;' towards Egypt, Elam, Assyria, and the Land of Shinar, where they planted cities. The nomade, or, as it is called, the patriarchal life (from its antiquity also), appears to have commenced after those first establishments, at a time when minor colonies separated from the great stocks; some founded towns of their own in distant lands, and others continued roaming about with their flocks and herds in the way the Arabs do to this day. But in every place of the Holy Scriptures where we read of the Patriarchs dwelling in tents, it is not necessary to conclude that they had no other habitation. Sometimes the expression may be considered merely figurative, as in the passage where Noah is discovered in his *tent* or *place of rest*.

But when it is used literally, as denoting a course of emigration—for instance, when 'Abraham removed his tent,' &c.—it is not to be understood that he, or any other of the Patriarchs, after making any thing like a settlement, always dwelt under canvas. We therefore cannot suppose, from the time of his establishing himself 'in the Plain of Mamre which is in Hebron,' that he did not build more substantial walls than a camp for his winter residence, but that (in the present style of the Curdish tribes) only in the summer months, and 'in the heat of the day,' would he be found 'at his tent-door in the Plain of Mamre.' The town of Marande near the river Araxes is said to be the place where Noah was buried. The natives have lost the tradition, but I found a few Armenians who were by no means backward in believing the tale. They say that this was the spot where the Patriarch planted a vineyard; and though they do not deny his having been inhumed there, they stoutly affirm it contains the grave of his wife—that her name was *Marianne*, and that the place in consequence was called *Marande!*"

Such is Armenia, like the other countries mentioned in Scripture, the land of sacred romance and of singular tradition, in all of which, in their wildest and most extravagant details, we perceive the truth of the inspired record glimmering amidst the dark superstitions, fables, and conjectures which prevail or are believed by the inhabitants. But the most remarkable circumstance connected with Armenia is the preservation of the Christian Church in regular apostolical succession to the present day, notwithstanding the dreadful calamities which have repeatedly visited that fine and fertile country. Heretical though that Church is admitted to be on a most vital doctrine respecting our Saviour's divine and human nature, we still recognize in its bishops and pastors an additional proof of the divine authority of our holy religion; and in a country where the doctrines of the Gospel are imperfectly understood, or trammelled by

the superstitions of successive generations, it is cheering to find a branch of the Catholic Apostolic Church existing in a comparatively venerable security; and we are entitled to infer that an era is approaching when this Church will awake from its lethargic slumber, and, no longer like the dim light which only makes the darkness of the surrounding country more visible, start into meridian blaze, and spread the knowledge and the blessings of Christianity throughout those interesting Asiatic countries.

3. PERSIA.—This celebrated Asiatic empire, renowned both in ancient and modern times, is intimately associated with Armenia. The reader is referred to the article PERSIA in the present work for the minute details of a country which occupies a distinguished place in the sacred annals. The following general delineations are inserted here.

The ancient name of Persia was *Elam* or *Elymais*, and its inhabitants were termed *Elamites*, being the descendants of Elam the son of Shem, and under this appellation they formed about the time of Abraham a very powerful state. It is said to have derived its present name from the Oriental term *Pares*, which, originating with the province called *Pars* or *Fars*, at length comprehended the whole mighty and extensive empire of Persia. It is proper to observe that the province of Persis, or Persia Proper, which is bounded by Media, Carmania, Susiana, and the Persian Gulf, is now called *Fars*, and is supposed to have been the original seat of the Persians. We have no authentic account of Persia until the time of Cyrus the Great, every thing relating to the earlier history of the nation being enveloped in obscurity. There were, however, according to Herodotus, some princes of considerable celebrity before the time of Cyrus. That illustrious monarch of antiquity was of the royal house of Achæmenidæ, and the genealogy from his ancestor Achæmenes is given by Herodotus, from which it appears that the founder of that dynasty of Persian princes was anterior to

Cyrus by three generations. Hence the Persians were anciently called *Achæmenians*, *Cepheneæ*, and *Artæi*, while by the poets they are often confounded with the Parthians. They received the name of Persians, it is also traditionally said, from Perses, son of Perseus and Andromeda, the story of whom forms a prominent feature in the Grecian mythology, who is supposed to have settled among them, and whose capital was the celebrated city of Persepolis, which was laid in ruins shortly after the overthrow of Darius and conquest of Persia by Alexander the Great.

The Scriptures contain some very early notices respecting Persia. In the time of Abraham, the kings of Sodom and Gomorrah, and other cities near the Dead Sea and Mount Seir, almost to the Mediterranean and the confines of Egypt, were subject to Chedorlaomer, king of Elam (Gen. xiv.), and when those princes revolted from his sway as tributaries, he brought against them three other kings to aid him in punishing the rebellion, among whom was the king of Shinar, on the banks of the Euphrates. The population of the East, according to Sir Isaac Newton, in his "Chronology of Ancient Empires," must have been at that period more limited and thinly scattered, for the number of men employed in that war—the most ancient upon record—by the confederated monarchs, did not amount to more than a few hundreds. It has, however, been urged with great probability, that the Elam mentioned by Moses in the Book of Genesis could hardly be Persia, properly so called, in its extensive application in later times, and that Chedorlaomer might have been a chief of some tribe eastward of the Tigris, not far from Assyria, which the ancient geographers allege to have been the original seat of the Elymæi or Elamites. There is no further mention of Elam in the Scriptures until the time of Jeremiah, who uttered a denunciation in his Prophecy against the princes of that country during the reign of Nebuchadnezzar, king of Babylon (chap. xlix.), from which

it appears that Elam or Persia was then the seat of a considerable and powerful monarchy.

The name of Persia, conjoined with Media, is, as we shall subsequently see, repeatedly mentioned in the sacred records. The Persian monarchs were often the chosen instruments of the Almighty for punishing the Jews when they relapsed into idolatry, some remarkable instances of which occur in the Book of Esther and the Prophecy of Daniel; and it is perhaps owing to their repeatedly invading Palestine, and carrying away the Jewish nation as captives, that we find many illustrations of the customs of the Jews still existing among the modern Persians. But before alluding to these, we shall first take a brief review of the original inhabitants of this celebrated country. Herodotus informs us that the Persians were divided into tribes or castes, like the Hindoos and other Eastern nations. "There are," he says, "many tribes or races among the Persians. Of these the Pasargadæ are the most valiant. In this tribe there is a caste or kindred termed the Achæmenidæ, from which the kings are descended. The other Persian tribes are the following:—The Panthialii, the Derousaii, and the Germanii. All these are agriculturists, the rest are feeders of cattle." From this it is inferred with great probability, that the Germanii mentioned by Herodotus were the ancestors of the German or Teutonic race before their migration from Asia, and that the Medes and Persians are allied in kindred on the one side to their neighbours the Hindoos, and on the other to the nations of the north of Europe. There are several nations in the central parts of Asia, especially in the countries bordering on the Persian Empire, which were long included within the limits of that empire, and are supposed, from the affinities of language and historical testimony, to be more or less intimately connected with the ancient Medes and Persians. We have already alluded to the probable origin of the Armenians, as being of

Persian extraction, although Strabo endeavours to trace them from Thrace, and Herodotus from the Phrygians, themselves, however, a Thracian race. Some notices are subsequently inserted respecting that nation as it exists in Persia, which are here omitted; and we first adduce the Afghans, a numerous and powerful people, who inhabit the mountainous region to the northward of the low country of the Punjab, or the Plain of the Indus. They are termed Afghans by the Persians, although their own natural appellation is Poooshtoon, and they are described as a rude and warlike nation, distinguished by their manners and language as well from the Persians as from the natives of India. On account of their peculiar resemblance to the Jews, both in their physical characters and in various peculiar customs, some writers have alleged that the Afghans are descended from the Ten Tribes of Israel who revolted in the reign of Rehoboam, the son and successor of Solomon, and who were constituted by Jeroboam into an independent kingdom, the metropolis of which was Samaria. Those Ten Tribes are supposed not to have returned to the Holy Land after the Assyrian Captivity, and their probable existence has been a subject of considerable controversy in recent times. The celebrated Sir William Jones advocated this opinion, but it has been most satisfactorily proved by Mr Elphinstone (*Account of Caubul, &c.*) from historical arguments, and by an examination of the Afghan language, which has no affinity to the Hebrew, Chaldee, or Arabic dialects, that "the descent of the Afghans from the Jews must be classed with that of the Romans and the British from the Trojans, and that of the Irish from the Milesians or the Brahmins." We have next the Belooches, a numerous people, more barbarous and uncivilized than the Afghans, who inhabit a country six hundred miles in length, having Sind on the east, Persia on the west, and the Indian Ocean on the south. This nation is divided into the Belooches, properly so called, and the

Brahooés, the latter of whom are subdivided into three principal tribes, who again are farther subdivided into a number of petty tribes, leading a roaming and unsettled life in quest of pasturage, while the Belooches are almost all a pastoral people, and reside under tents made of black felt or crane flannel, spread over a wicker-work frame. According to Lieutenant Pottinger (*Travels in Beloochistan and Sinde*), whose testimony is confirmed by Mr Klaproth in his "*Asia Polyglotta*," the Belooche language partakes considerably of the modern Persian idiom, and at least one half of its words are borrowed from that language, but greatly disfigured under a corrupt and unaccountable pronunciation. The people called Buchars are the stationary inhabitants of Great and Little Bucharia, between the Caspian Sea and the confines of the Chinese Empire, whose cities, Samarcand, Bokhara, and Balkh, are celebrated in the history of the East, and were long regarded by the Orientals as the wonders of the world. The Buchars have been held by some of our geographers and philologists to be of Tartar origin; but Mr Klaproth has satisfactorily shown that the language at least is not Tartar or Turkish but Persian, that the inhabitants of the towns are decidedly of Persian origin, and that a great part of the extensive region of Bucharia was anciently a Persian province. The Kurds, or Curds, of Persian origin, are a nation of mountaineers inhabiting the mountains of Kurdistan to the southward of Armenia, on the confines of the Turkish and Persian Empires—the Gordiæan mountains of the ancients—the term Kurd, or Kurdmandji, signifying strong or valiant men. The Ossetes are a barbarous and predatory nation inhabiting the northern side of Caucasus, who are said to be under the government of women, and are divided into seven tribes, a few of which are famous for the manufacture of iron arms, from which they derive their name of Ossetes, which in their language means *iron*, and hence they term their

country *Ironistan*. Such are the principal Indo-European nations, either integral parts of the Persians, or allied to them by affinity or descent; and although the complexion of the Persians and neighbouring nations varies in different provinces, yet all indicate a common origin in language, customs, and physical combinations.

Let us now attend to some remarkable illustrations of Scripture in the habits and customs of the Persians, and the natural appearances of the country. Referring to the predatory locust, which doubtless the Prophet Nahum designates the *great grasshopper*, in contradistinction to the *lesser*, or harmless locust (iii. 17), as soon as they appear, the Persian gardeners and husbandmen set up loud shouts to prevent them settling on their grounds; and it is to this custom that the Prophet Jeremiah alludes when he says, "Surely I will fill thee with men as with caterpillars, and they shall lift up a shout against thee," Jer. li. 14. Their saw-like teeth are admirably calculated "to eat up all the herbs in the land, and devour the fruit of the ground," Psalm cv. 34. The destruction which the locusts occasion in the Eastern countries is well known; but there is a species of them, not of the predatory kind, which the Persians eat; for the locust, even by the Jewish law, was a clean meat, Levit. xi. 22. These locusts are about three inches long from the head to the extremity of the wing, and their body and head of a bright yellow; whereas the locust which destroys vegetation is of a larger kind, and of a deep red. "When boiled," says Mr Morier, "the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which St John ate in the Wilderness, are perhaps particularly mentioned to show that he fared as the poorest of men, and not as a wild man, as some might interpret. Indeed, the general appearance of St John, clothed with camel's hair (rather skin), with a leathern girdle round his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets,

Zech. xiii. 4; and such was the dress of Elijah, the hairy man, having a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the dervishes and *goushek nishins* (or sitters in the corners), who are frequently met in Persia, a set of men who hold forth their doctrines in open places, sometimes almost naked, with their hair and beard floating wildly about their heads, and a piece of camel or deer-skin thrown over their shoulders." The Persians, and almost all the Orientals, instead of signatures by the hand, use the impression of a seal, on which their names are engraved; and it is no uncommon thing for the Persians to have two seals, which they use at their convenience, employing the one, which is always an equivocal one, to stamp any letter or document which on a future occasion they may deem it expedient to disavow. We find this system of seals, and the high value attached to them, in use so early as in the family of Jacob. In the Book of Genesis (chap. xxxviii.), on referring to the history of Judah and Tamar, we find, among other pledges, that he gave her his signet, which in his instance was a ring similar to those in modern times, which also served the purposes of sealing; and Tamar promised to restore his signet to Judah as soon as he had redeemed it by sending her a kid. He expresses his anxiety about the value of his signet in the 23d verse, where he says, "Let her take it to her, lest we be ashamed," which certainly means that he was afraid lest some undue advantage might be taken of his signet. The Persians have a custom in travelling, which is generally prevalent throughout the East, of setting up a stone or pillar on the high road leading to any town, when the town is first seen, accompanied by a devout exclamation for their safe arrival, as a memorial of a vow that they will do certain things, or give so much in charity, which strikingly illustrates the vow which Jacob made when he travelled to Padan-aram, in token of which he placed a stone, and set it up for a pillar, Gen. xxviii. 18, 22. In some

of their punishments, the Persians use a sort of high-heeled shoe or slipper, shod with iron, as an instrument of castigation, which is characteristic of the Eastern manners described in the Scriptures. The shoe was always considered vile, and never allowed to enter sacred or respected places. Hence Moses, when he saw the burning yet not consuming bush, was told among other things to take his shoes from off his feet, for the place in which he stood was "holy ground." To be smitten with the shoe was to be subjected to the greatest ignominy. St Paul was smitten on the mouth by the orders of Ananias the high priest, and that Apostle resented the insult with proper dignity, Acts xxiii. 2, 3.

In the Book of Proverbs it is stated, "He that withholdeth corn the people shall curse him," (xi. 26.) The meaning of this is sufficiently obvious, and is applicable to every country; but in the East it sometimes happens that the sovereigns, or occasionally the governors of the provinces or cities, monopolize the corn for political purposes. This is always certain to excite a furious disturbance, which frequently is not quelled until the bakers in the city or town are collected, and publicly bastinadoed on the soles of their feet, for the Persians are not slow to accuse them as abetting the odious monopoly, although they may be completely innocent. Mr Morier relates an instance of this popular tumult which occurred while he was in Persia, of which he was an eye-witness, in the city of Shiraz, but as it is entirely of a local nature, it is not very interesting. The chief baker of that city was dignified with the title of *Mirza*, a Persian order of nobility, which may serve to throw some light on Pharaoh's chief baker, prominently mentioned in the affecting history of Joseph, as showing that he was most likely a person of equal dignity. It will be recollected that the chief butler and the chief baker, both of them equal in rank to the Persian *Mirza*, were in prison at the same time when Joseph was thrown into it by the false accusations

of Potiphar's wife. We have no information in the Scriptures as to the causes of their imprisonment, or why, after their liberation, one should have been restored to favour, and the other executed; but it is more than probable that the chief baker was executed to appease popular fury, which the alternate vicissitudes of famine and plenty in Egypt would excite, and not altogether from a mere despotical caprice.

The Persians, like the modern Jews, draw lines on the walls of the apartments in which their children are born, and use various charms for the preservation of their infants. The Eastern women suffer little from parturition, and are often delivered "ere the midwives come in unto them," Exod. i. 19. It often happens that, after the birth of a son, if the child be sick, or if there are any other causes of grief, the mother makes a vow that no razor shall come upon the child's head for a certain time, and sometimes for his whole life. A similar custom existed among the Jews. Hannah resolved, if she was blessed with a man-child, to "give him unto the Lord all the days of his life; there shall no razor come upon his head," 1 Sam. i. 11; and in the Scriptures the unshaven head is an expression of grief, and a vow to that effect was held as an act of penitent humiliation. On the day the child is weaned, which if a male is done at the end of two years and two months, and if a female, is at the end of two years complete, they carry it to the mosque, where they perform certain acts of devotion, analogous to the custom which occasionally prevailed among the Jews, of taking their children and presenting them "in the house of the Lord,"—a custom which has a complete parallel in the rite of confirmation in the Christian Church. The Persians give a feast to their relatives and friends on such occasions, which was also customary among the Jews; and with reference to Isaac we are told that "the child grew, and was weaned, and Abraham made a great feast the day that Isaac was weaned," Gen. xxi. 8, which, according to some old

authorities, did not take place till Isaac was *five years* old.

At burials the Persians appear to rejoice instead of uttering lamentations, collecting round the grave, and singing and dancing to the sound of music. We have an instance of the same kind in the mourning of David for his infant son by Bathsheba. As long as the child lived David fasted, and lay upon the earth; but when he was told that the child was dead, he "arose from the earth, and washed, and changed his apparel." It is to be observed that David's conduct excited considerable astonishment in his court, which, however, he explained in a most satisfactory and philosophic manner, 2 Sam. xii. 20-23. The Persian mode of salutation among intimate friends is that of inclining the body over each other's neck, and then touching cheek to cheek, which is much the same as the "falling upon the neck and kissing," so frequently mentioned in the Old and New Testaments.

The strong analogy discovered between the manners of the Persians and the Jews, and the existence of various observances among the former mentioned in the Scriptures, are apparent in numerous instances. On some occasions, for example, a party of fanatics walk about the streets of the towns almost naked, with their loins only covered, and their bodies streaming with blood from the voluntary cuts which they give themselves. The Israelites were forbidden to practise these mortifications by Moses, Levit. xix. 28; Deut. xiv. 1; but the priests of Baal "cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them," 1 Kings xviii. 28; Jer. xvi. 5, 6, 7. In the 56th Psalm there occurs the expression, "Put thou my tears in a bottle," which is practically illustrated by a curious Persian custom. In some of their mournful assemblies, the Persians contrive to shed tears immoderately, and a Mahometan priest goes about to each person at the height of his grief with a piece of cotton in his hand, with which he carefully collects the

falling tears, and then squeezes the tear-bedewed cotton into a bottle, which is preserved with great care, and administered in drops to dying persons, in the hope of reviving them. "Smiting the breast" is also a common act during some of their religious observances, which is done after unbuttoning the top of the shirt, and laying the breast bare. The Persians esteem the morning to be the best time to drink wine when they intend to commit a debauch, by which means they carry on their excess till night. This custom completely explains the denunciation in the Prophecy of Isaiah (v. 11), "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, until wine inflames them." Carpets are sometimes spread under a wall in the broad part of a street where the vizier transacts business, which certainly explains what Job says of himself in the days of his prosperity (xxix. 7), that he "prepared his seat in the street."

In Persia, as in the adjacent Eastern countries, people sleep on the tops of their houses, beds being spread on the terraces, without any covering. That this was also a Jewish custom is evident from the passage in the Second Book of Samuel (xi. 2), where it is said, "that at evening-tide David arose from off his bed, and walked upon the roof of the king's house."

The modern Persians, however, differ widely from their martial ancestors, whose empire was at one time the most important in the civilized world. When we read of the glories of the reign of Cyrus, the vast resources of Persia in the time of Xerxes, and the brave contests sustained by Darius against Alexander the Great, we must at once perceive the striking contrast, and reckon Persia miserably prostrated in the scale of nations. The numerous revolutions which have occurred in Persia, especially in more modern times—not excited by the people, but by different claimants to the sovereignty—have greatly retarded the reviving prosperity of Persia, while they have

weakened its political importance, and rendered the government fluctuating and uncertain. The wars of the Persians with the Turks have been characterized by all the fierceness of sectarian ferocity; the Russians have wrested from the Persians some of their finest provinces; and even at the present time the country is unsettled and distracted, although her sovereign is reputed wise, and her people high-minded and enlightened.

It has been observed, that the early history of Persia, like many other countries of Asia, is enveloped in almost impenetrable obscurity. The Arabs conquered Persia about the middle of the seventh century, and compelled its inhabitants to embrace the Islam Faith. The fire worship of the Guebres was destroyed by the sword, and with it all the historical materials which existed before that period. "It is only the history," says M. Julius Klaproth, "of the last Persian dynasty, the Sassanides, from A.D. 227 to A.D. 651, that has been written with some degree of purity by the native historians, but its chronology is quite uncertain, and its facts are unimportant. The history of the Parthian dynasty, and of the princes who reigned in Persia after the death of Alexander the Great, or from the third century before to the third century after the Christian era, consists of an extremely incomplete catalogue of kings, unaccompanied by dates, written by Mahometan historians of Persia; and we find a very scanty supply of particulars relating to this period among the Greeks. The history of the rulers of Persia, from Cyrus to Darius, or to the conquest of the empire by the Macedonian hero, is quite disfigured by the native historians, and unaccompanied by any dates. They make Alexander the son of Darius by the daughter of Philip of Macedon, who was demanded in marriage by him, and sent back to her father, after she was pregnant, on account of the offensiveness of her breath. Of Cyrus they know nothing. Those historical dynasties are preceded by the mythological dynasty of Pishdadier,

with which begins Kaiumarath, who is said to have been Adam by some, Noah by others, and who is supposed to have been a grandson of Shem. This is the state of the histories of Persia as they have been preserved in that country. They can neither be reconciled with the Grecian narratives, nor with the extremely meagre and indefinite accounts which are found in the religious books of the Parsees in India. Almost their only source is the *Shah-nameh*. Firdewsi's great mythological and historical heroic poem, which he compiled at the beginning of the eleventh century of the Christian era, was written by command of the Sultan Mahmoud of Gasna, and for materials he had what was transmitted by the Fire-Worshippers and the Greeks."

This learned foreigner has given, in the above passage, perhaps, a faithful statement respecting the ancient history of Persia. The Mahometan writers, moreover, in what they have recorded of Persian history, have invariably fallen into the common error of their religious creed, and incorporated all the fabulous traditions originated by Mahomet, and mixed them with the facts of the Mosaic history. What dependence, for example, could be placed on the authenticity of a work in which fable is seriously narrated as truth at the very outset? Of this we have a remarkable instance in the case of a Persian writer named Chodja Rashid. Gasan Khan, a descendant of the famous Ghenghis Khan, who reigned in Persia towards the end of the thirteenth, and at the beginning of the fourteenth century, commissioned Chodja Rashid, his private secretary, to write the history of the Mongolian nation down to his time, to make use of the old Mongolian records in the royal archives for that purpose, and to consult several aged men who were acquainted with the Mongolian language, then almost forgotten in Persia, and with the oral traditions of those people. At the very outset of this work, which is described by those Oriental scholars who have seen it as being highly valuable, Chodja Rashid, in the

true spirit of a Mahometan writer, thus gravely says, "We know from the historian of Islam, and the Pentateuch of the Children of Israel (may he be blessed!) that Noah divided the earth from south to north into three parts. He gave the first to his son Ham, who was the father of the Sudan, or the Black Ethiopians; the middle division he gave to Shem, who was the father of the Arabians and Persians; and the third to Japheth, father of the Turks. One of his sons went towards the east, and he also is called Japheth by the Mongols and Turks; he is also called Abuldjeh Khan by the Turks; yet the learned do not know whether this Abuldjeh Khan was a son of the prophet Noah, or a son of one of his sons. He, however, derives his descent from him, and his descendants are the Mongols, the Turkish nations, and the inhabitants of the steppes of Asia." Such traditions, of which this is a specimen, almost nullify history as much as the custom of the Hindoos, among whom superstition has destroyed it, because considering this life merely as a state of sorrow and trial which must be passed through, they do not reckon its occurrences worthy of record.

It is, however, right to lay before the reader some observations of a different nature, respecting the doubts and difficulties connected with Persian history as given by the Greek writers, which are worthy of attention. The Persians have indeed evinced a greater anxiety than many other nations to preserve their records in writing; yet by a singular coincidence they have been unsuccessful, and, like most other nations of antiquity, they are indebted for their fame to foreign historians. With a few accidental exceptions, the documents of their history which recorded the acts of their governments have perished; and the various inscriptions on some of the magnificent ruins of ancient cities renowned for their greatness and their grandeur, such as Persepolis, for example, are as unintelligible as the hieroglyphics of Egypt, unless a key to the alphabet in which they

are composed is discovered. The ancient historians of Persia were Jews and Greeks; of the former we have the sacred writers Ezra and Nehemiah, some of the later prophets, and the author of the Book of Esther, who gives an admirable description of the Persian court; and of the latter we have Herodotus, Ctesias, Xenophon, and Arrian. It was on account of the various relationships which the Persians had with foreign nations during the greatness and glory of their monarchy, that writers of other countries became the historians of this vast and at one period powerful empire. Ctesias resided as a physician at the court of Artaxerxes, the same prince against whom Xenophon was engaged in the army of his younger brother. His work on Persian history extends to twenty-three books, of which only a few fragments now remain; but his residence at the Persian court afforded him many advantages, and gave him access to all those archives which were not destroyed by the Arabs, during their conquest of Persia in the seventh century. "Herodotus," observes Professor Heeren of the University of Gottingen ("Historical Researches into the Politics, Intercourse, and Trade of the Principal Nations of Antiquity, translated from the German," Oxford, 1833), "visited Asia rather as an observant traveller than as an historian, but his love of knowledge, his unwearied curiosity, his sound judgment, his candour and simplicity, so conspicuous in every part of his work—qualities which are the readiest and surest introductions a traveller can have—procured him access to the same authorities from which Ctesias derived his information. He has, indeed, no where expressly informed us that he drew his knowledge of Asiatic history from written records, but the attentive observer cannot fail to remark a multitude of particulars which could scarcely be derived from any other source."

"The Persians," continues Professor Heeren, in another part of his valuable work, "had not, as far as we know, any historical poet, far less any historian,

properly so called—a want common to all the East. The sort of history they did possess was closely connected with their polity, and a fruit of their despotic government, and of the almost idolatrous respect in which their kings were held. Whatever their monarchs said or did was of course worthy of being recorded, and to this intent his person was usually surrounded by scribes or secretaries, whose office it was to register all his words and actions. They were in almost constant attendance on the sovereign, and especially when he appeared in public. They are repeatedly mentioned, on very dissimilar occasions, by Jewish as well as Grecian writers. They attended the monarch at festivals (Esther iii. 12, viii. 9; Ezra vi. 1), at public reviews (Herod. vii. 100), and even in the midst of the tumult of battle, (Herod. viii. 90), and noted down the words which fell from him on such occasions. To them also was committed the task of reducing to writing the commands and ordinances of the king, which, according to the customs of the East, were recorded from the mouth of the monarch, and being sealed with his signet, were immediately dispatched according to their destination. This institution was not peculiar to the Persians, but prevailed among all the principal nations of Asia. The king's scribes are mentioned in the earliest records of the Mongol conquerors (Mr Morier observes, that the present Shah of Persia has his scribe or annalist, who is destined to write his history); and it is well known, that Hyder Ali usually appeared in public surrounded by forty such secretaries. Such was the origin of the Chronicles or Diaries of the Persians, which, being deposited in the principal cities of the empire, Susa, Babylon, and Ecbatana, formed what were called the archives of the kingdom."

As Persia is very minutely described under its proper title in the present work (see PERSIA), we merely here insert observations of a general nature respecting this celebrated Asiatic country, which would perhaps be extraneous when the

history, habits, and customs of a people are strictly investigated. The reader's attention is directed, in the first instance, to the language of Persia; yet here all inquiries as to that which was anciently spoken are as unsatisfactory as the history of the country. "The origin of ancient tongues," observes a judicious writer, "like all research into high antiquity, is naturally involved in perplexity and darkness; and every disquisition, however ingenious, must rest at last on the uncertain basis of fancy and conjecture. Yet on this visionary field learned and pious men have disputed with much want of temper. The original idiom of man has been considered as an interesting pursuit, and advocates have been found for the superior claim of every ancient tongue. Adam has been taught dialects he never knew, and the language even of Omnipotence they have not blushed to determine with precision." In conformity with these observations we may add, that St Ephraim and St Basil insist strongly that the Aramean or Mesopotamian dialect of the Syriac was that in which God delivered his commands to Adam; the Maronites, or Eastern Christians, contend for the Chaldaic; Bochart and others that it was the Hebrew; Euty chius supports the Greek; Goropius gives the precedence to the Tuetonic; an ingenious recent writer (Mr Webb) thinks it must have been the Chinese; while Gregory Nyssæus declares one of his polemical antagonists named Eunomius to be an impious heretic for supposing man to have received any language whatever from God. Bochart gives a list of about twenty languages alleged to have been used in the ancient ages of the world, and thus arranges them with regard to antiquity—the Hebrew, the Chaldaic or Syriac, the Arabic, Phœnician, Egyptian, the Azotian or Philistine, the Persian, Parthian, Median, Elamite, Cappadocian, Pontic, Asiatic, Phrygian, Pamphylian, Lybian, Cretian, and Lycaonic, together with the Greek and Latin, all of which (the three first, the Persian, and the two last always

excepted) were probably only dialects of the principal tongues. As it respects the ancient language of Persia, the opinion of Sir John Chardin is probably the correct one—that the old dialect of Persia, excepting what remains of the present language, is entirely lost—that no books now exist in it—and that the jargon and characters of the Parsees of Carmania and Guzerat are barbarous corruptions or inventions of the Guebre priests, or Fire Worshipers, without the least resemblance to the inscriptions still discernible on the ancient ruins of Persepolis. Dr Hyde derives the ancient dialect from Media, but the union of the people termed the *Medes and Persians* is of such high antiquity, that it is lost in darkness, and we cannot discover the origin of their speech. The modern Persian has a close and intimate connection with the Arabic, which was introduced into Persia in the seventh century of the Christian era. Before that period the Arabians, confined within their own peninsula, made no figure in Asiatic affairs, and were, in a political view, known only to be despised by the Grecian and Persian powers. In those times, however, Persia was differently estimated even by the haughty and philosophizing Greeks. She had a language and a literature which induced them to exempt her from the list of those nations which they termed barbarous; while the splendour and glory of her kings dazzled the surrounding states. But the genius, intrepidity, and enthusiasm of one man suddenly changed the scene, and gave a beginning to revolutions equally as rapid as they were complete. Mahomet by various means subjected to his power the numerous Arab tribes, but he died before any impression could be made upon the adjacent countries. And here it is curious to observe the mistakes into which many modern European writers occasionally fall respecting the career of Mahomet. Mariana, the chief historian of Spain, in introducing the Arabian conquest of that country with an account of the Mahometan religion, says, "The founder of this accursed superstition

was Mahomet, an Arabian by birth, who, in consequence of his great success in war, and the negligence of the Emperor Heraclius, declared himself king of his nation, and was crowned in Damascus, the most noble city in Syria." But Mahomet never assumed the dignity of king, and appears never to have been at Damascus, nor out of Arabia, from the period of his appearance in his prophetic character, except in the ninth year of the Hegira (A. D. 630), when he advanced no farther than Tabuk, half-way between Medina and Damascus, and returned after a residence of three weeks. Abubekr, the relation of Mahomet, began the system of foreign conquest; and his successor Omar, in the short space of four years, extended the Caliphate from Egypt to the frontiers of India. "Persia," says Mr Richardson, "was one of the noblest conquests of the Mahometan arms, the decisive victory of Kadissia, in the year 636, throwing this mighty empire under the Arabian yoke, as that of Arbela had formerly subjected it to Alexander. The consequences, however, of the two revolutions had nothing similar; the Macedon conquest produced only a change of princes, the ancient dynasty of Persian kings giving way to the successors of their Grecian conquerors; but that of the Arabians proved a radical subversion of every characteristic circumstance which distinguishes nation from nation. The ancient government of the Persians was overturned, their religion proscribed, their laws trampled upon, and their civil transactions disturbed by the forcible introduction of the lunar for the solar calendar; whilst their language, which the laws of nature preserved from immediate and absolute annihilation, became almost overwhelmed by an innovation of Arabic words, which, from that period, religion, authority, and faction incorporated with their idiom."

At the time the Arabs achieved the conquest of Persia, the great objects of religious worship were the Sun and Fire. Zoroaster, who is termed by Pliny a Proconnesian, by Suidas an Assyrian and

Medo-Persian, and by others a Pamphylian, an Armenian, a Bactrian, an Indian, and a Chinese, was the inventor of the worship of these objects. There is as much uncertainty about the precise era in which he lived as there is respecting the country to which he belonged. Pliny places him thousands of years before Moses; Plutarch alleges that he flourished 5000 years before the siege of Troy; Suidas asserts that he lived only 500 years before that period; others fix him in the days of Ninus and Semiramis, who seem to be equally undefined with himself: while some Eastern writers make him the disciple of Elijah or Elisha, others of Ozair, Ezra, or Esdras. There are those who even consider him the patriarch Abraham; but the greater number of Eastern writers make him contemporary with Kishtash, king of Persia, and consequently that he lived 500 years before the Christian era. Whatsoever may have been the period in which Zoroaster flourished, all these conflicting opinions prove the high antiquity of the Persian nation. The reverence paid by the Persians to the sun and fire, which Zoroaster seems to have considered as the representatives of the Almighty, who is the fountain of light, thus continued at least a thousand years; it was, however, an idea too refined for the vulgar, who forgot the great invisible Prototype, and turned their thoughts to the worship of the ostensible deities. In process of time many barbarous superstitions were adopted, the existence of which provoked the dreadful severity with which Alexander the Great, and afterwards the Caliphs, treated the Persian Magi, destroying their writings wherever they found them, and treating with unrelenting rigour all who adhered to the religion of the sun and of fire. In this respect they acted differently from the Greeks and Romans, who entertained the most liberal sentiments on religious toleration. They adopted the deities of all the nations whom they conquered, from a principle which they held that every people and every place had certain tutelary divinities. Alexander the Great offered sacrifices to

the Babylonish and other Asiatic gods, although they were unknown in Greece. When he was at Jerusalem, he entered indeed into that sacred division of the Temple called the *Holy of Holies*, but he refrained from drawing aside the veil. The Romans, before they besieged a city, were careful to ascertain the name of the guardian divinity, whom they invoked for success, and promised the god or goddess greater honours than what either had previously enjoyed if the invocation was heard. But when Alexander the Great conquered the Persians, his vengeance was peculiarly directed towards the Magian rites, from which we may infer that some remarkable circumstances of barbarity and horror accompanied them. The same observations apply to the Moslem Arabs of the seventh century. Those enthusiasts knew not, or if they knew they seldom practised, the tolerant principles of the polytheists of Greece and Rome, and considered it a sacred duty to establish their creed by fire and sword; yet to the Christians and Jews, and to the sects which emanated from both of these great communions, they awarded some toleration, and permitted them, if they did not embrace the Moslem faith, to adhere to their own religious principles on paying a certain stipulated tribute for that privilege. But they acted differently towards the Persian Magi, against whom their fury knew no bounds. Destruction or conversion was the only alternative offered to the Persians; the great body of the nation chose the latter, and became Mahometans. The remainder, who clung to the ancient ritual of the sun and the fire, found a refuge among the mountains of Khusistan; others retired to the Island of Ormuz, whence they embarked for Diu; and at length they obtained permission, in the eighth century, to settle in Surat and other places in the territory of Guzerat, where their descendants, under the name of Parsees or Guebres, avoiding all intercourse or intermarriages with the natives of Hindostan, maintain their ancient worship, and are a distinct race of enthusiasts, who have no inclina-

tion to be troublesome, and no power to be dangerous.

The reigning families of Persia previous to the Arabian conquest, according to their own historians, comprehended four dynasties, called the Peshdadian, the Kayanian, the Ashkanian, and the Sassanian. The history of the first dynasty is enveloped in fable, for the Persians, like other nations, have assumed the liberty of romancing on the early history of their country. The princes of this dynasty are celebrated for their victories over demons or genii, and some of their reigns are alleged to have extended to eight hundred and a thousand years. This remarkable longevity may have been either founded on some vague Antediluvian tradition, or may be explained by supposing *families* instead of *individuals*, and that these were merely successions of princes bearing one common surname, like the Pharaohs and the Ptolemys of Egypt, or the Cæsars of the Western Empire. The history of the second dynasty is also involved in fable, although it exhibits a more probable system of history. A prince called Kaykubad is reputed to be the founder of this dynasty, whose era cannot be precisely fixed. Darius, who was dethroned by Alexander the Great, and assassinated by one of his own generals about three hundred and thirty years before the Christian era, is called the ninth sovereign of this line. There were thus nine kings of this dynasty; and if thirty years are allowed as the medium of each reign, or two hundred and seventy for the nine kings, Kaykubad's reign may have commenced about six hundred years before the Christian era, which comprehends the whole of that period of the Persian history for which we are indebted to the Greeks on the one hand, and to Persian writers themselves on the other. Yet it is singular that the Persian writers are entirely silent respecting some of the most important facts recorded by the Greek historians previous to the Macedonian conquest. "We have no mention," says Mr

Richardson, "of the great Cyrus, nor of any king of Persia who in the events of his reign can apparently be forced into a similitude. We have no Cræsus, king of Lydia; not a syllable of Cambyzes, or of his frantic expedition against the Ethiopians. Smerdis Magus, and the succession of Darius, the son of Hystaspes, by the neighing of his horse, are to the Persians circumstances as equally unknown as the numerous assassinations recorded by the Greeks; not a vestige is to be discovered, at the same time, of the famous battles of Marathon, Thermopylæ, Salamis, Platæa, or Mycale; nor of that prodigious force which Xerxes led out of the Persian Empire to overwhelm the States of Greece. Minutely attentive as the Persian historians are to their numerous wars with the kings of Turan or Scythia, and recording with the same impartiality whatever might tarnish as well as aggrandise the reputation of their country, we can with little pretence to reason suppose that they should have been silent on events of such magnitude, had any records remained of their existence, or the faintest tradition commemorated their consequences. Xerxes, according to Herodotus, crossed the Hellespont, attended by no fewer than 5,283,220 souls, and escaped back alone in a fishing-boat, the whole almost of this mighty host perishing by the sword, by famine, or by disease. The destruction of such a number would have convulsed the whole of Asia had it been united under one empire; could it possibly have been unfelt in Persia? Can any man, who has made the least observation at the same time on history, suppose for a moment that such myriads could by any means have been maintained in one collected body even in the present times, when the art of war in that particular department has arrived at a degree of perfection unknown in those ruder ages? The greatest armies of which we have any rational information are those of Ghenghis Khan and Tamerlane, the most despotic and the most powerful conquerors on record, yet those princes in all their

mighty achievements were seldom followed by four hundred thousand men. We are told, indeed, that the army of Tamerlane, on his return from the conquest of India, when he meditated the destruction of Bajazet and of the Sultans of Egypt and Bagdad, amounted to nearly eight hundred thousand men, previous to the battles of Damascus and Ancyra. Yet those troops were dispersed in different divisions; they were besieging many distant places at the same period of time, and were not, after all, a sixth part of the reputed army of Xerxes, though Tamerlane possessed then an empire and an authority incomparably superior to that of the Persian monarchs in the highest zenith of their power, and was marching against potentates of infinitely greater political consequence than the Grecians at the supposed period of this tremendous invasion."

These are important observations, founded on most rational and consistent views of human events, and tend to show how extravagantly the Greek historians *may* have exaggerated the conflicts of their countrymen with the Persians, at periods when the States of Greece, at all times too far removed from that degree of importance which could hold them up as objects of high ambition or mighty resentment, were hardly known to the great majority of the Persian nation. It is admitted by all writers, that until the reign of Philip, king of Macedon, father of Alexander the Great, the Greeks are hardly alluded to by Persian writers except as tributaries to the Persian Empire. Let us, then, hear the reflections of the learned author just quoted:—"Those famous invasions have therefore an appearance of being simply the movements of the governors of Asia Minor, to regulate or enforce a tribute which the Greeks might frequently be willing to neglect. Marathon, Salamis, and other celebrated battles, may indeed have been real events, but 'numerous as the sands on the shore' is an idea which in all times has been annexed to defeated armies; and the Grecian writers, to dignify their country.

may have turned the hyperbole into historic fact, and swelled the *thousands* of the *Persian satrap* into the *millions* of the *Persian king*. Some of those fumed events, it is not impossible, might have been the mere descents of pirates or private adventurers, either with the view to plunder, or to retaliate some similar expedition of the Greeks, who appear very early to have been a race of freebooters extremely troublesome to the surrounding coasts. The Argonauts, if such heroes ever did exist, are not entitled to a more reputable appellation; and indeed the practice seems to have been too universal to carry with the Greeks the remotest imputation of dishonour. If we look into Homer, Thucydides, Diodorus, and others, we shall discover piracy to have been considered as a profession, without connecting with it the least opprobrious idea. Strangers are carelessly asked whether they are traders or pirates, and the discovery of either character does not seem to heighten or diminish that respect or degree of hospitality which the manners of the times had annexed to the rank of those roving guests:—‘Are you merchants bound to any port,’ says Nestor, at Pylos, to Telemachus and Mentor, ‘or are you pirates, who roam the seas without a destined place, and live by plunder and desolation?’ In this *honourable* profession of pirates there may have been many subjects of the Persian Empire. Greece, as well as other countries, may have been often the theatre of their rapine and devastation; whilst their success or discomfiture must have been events of too little moment to reach the ears or engage the attention of Shāhinshāh, or King of kings, at the remote cities of Persepolis and Balkh. Suppose, if such an illustration may be allowed, an English pirate to have landed in former times on Madagascar; suppose him to have called himself *King of England*; and suppose, after putting that island into a dreadful alarm, he had been at length defeated—the Madagascar historians, if any they had, might compose, to raise the glory of their nation, a pompous detail of their

Marathons and Plateas; they might repulse the *English monarch* at the head of any myriads the victors should vauntingly give out or tradition magnify, and this might undoubtedly gain credit in Madagascar and the adjacent isles, whilst the splendid event, unfelt and even unknown to the British nation, found not a single line in their historic page.”

The present writer by no means maintains the preceding argument throughout, but certainly it is founded on rational and philosophical facts, although it tends to lessen our enthusiasm for the ancient Grecian bravery, and to destroy our classical associations. It is evident that the destruction of the immense army of Xerxes, even supposing such myriads of men could have been kept together, which is not likely, must have made an impression in Persia never to be forgotten; the very circumstance of upwards of five millions of Persians having perished in that expedition must have paralysed not only Persia but the whole of Asia; and yet, if no mention is made of it by the Persian writers—if there is not even a tradition in the country respecting it, while there are traditions of far more ancient and trivial events—it cannot be denied that the accuracy of the Greek historians is more than doubtful, that they may have turned “the hyperbole into historic fact, and swelled the *thousands* of the *Persian satrap* into the *millions* of the *Persian king*.” On this subject we cannot refrain from inserting the following Persian legend of Alexander the Great, and his motives for undertaking the conquest of the country, as it must be a novelty to many readers. It is taken from an immense quarto volume of great value and high price, which is almost inaccessible even to learned readers, unless they choose to consult it in the national libraries—we mean the “Dictionary, Persian, Arabic, and English, with a Dissertation on the Languages, Literature, and Manners of Eastern Nations, by John Richardson, Esq. F.S.A. of the Middle Temple, and of Wadham College, Oxford; and considerably enlarged, by

Francis Johnson, London, 1829," published under the patronage of the East India Company.

Referring to the expedition of Xerxes into Greece, which the writer of the dissertation observes he purposely selected amongst many Grecian narratives equally suspicious—"As the uncommon greatness of the enterprise, had it borne the least resemblance to truth, must have been too well known in Persia, and made too deep an impression upon the minds of each successive generation, ever to have been totally eradicated, I shall now proceed to trace the great lines of the only single fact of consequence in which there appears even an irregular coincidence—I mean the *Macedonian conquest*. The king who, according to Eastern writers, reigned in Persia immediately before the Darius Codomannus of the Greeks, is called *Dārā* or *Dārāb*; the first is synonymous with *shah*, and signifies in Persian a *king*; the other, in the same language, implies *possessed by* or *found on water*, which name, they say, he obtained from the following circumstance: The kings of Persia appear to have assumed the privilege of marrying whom they pleased, and sometimes made choice even of their own daughters. The Greek writers confirm the prevalence of this custom, and observe in particular that Artaxerxes Mnemon espoused two of his daughters, whom he had successively promised to Tiribazus, one of his satraps. Bahaman, the sixth king of the Kayanian dynasty, had married his daughter Humay, whom he left pregnant at his death, disinheriting his son Sassan in favour of this lady and her offspring. Humay was declared heiress of the empire, if not delivered of a son, and regent in that event, till he was of age to reign. Averse even from the distant prospect of resigning sovereign power, the queen ordered the birth of her son to be concealed, and sent him privately to be exposed on the banks of the Jihun. The rising of the waters soon swept him away, and threw him on a dyer's bleaching ground. The rich stuffs and valu-

able jewels which the poor man found in the casket convinced him that he was a child of elevated birth; he educated him, however, as his own son, and wished him to follow his profession; but the prince, unwilling to believe himself the son of a dyer, urged his reputed father so strongly that the good man discovered at length all he knew, and delivered to him the jewels which he had carefully preserved. Young *Dārāb* determined immediately on the profession of arms, and set out for the army, which was then marching against the Greeks. He arrived on the eve of a battle, in which he distinguished himself with such heroism that his fame reached the queen. The prince was sent for; Humay was struck with his presence; she discovered him by the jewels and the old man's testimony, and resigned the diadem to him after having reigned with great reputation about thirty years. This *Dārāb* is represented as an accomplished prince and a successful warrior. Philip of Macedon, amongst others, according to Khondemir, drew upon him his resentment by refusing to acknowledge his authority. He marched against him, and forcing him to take refuge in a fortress, Philip sued for peace, which was granted on condition of giving his daughter in marriage to the Persian king, and paying an annual tribute of a thousand *bayzats*, or eggs of gold. The young queen did not please her royal consort; though pregnant, he returned her to her father's court, where she was afterwards delivered of the famous Alexander, whom Philip educated *as his son*, and left him his kingdom with the secret of his birth. *Dārāb* having, in the meantime, espoused another lady, she brought him *Dārāb* the younger, who mounted the throne on the demise of his father. That prince is represented by the historians of the East in very different colours from the gentle and amiable Darius Codomannus. His cruelties and oppressions rendered him detested in Persia, and the great lords exhorted Alexander to assert his right to the Empire. Encouraged by

the general discontent, he resolved upon the attempt, and as a leading step informed the ambassador of Dārāb, when demanding the annual tribute of the golden eggs, that ‘*the bird which laid them had flown to the other world.*’ This refusal, with the raillery which accompanied it, enraged the king of Persia. He marched immediately to reduce the Macedonian to obedience. The monarchs met; a bloody battle ensued, and Dārāb was worsted. He retired to his tent to take some repose before renewing the engagement, but was stabbed by two of his attendants, who fled immediately to the Grecian camp. Alexander, informed of the murder, hastened to Dārāb’s pavilion; he found him in the agonies of death; he threw himself on his knees, wept, and protested his ignorance of the treason. The dying prince believed him, named him his successor, requested him to revenge his assassination, to govern Persia by Persian nobles, and expired in his arms. Alexander, they add, chiefly by the counsels of Aristotle, whom they call his vizier, punctually fulfilled these last injunctions of the dying king, the great men of Persia being appointed to the government of the provinces and dependent kingdoms, which they were permitted to hold on the feudal principles of homage, subsidies, and military service to their conqueror, as paramount sovereign of the Empire.”

Before quoting the author’s reflections on this curious and novel legend respecting Alexander the Great, the reader will observe that the whole of the story, as far as it relates to Philip of Macedonia, is to the last degree doubtful, and opposed to the most probable and best authenticated histories of Greece at that period. Besides, the word *bayzat*, or egg of gold, a thousand of which Philip was to pay annually as tribute—from which, on this occasion, M. D’Herbelot derives the Oriental term *bezant* or *bezantine*, a wedge of gold, and not from the city of Byzantium (Constantinople), as is generally imagined—is not a Persian but an Arabic word, and must have been introduced

into Persian writings after the Arabian conquest. In reference, however, to the foregoing legend, our author proceeds to say: “Here is a detail which corresponds with the writers of Greece and Rome in nothing but the catastrophe, and yet in the whole annals of Persia there is not perhaps a single passage which boasts a more intimate agreement. A singular incongruity! How shall we reconcile it, and to whom must we lean? The Grecians are already in full possession of our imaginations; we imbibe a reverence for them in our early years which it is impossible ever to eradicate, and we are dragged with difficulty to give a candid review to accounts which, though fully within the line of probability, contradict ideas which we have so long fostered with care. Yet, were relations so widely distinct equally new, were *China* and *Tartary* substituted for *Persia* and *Greece*, were histories of their wars presented to our perusal by the respective historians of those people, and did we perceive nothing in the name, in the achievements, or in the chronology of the principal actors which could possibly be forced into a consistency, or persuade us that we were reading the same events in which both countries were so importantly interested, what perplexity must accompany our opinion? Should we not naturally conclude that both had related many fictions, and perhaps some truths? Should we not weigh the apparent authority of their materials, consider who approached nearest to national vanity, prejudice, and pride, and decide at length for those writers who, though liable to much mistake, appeared not in so high a degree to have the same inducements to the commemoration of wilful error? This I mean, however, in regard to the general idea, for in many circumstances of the above relation I should certainly incline to the Greeks, but more from a strong collateral presumptive evidence than any superior dependence upon their historians—I allude to Demosthenes. Philip appears, from the orations of this great man, to have been too much engaged in

the uniting or enslaving of the Greeks, not to have shunned, till that great object was accomplished, every circumstance which might embroil him with Persia; whilst, had he ever been defeated by that nation, and obliged in consequence to submit to tribute, it must have not only too much weakened that power with which he at length subjected the States of Greece, but furnished facts too important to have been omitted in the *Philippics*."

Tradition, the great channel for conveying information in ancient times, was much more vigorous in the East than in the West. This tradition related chiefly to their past history, the renown of their ancestors, the antiquity of their tribes or nations, and their genealogies, for no people in the world pay greater attention to genealogical descent than the Arabians, Persians, and Tartars. There is one book of Arabian genealogies alone, called *Allubûb*, or the Hearts, or the Purity of the Noblesse, which exceeds one hundred volumes. It has been the favourite amusement in Persia, India, Tartary, and Arabia, from the earliest times, to congregate in the evenings around their tents, or on the platform roofs of their houses, or in places erected for the purpose, and there, among other recreations, recite the traditional narratives of their remote ancestors. The same custom prevailed generally throughout the nations of Europe, and many events have been preserved in poems and legendary tales. Hence, we have the Runic Fragments of the North, the Romances of Spain, the Heroic Ballads of our own country, and the narratives of the great Persian poet Firdewsi or Firdousee, in all of which there is abundance of historical facts mingled with legendary and superstitious fictions, and from which much authentic information as to events, customs, and habits, may be gleaned. This observation applies not merely to the serious traditions of the Orientals, but even to their most romantic fables. In the "*Arabian Nights' Entertainments*," for example, without the necessity of

believing in Aladdin's wonderful lamp, the Genie Danhash, the opening of the rock to the Forty Thieves, or the Old Man of the Sea who persecuted Sinbad the Sailor, we have a more complete picture of Eastern manners, customs, and beliefs, than can be conveyed by any European writers. Tradition, therefore, must not be entirely disregarded in the case of those nations. The accounts of ancient Egypt, Babylonia, Greece, and Rome, are mere traditions. Except the Sacred Scriptures, every species of history a little beyond two thousand years is of the same description, and much of it is the tradition of pagan priests, whose interest consisted in the invention and propagation of error. If, then, we are accustomed to place some dependence on the historical traditions of European nations, we must consistently allow a corresponding authority to those of the East—of nations who were in the highest civilization centuries before Europe was perhaps peopled, and at least when our ancestors were, as Dr Johnson terms them, "savage clans and roving barbarians." Nor need we hesitate as to the propriety of this conclusion, for it is undeniably the fact, that "in all countries where any difficulty, from whatever cause, has been found in the registering of public events, tradition has ever been observed to flourish with superior strength, and, through the medium of marvellous embellishment, presents us often with the great outlines of the achievements of former times." It was the same principle with respect to their historical traditions which induced the Asiatics to preserve with peculiar care their genealogies, or family pedigrees, upon which their great men even at the present day value themselves far beyond the proudest European prince. This *pride of blood*, inherited by the Arabians and Persians in particular, extended even to their horses, whose pedigrees or descents they preserved, and still preserve, with studious care. In consequence of this national peculiarity, those skilful in genealogies were rewarded in a most liberal manner, and every one

will admit that genealogy is a study so intimately connected with historical knowledge, that it is impossible to arrive at any proficiency in the one without being minutely versed in the other. The compiler of the valuable Persian Dictionary gives us some interesting illustrations of this ruling passion among the Persians. "Ardeshir, surnamed Babegan, who, A.D. 202, wrested the sceptre from Ardaban, the last king of the Askanian dynasty, was the son of a shepherd who kept the sheep of one Babab, and married his daughter. No sooner, however, was he fixed upon the throne, than with the assistance of genealogists he proved his descent from Sassan, the disinherited son of Bahaman. Bugab, the father of the Daylamite race of Persian monarchs, was a fisherman, but his son, when he assumed the diadem, A.D. 932, traced the family to Bahran Gūr, who reigned in the middle of the fourth century. One of the first cares of Tamerlane was to ascertain his relationship to Ghenghis Khan; farther it was unnecessary to go, for that conqueror, in the meridian of his greatness, had carried up a regular pedigree to Turk, the son of Japhet. Ismael Sufi, the first king of the late reigning family of Persia, who, after defeating the princes of the White Ram, mounted the throne about the year 1502, traced immediately his genealogy to the Caliph Ali, and Fatima, the daughter of the Prophet. Inferior men were equally ambitious of high descent, whilst it may not be unworthy of remark, that the whole idea appears to have originated more from fashion, or a natural impulse of the mind, than from any consideration of state policy; for we by no means find that the people of Asia have ever distinguished themselves for attachment to royal blood, having submitted in general with equal facility to sovereign power, whether administered by the son of a prince or the son of a peasant." It need hardly be remarked, in corroboration of these statements, that there are similar examples in the Jewish history. Saul, the first king of Israel,

belonged to one of the smallest families of the least tribe of the Hebrew nation, the Benjamites; David, his successor, was a keeper of sheep; and Jeroboam, who began the kingdom of Israel, and headed the Ten Tribes in their revolt under Rehoboam, had no pretensions to regal ancestry.

We conclude these general observations with the following anecdotes, illustrative of the manners of the Eastern nations in former times:—"After Mahomet had established his prophetic character, causes appear to have been determined only by him and his chief companions, and their decrees were sometimes strikingly decisive. A Mahometan being cast in a suit with a Jew before the tribunal of the Prophet, appealed to Omar, who happened to be standing at his door when the parties appeared. After listening to the merits with great composure, he bid him wait a little, and he would soon settle the whole affair. He then went into his house, and returning instantly with a sword, struck off the Mahometan's head. 'Thus,' says he, 'ought all to be punished who acquiesce not in the sentence of the Prophet of God.'

"Two Arabians sat down to dinner; one had five loaves, the other three. A stranger passing by desired permission to eat with them, to which they agreed. The stranger dined, laid down eight pieces of money, and departed. The proprietor of the five loaves took up five pieces, and left three for the other, who objected, and insisted for one half. The cause came before Ali, who gave the following judgment:—"Let the owner of the five loaves have seven pieces of money, and the owner of the three loaves one piece; for if we divide the eight loaves by three, they make twenty-four parts, of which he who laid down five had fifteen, whilst he who laid down three had only nine; as all paid alike, and eight shares were each man's proportion, the stranger ate seven parts of the first man's property, and only one belonging to the other, the money in justice must be equally divided.

But in subsequent times, in the various Mahometan states, the law appears, however, to have been strangely perverted, and the satirists are in consequence uncommonly severe. 'Formerly,' says a poet, 'the judges were naked swords, and the guilty only trembled; now they are empty sheaths, and gorge themselves with the plunder of their suitors.'—'Are you indigent,' says another, 'and have you the misfortune to be at law with the rich? Withdraw your suit, go to your powerful oppressor, and humble yourself in the dust; there you may perhaps meet with justice and mercy; with the *cadi* you have none.'

"The following curious anecdote is told of a famous lawyer of Bagdad, named Abu Yusuf (Joseph). It marks several peculiar rites in the Mahometan law, and displays some casuistical ingenuity in adapting them to the views of his clients. The Caliph Haroun Alraschid had taken a fancy for a female slave belonging to his brother Ibrahim; he offered to purchase her, but Ibrahim, though willing to oblige his sovereign, had sworn that he would neither sell nor give her away. As all parties wished to remove this difficulty, Abu Yusuf was consulted, who advised Ibrahim to give his brother one half of the slave, and to sell him the other. Happy to be relieved from this embarrassment, the Caliph ordered 30,000 dinars for the moiety of the slave, which Ibrahim, as a mark of his acknowledgment, presented to the lawyer. But a second difficulty now arose. The Moslem law prohibits all commerce between a man and the wife or concubine of his brother, till she had been remarried and divorced by a third person. Abu Yusuf advised the Caliph to marry her to one of his slaves, who for a proper consideration would be easily induced to repudiate her on the spot. The ceremony was instantly performed, but the slave falling in love with his handsome spouse could not be prevailed upon to consent to a separation. Here was a strange and unexpected dilemma, for all despotic as the Caliph was, he durst not compel him. But Abu

Yusuf soon discovered an expedient; he desired the Caliph to make a present to the lady of her new husband, which virtually dissolved the marriage, as no woman by the Mahometan law can be the wife of her own slave. Overjoyed that the Gordian knot was thus so ingeniously dissolved, the Caliph gave him 10,000 dinars, and the fair slave, receiving considerable presents from her royal lover, presented him with 10,000 more; so that Abu Yusuf in a few hours found his fees amount to 50,000 dinars, or nearly £25,000." See PERSIA.

4. MEDIA—The ancient name of an extensive country in Asia, now a part of the Persian Empire. At one time this kingdom was independent, but latterly the Medians, the Assyrians, and the Babylonians, formed one great empire, subject to the kings of Persia on a tenure nearly resembling the feudal system. The chief seat of these dependent principalities appears to have been at Babylon, which, during the reign of Lohorashb, Shah-inshah, or king of kings, as the Persian monarchs pompously designated themselves, was governed by the prince called in Scripture Nebuchadnezzar, who is described as having pushed his conquests far into the west, and particularly to have overrun Judea, and made captives of the inhabitants. The Medes are often mentioned in Scripture in conjunction with the Persians, and the inviolability of any decree of the "Medes and Persians" is well known. The Medes are supposed to have descended from Madai, the third son of Japhet. They were first brought under the Assyrian yoke by Pul, who was succeeded by his son Tiglath-Pileser in the year 740 before the Christian era. Some years afterwards they attempted to shake off the Assyrian yoke, but Esarhaddon, the successor of Sennacherib, reduced almost all Media under subjection. "Into this country," observes Dr Hales, in his Chronology, "the Ten Tribes, who comprised the kingdom of Israel were transplanted in the Assyrian Captivity by Tiglath-Pileser and Salmaneser. The former prince carried

away the tribes of Reuben and Gad, and one half of the tribe of Manasseh, on the east side of Jordan, to Halah, and Habor, and Hara, and to the river Gozan. His successor carried away the remaining seven tribes and a half to the same places, which are said to be 'cities of the Medes by the river of Gozan,' 1 Chron. v. 26; 2 Kings xvii. 6. The geographical position of Media was wisely chosen for the distribution of the great body of the captives; for, first, it was so remote, and so impeded and intersected with great mountains and numerous and deep rivers, that it would be extremely difficult for them to escape from this natural prison, and to return to their own country; second, they would also be opposed in their passage through Kir, or Abyssinia Proper, not only by the native Assyrians, but also by their enemies the Syrians, transplanted thither before them; third, the superior civilization of the Israelites, and their skill in agriculture and the arts, would tend to civilize and improve those wild and barbarous regions; and, fourth, they could safely be allowed more liberty, and have their minds more at ease, than if they were subject to a more rigorous confinement nearer to their native country." See JUDEA, MEDES, and MEDIA.

5. BABYLONIA.—This country was a large province of Assyria, of which the celebrated city of Babylon was the capital. Herodotus thus describes it:—"All the country round about Babylon is, like Egypt, divided by frequent canals, of which the largest is navigable, and, beginning at the Euphrates, has a south-eastern direction, and falls into the river Tigris, on which the city of Nineveh formerly stood. No part of the known world produces so good wheat, but the vine, olive, and fig-tree, they do not even attempt to cultivate. Yet, in recompense, it abounds so much in corn, as to yield at all times two hundred and even three hundred fold when it is most fruitful. Wheat and barley carry a blade full four digits in length; and though I well know to what a surprising height

millet and sesame will grow in those parts, I shall be silent on that particular, because I am well assured that what has already been related concerning other fruits is far more credible to those who have never been at Babylon. They use no other oil than such as is drawn from sesame. The palm-tree grows all over the plains, and the greater part bears fruit, with which they make bread, wine, and honey." Thus far the father of history; but it is almost needless to observe that the country has assumed a less favourable aspect since his time. Some writers allege that the Babylonians and the Chaldeans were the same people, while others maintain that they were a distinct people, and place Chaldea to the south of Babylonia. It is certain that when Babylon was made the seat of government instead of Nineveh, Babylonia and Chaldea were equivalent to Assyria, and comprehended two large tracts of country on both sides of the Euphrates, which are called in the Scriptures *Aram beyond the river*, and *Aram on this side of the river*. See BABYLONIA, CHALDEA, and MESOPOTAMIA.

6. ASSYRIA.—The name of a powerful kingdom in Asia, so called, it is alleged, from Ashur, the second son of Shem, who, either in obedience to the command or dreading the tyranny of Nimrod, migrated with all his family from the Land of Shinar, and took possession of that region. See ASSYRIA.

7. SYRIA.—This country is now partly under the dominion of the Turks, and partly under the Pacha of Egypt, divided into five pachalics, viz. Aleppo, Tripoli, Damascus, Acre, and Palestine, or Jerusalem. The ancient kingdom of Syria comprehended that part of Asia which is bounded by the Mediterranean Sea on the west, by Mount Taurus on the north, by the Euphrates and a small portion of Arabia on the east, and on the south by Arabia. See ASSYRIA, BABYLONIA, CANAAN, CHALDEA, JUDEA, LEBANON, and SYRIA.

8. INDIA.—is only mentioned incidentally by the author of the Book of Esther,

as being the boundary of the Persian Empire in the reign of that monarch called Ahasuerus, who married Esther. See INDIA.

Such are the countries of Asia chiefly mentioned in the Books of the Old Testament—countries in which occurred the most important events, from which emanated the arts and sciences of civilized life, and which abound with the most interesting memorials, and the most solemn and hallowed traditions.

It would require volumes to illustrate the history of the vast continent of Asia, which contains a larger area than any of the other divisions of the globe. Its physical aspect, its islands, mountains, and plains, its rivers and lakes, its vegetable productions, animals, birds, and other matters in natural history, mineralogy, geology, and science in general, are copious subjects for inquiry, which, as far as they are connected with the present work, the reader will find under their proper heads. The manners, customs, condition, religions, and political history of the various Asiatic nations, also afford materials for an extensive investigation. Idolatry, under the various names of Brahmaism, Buddhism, or Lamaism, the worship of the Fire, and a host of other distinguishing beliefs, is the dominant religion of the greater part of Asia, while in the south-west of this mighty continent Mahometanism is the prevailing religion. With regard to the number of inhabitants in Asia we have no accurate estimate, for the Asiatics possess no statistical knowledge, and, except surveys instituted by their several governments and their princes for the purposes of taxation, no other political inquiries are ever set on foot by authority. The accounts of the extent of the Chinese population differ to the extent of one hundred millions; those regarding Persia, Hindostan, the Asiatic Islands, and other countries, are of no better authority, and no accurate census can be expected of the roving tribes of Armenia, Arabia, and Tartary. One writer (Hassel) estimates the whole Asiatic population at

480,000,000, which he divides in the following manner:—Christians of all denominations, 17,000,000; Jews, 650,000; Mahometans, 70,000,000; the sect of Budho, or Fo, 295,000,000; Brahmins, 80,000,000; Shamans, 8,550,000; Sikhs, 4,500,000; sect of Lao-Kiun, and sect of Confucius in China, 3,000,000; sect of Sinto in Japan, 1,000,000; Guebres, or Fire Worshipers, 300,000—in all, 480,000,000, as above stated. The reader will observe, however, that the above estimate is altogether fanciful, as are also the numbers of the adherents to the different systems of religion. He is decidedly in error, for example, in his estimate of the number of the Jews. That people are found in almost every part of Asia, and must be double or triple the number he allows them.

We conclude this sketch of ancient Asia, as far as it respects the countries mentioned in the Sacred Scriptures, with an extract from a well known and valuable work on the character and manners of the Asiatic nations. “The character of the Asiatics,” says the writer, “is represented in a very unfavourable light by all travellers. Lieutenant Pottinger, who travelled in Hindostan, Persia, and other countries, asserts that moral turpitude may be said to pervade the population and society of every nation in Asia of which we have the slightest knowledge; and this description is confirmed by other travellers, who describe the people to be dissolute in their morals, of cold and selfish dispositions, and withal cruel and treacherous, without any regard to truth, and indulging without either restraint or shame in the most scandalous crimes. Of all the nations in Asia, the Persians are reckoned to be the most refined, and yet, according to Herbert, Chardin, and others, and more recently, Fraser, Pottinger, and Sir John Malcolm, they are tinged with all the Asiatic vices of cruelty, meanness, lying, and the grossest licentiousness. The Hindoos do not rank higher than the Persians in the scale of morality; and among the Burmese and other Eastern states, the treatment of

women, who are held to be an inferior class, and are sold into slavery by their husbands and parents, and the cruelties which they commit in war, besides other revolting customs, indicate a state of manners which, contrasted with those of Europe, may be justly considered barbarous. Of the low state of morals among the Chinese, we need seek no other evidence than the inhuman practice, which is known to prevail in all the populous cities, of exposing new-born children to perish in the streets. There is no truer mark of barbarism than an indifference to the sufferings of our fellow creatures; and, on the other hand, it is only in a highly civilized community that man is trained to the exercise of social benevolence. The savage is always found to be cold, unsocial, and selfish. In the progress of society this selfish principle is corrected; man is impressed with the duties which he owes to his fellow men, and is taught to know experimentally that it is not in the selfish pursuit of his own good, but in the mutual interchange of benefits, that the greatest sum of individual happiness is to be found. If we examine the manners, institutions, and policy of different nations, it will be seen that mankind are humane and moral exactly as they are instructed; and that, as the diffusion of knowledge leads to the practice of the social virtues, ignorance as surely produces cruelty, selfishness, and vice. Thus, among the Persians and Turks, cruelties are committed which would be repudiated by the more advanced civilization of Russia; and in illustration of the same principle, we may here mention a circumstance which serves to place in an equally striking contrast the manners of the English and the Chinese. An English vessel happened to be at anchor in the roads of Canton, when a Chinese boat was upset, and the crew precipitated into the water. The accident was observed by numbers of the Chinese, who beheld with the utmost indifference their countrymen struggling for their lives; but the officers and seamen of the English vessel instantly

lowered their boats, and were seen, with their usual zeal in the cause of humanity, striving to save the lives of those who were entire strangers to them. Now we cannot have a surer index to the station which each nation holds respectively in the scale of civilization than the opposite conduct which they severally pursued in this case; and this insensibility to human distress is not peculiar to the Chinese, it seems to pervade the whole population of Asia; while in Europe we see every where proofs of active benevolence, the most munificent establishments for the relief of misery, hospitals for the sick and infirm, houses of refuge for the aged, the blind, the destitute, and the insane, besides charitable associations of every description. In Asia the rich and the powerful associate not to relieve but to oppress the poor; and throughout its wide extent no asylums for distress nor any charitable institutions are to be seen; the miserable are left to their fate, which is generally to die unpitied either of famine or disease. This degraded state of society seems to be the joint effect of tyranny and superstition. In Asia there is no government which wears even the semblance of freedom. In form, as well as in practice, they are purely despotic, the princes being tyrants and the people slaves. The manners of Asia favour the exercise of unlimited power; and this vast continent is accordingly one scene of excess and misrule, where the mere will of the monarch is a warrant for the prescription and death of any individual, however powerful, and for the ruin of his family. The people, ruled according to these severe maxims of despotism, live in continual dread of violence and wrong; and they naturally resort in self-defence to fraud, falsehood, and treachery, which are the resources of weakness. Thus all sense of their independence is at last extinguished, and under the iron rod of their political masters they degenerate into abject slaves, without honour, intelligence, or morality. Despotism in Asia assumes so severe a character, that it

invades the security of private life, relaxes all social ties, and re-acting on the people with its pernicious influence, tends still further to debase them, and to fit them for the endurance of its degrading yoke. The sanction given to polygamy by all the systems of religion (Christianity excepted) in the East, has also tended to encourage licentiousness. Mahomet found it convenient to allow this indulgence to his followers, and the Hindoos, the Burmese, the Chinese, and most of the other Asiatic nations, follow the same rule. The domestic tyrants of the East rule with despotic power over all the inmates of the harem, any of whom, in a fit of rage or jealousy, they may consign to a cruel death, no eye witnessing the deed. The institution of polygamy, which in this manner converts one half of the community into tyrants and the other half into slaves, has proved in every country in which it has been introduced the bane of morality as well as of peace. In Europe, the purer influence of Christianity consecrating the marriage union, and impressing on a man just considerations for the other sex which properly belongs to them, has released them for ever from the bondage of tyranny and vice, and, under its mild and beneficent maxims, the nations of Europe attained to a degree of morality, refinement, and intelligence, which distinguishes them to their advantage above the most polished nations of antiquity, and present a decided contrast to the licentiousness and misery of the East. The prevailing superstitions of Asia have also had their due share in corrupting the manners of the people. In Asiatic Turkey, in Arabia, Persia, and partly also in Hindostan and the Asiatic isles, the people have adopted the Mahometan faith; in Hindostan they have followed the religion of Brahma; and in Thibet, and farther eastward among the Burmese, in China, and the isles of Japan, the religion of Buddha or Fo is universally established, which, however corrupted in its various forms and idolatries, is still known to be derived from the Brahminical

faith. Now, all these different systems enjoin a variety of minute observances, and tedious pilgrimages and penances, a strict compliance with which constitutes the essence of religion. A pilgrimage to Mecca, for example, atones for all the iniquities of a Mahometan life; and the Hindoos and others have their pilgrimages and penances for the expiation of guilt. A relaxation of morals is the consequence; and hence, in those Eastern countries a strict profession of religion is not inconsistent with the most scandalous crimes."

ASIA MINOR, now called NATOLIA or ANATOLIA, and sometimes ANADOLI, is not expressly mentioned in the Sacred Scriptures by this name, but several of its countries and cities are prominently recorded by the New Testament writers. It is mentioned at the commencement of the preceding article, that Asia, the designation of the vast continent so called, was unknown to the Jews, or to the more ancient writers; and that the name ASIA was applied by Homer, Herodotus, and Euripides, to a district of Lydia watered by the Cayster, in which ancient geographers trace a people called *Asiones*, and a city called *Asia*, whence the name was extended by the Greeks, until all the countries of the East were comprehended under the general designation of Asiatic. Whether the tradition respecting the *Asiones* and the city *Asia* in Lydia be correct or not, it would be useless to inquire; certain it is, that Asia Minor or Natolia, solely referred to in the New Testament, under which we include the province of Caramania, was known to Europeans from the earliest times, while their knowledge of the countries of the great continent of Asia was acquired by degrees, and is yet to a certain extent very imperfect. Asia Minor is the most western part of the great continent of Asia, and is bounded by the Black Sea on the north; the river Euphrates on the east; and on the west and south by the Mediterranean, the Sea of Marmora, the Straits of the Hellespont and Bosphorus,

and part of Syria. It is of an irregularly oblong figure, about 1000 miles in length from east to west, and between 400 and 500 miles in breadth from north to south. The whole country is a part of the Turkish Empire, and is divided into provinces; the inhabitants are Christians of various communions, and Mahometans. The soil of this extensive region is extremely fertile; but, by the habitual indolence of its Turkish masters, many parts of it resemble a blighted desert. It produces corn, tobacco, fruits, silks, and cottons, and a vast trade is carried on in various important articles of merchandize. The chief divisions of Asia Minor in ancient times were, Lydia, Mysia, Lycia, Caria, Pamphylia, Pisidia, Galatia, Phrygia, Bitlynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the Islands of Rhodes and Cyprus. Many of these provinces are particularly mentioned in the New Testament as the scenes of important events, and are described in this work under their several heads. A part of Asia Minor, however, is often mentioned by ancient writers under the general name of Asia, especially the Roman Proconsular province, which comprehended Phrygia, Mysia, and the adjacent districts.

In the New Testament, where the name exclusively occurs in the canonical Scriptures, Asia means either Asia Minor in general, or is restricted to the Roman Proconsular province; or perhaps Lydia, including Ionia and Æolis, within which were the Seven Churches called by St John the *Seven Churches of Asia*.

Asia Minor, like other regions of the continent of Asia, has been subject to many revolutions. It was tributary to the Scythians for upwards of fifteen hundred years, and was long under the domination of the Lydians, Medes, and other powerful nations of antiquity. The western parts of Asia Minor were the receptacles of all the ancient migrations from Greece, and may be said to have been totally peopled by Grecian colonies. "Those parts of Europe and Asia," says Dr Prichard, "where the two continents

approach to each other, including on the one side Thrace in its widest extent, and on the other Lesser Asia, have been connected from the earliest periods of history by political relations, and seem to have been originally peopled by the same races of men. These are the countries to which the names of Europe and Asia appear to have properly belonged, until both these appellations became gradually extended beyond the regions first known to their respective neighbours. The Bosphorus and the Hellespont were often passed from either side on warlike incursions; and while the Asiatics were more powerful and civilized than the people of Europe, no formidable barrier opposed the progress of the invaders until they came to the Danube. Several of the early conquerors, African or Asiatic, are said to have crossed this boundary; but all the districts to the southward of it were long, more or less, under the influence of Asiatic society and manners, and their connections with Asia are more intimate the farther we go back into the history of the world." The ancient inhabitants of Asia Minor may be referred to the Lydians and Thracians, who were descended from what are termed the Semitic or Syrian nations, of whom were the Elamites, the Assyrians, the Chasdim or Chaldeans, the Hebrews, Edomites or Idumeans, and the Arabs. The early Greeks, before they left Asia for Europe, adopted some of the superstitions of the East. It has been rightly observed, that the worship of Vesta, both among the Greeks and Latins, was a relic of the Magian religion; and the worship of fire prevailed among the Lydians to a late period of their history. Strabo describes the mode in which the worship of fire was practised by the Magi in Cappadocia; and Pausanias mentions the fire temples in Lydia, where the priests, after arranging the wood, repeated litanies out of a book in a barbarous tongue, while the flames caught. Among the Thracians, whose chief seat was in Europe, where they occupied all the countries between the Euxine or Black Sea and the Adriatic,

there were numerous circumstances in the manners, opinions, and superstitious practices, which indicated a previous connection with the people of Upper Asia. They practised polygamy; and when a husband died, his favourite wife immolated herself, dressed as if for some spectacle, on his funeral pile; and those who survived were considered as disgraced.

The name Asia Minor was not known among the ancients. Their general name for Upper and Lower Asia was simply Asia. It has been already observed, that when Asia is mentioned in the Apocryphal Books and in the New Testament, it is solely restricted to Asia Minor. In the Second Book of Esdras (xv. 46), the writer denounces Asia, whom he describes as "partaker of the hope of Babylon," and as the "glory of her person." He continues, "Woe be unto thee, thou wretch! because thou hast made thyself like unto her, and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee!" Again, in the 16th chapter (verse 1), "Woe be unto thee, Babylon and Asia! Woe be unto thee, Egypt and Syria!" In these passages it is evident that Asia Minor must be exclusively denounced under the name Asia, because it is mentioned with countries which are in Asia, namely, Babylon or Babylonia, and Syria. Antiochus the Great is termed "the great king of Asia" in the First Book of the Maccabees (viii. 6), although his dominions were chiefly in Asia Minor. With reference to this kingdom, we are told in the same book, that "Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head" (xii. 39); and that he was successful in his conspiracy, for "Tryphon dealt deceitfully with the young king Antiochus, and slew him, and he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land." Tryphon's usurpation, however, was speedily terminated by his being taken and put to

death; and we find Seleucus, "king of Asia," the son of Antiochus the Great, rendering peculiar honours to Jerusalem:—"Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, it came to pass that even the kings themselves did honour the place, and magnify the Temple with their best gifts, insomuch that Seleucus, king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices," 2 Macc. iii. 1-3.

The same remarks apply to the meaning of Asia in the New Testament. In the Acts of the Apostles, we find, amongst others specified, certain persons from Asia "disputing with Stephen" in the synagogue on the truth of Christianity (Acts vi. 9); for every synagogue had an academy in which persons exercised themselves under their rabbis in the study of traditions. St Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia" at that time, "because," says Dr Whitby, "it was the will of the Lord to employ them in a new work which they had not yet begun, namely, to preach to a Roman colony." The Evangelical historian proceeds—"After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not;" the Holy Spirit, according to Dr Hales, not suffering them "to waste their time in Asia Minor, intending that they should pass over to Europe, in order that they might sow the seed of a more abundant spiritual harvest," Acts xvi. 6, 7. It appears from the same Evangelical narrative, that in A.D. 56, the Christian Church numbered many converts in Asia Minor, Acts xix. 10. St Paul appears to have been the chief instrument in propagating Christianity in Asia at this period; at least when he was residing at Ephesus in Proconsular Asia, he was accused by "Demetrius, a silversmith, who made silver shrines for Diana," of having "persuaded and turned away much people, saying that they be no gods which are

made with hands, so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom *all Asia* and the world worshippeth" (xix. 24-27). It is to be observed, however, that Asia, throughout the Acts of the Apostles, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the Proconsular Asia, "but a district," says Archdeacon Paley, "in the interior part of that country called Lydian Asia, divided from the rest much as Portugal is from Spain." St Paul sends to the Corinthians the salutations of "the churches of Asia," 1 Cor. xvi. 19, meaning the Lydian district of which Ephesus was the capital, where he wrote that Epistle. In the Second Epistle to the Corinthians, the same Apostle speaks of "our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life" (i. 8). Some commentators have supposed that St Paul here refers to the commotion excited by Demetrius at Ephesus, Acts xix. 26, &c. Such may possibly have been the apostle's meaning, but in the account of that disturbance given by the Evangelical writer, it is not mentioned that hands were laid on St Paul, or that he suffered any personal violence. It has been therefore inferred that he rather alluded to the danger which he encountered of being torn in pieces by the wild beasts with which he fought at Ephesus on another occasion, mentioned in 1 Cor. xv. 32. The apostle in that chapter gives the Corinthians a most conclusive and admirable argument in proof of the resurrection of the dead, founding it on the fact of Christ's resurrection, and he asks, "If, after the manner of men (or as it is in the margin, 'to speak after the manner of men'), I have fought with wild beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die." Schleusner, in commenting on this passage, observes, "Slaves and

the greatest malefactors were sometimes condemned to fight with wild beasts in the amphitheatres as a punishment for the most heinous crimes. Grotius and others interpret these words metaphorically, as if St Paul spoke of his contests with impious and ferocious men, who are often compared to wild beasts on account of their savage and brutish manners; the reason of this interpretation is, that there is no mention found in the Acts of the Apostles or elsewhere of this combat of the Apostle with beasts. However, since there is express notice here taken of the place which was the scene of this combat; since in other places there were not wanting very bitter enemies to oppose the Apostle; and since it was not unusual for the professors of the Christian faith to be cast by tyrants to wild beasts, it seems most correct to interpret this passage of a combat, properly so called, wherein the Apostle fought with beasts in the theatre of Ephesus." Dr Macknight adopts the same view of this event, and of St Paul's meaning. "That this," he says, "was a real, not a metaphorical, combat with beasts, may be collected from what the Apostle tells the Corinthians, 2 Cor. i. 8; and from the phrase *manner of men*, which means the barbarous custom of the men of that age. The fighting here alluded to, in all probability, happened in some tumult, of which there is no mention in the history of the Acts, previous to the riot of Demetrius related in Acts xix."

The two Epistles of St Peter are addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, *Asia*, and Bithynia," most probably to the Christians in general who resided in different parts of those countries of Asia Minor.

Ruins of cities, towns, temples, and other interesting memorials of antiquity, every where abound in Asia Minor. In various parts of the peninsula there are extensive and fertile plains intersected by a few ranges of hills, from which are poured forth numerous streams, which, after fertilizing the valleys, collect their

superabundant waters in a chain of lakes. In the rainy seasons, these lakes overflow the plains, and would form an entire inundation some hundreds of miles in length, were it not for various ridges which traverse the plains, and separate them into several basins. Were the bountiful intentions of Providence seconded by a rational government, these inundations would prepare the plains for an abundant harvest. At present they water only an immense extent of pasture land, while the lakes supply the surrounding inhabitants with fish, and with reeds for the construction of their miserable cottages.

Many of the countries of Asia Minor are of great interest to the geologist. Mr Arundell describes a district through which he travelled in 1833, near the river Hermus, as positively the "region of basaltic dykes and causeways. Some immense masses had fallen, large as mountains, in all directions, and were lying towards every point of the compass. In some places the road passes over the top of a basaltic causeway, the heads of the columns as regularly placed as those of Staffa, or the Giant's Causeway." This district is called *The Katacecaumene*, or district of subterraneous combustion, and was so named from the earliest times. Strabo and others mention it as covered with volcanic substances, which however had ceased to burn in the remotest periods of mythological tradition. It has been urged with great probability, that many of these immense plains were at one time covered by the waters of the Mediterranean. An author, when riding over Mount Sipylus from Smyrna to Magnesia, says, that "it was a view so odd, that I doubt whether any man who has not seen the Eastern countries can have any idea of it—a mixture of hills and valleys, like the high walls and gulfs in a boisterous sea. In no place was it more evident that the continent we call *earth* was in the beginning the bottom of the sea." On this subject Mr Arundell has the following observations:—"The traveller who is acquainted with the country extending through the centre of Asia Minor,

as far or farther than Cæsarea, sees much to induce him to believe that at some period or other that country was covered by the sea, and that the unceasing continuity of plains surrounded by mountains, and connected with each other by a narrow outlet, were, after the sea had subsided, so many salt water lakes. Of these the greater part became dry and changed into plains, while numbers remain still, all either salt or nitrous; and some of them sufficiently near the Katacecaumene, perhaps much nearer in their subterranean proximity, to have occasioned volcanic action at a much later period than we have any reason to believe the now extinct volcanoes were in combustion. In the name of Laodicea Combusta we have evidence that the volcanic region extended so far eastward; and the remarkable and extensive lake Tatta, producing such abundance of salt in the days of Strabo, and still supplying all the surrounding country, is another link in the chain of probabilities that Asia Minor, at least the centre and western parts of it, was under the ocean."

As the countries and cities of Asia Minor are described elsewhere, it is unnecessary to enter into any historical details in this part of the work. The following observations, however, by Lieutenant-Colonel Leake, who made a journey through some provinces of Asia Minor in the year 1800, are so strikingly descriptive of the present state of that country under the control of the Turks, that no apology is necessary for their insertion. "Among the countries where the traveller, in tracing vestiges of Grecian art and civilization amidst modern barbarism and desolation, illustrates history, and makes important additions to the science of geography, there is none so difficult to explore as Asia Minor. In European Turkey, the inhospitality of the Mahometan system is somewhat tempered by its proximity to civilized Europe, its conscious weakness, and the great excess of the Christian population over the Turkish; but in Asia Minor the Christian must always feel that he is

merely tolerated; the Turks are sensible that the country is still their own, and that they are a step farther removed from those Christian nations whose increasing power keeps pace with the decline of their own race, obliging them to look forward to their expulsion from those regions, which they usurped from the Greeks when the Christian states were comparatively feeble, as to an event that must some day be fulfilled; while in the eyes of civilized Europe it is one of the most wonderful phenomena of the present day, that countries so favoured by nature are still suffered to remain in their hands. In Asia Minor, among the numerous impediments to a traveller's success must be chiefly reckoned the deserted state of the country, which often puts the common necessities and conveniences of travelling out of his reach; the continual disputes and wars among the persons in power; the precarious authority of the government of Constantinople, which, rendering its protection ineffectual, makes the traveller's success depend upon the personal character of the governor of each district; and the ignorance and suspicious temper of the Turks, who have no idea of scientific travelling, who cannot imagine any other motive for our visits to that country than a preparation for hostile invasion, or a search after treasures among the ruins of antiquity, and whose suspicions of this nature are of course most strong in the provinces which, like Asia Minor, are the least frequented by us. If the traveller's prudence or good fortune protect him from all these sources of danger, as well as from plague, banditti, and other perils incidental to a semi-barbarous state of society, he has still to dread the loss of health from the combined effects of climate, fatigue, and privation, a misfortune which seldom fails to check his career before he has completed his projected tour."

Some interesting discoveries respecting the antiquities of Asia Minor have nevertheless been recently published by Mr Arundell, which are valuable illus-

trations of the Sacred Scriptures. Mr Arundell held the appointment of British chaplain at Smyrna, and consequently, as he observes in his Preface, his situation "naturally afforded him much opportunity of gaining information upon the ancient geography of Anatolia; and, as more immediately connected with his profession, respecting those places ennobled and consecrated in the earlier history of Christianity. The objects proposed (in this journey) were to search for ruins in several directions of which the writer had received information, and, first and chiefest, to determine the site of Antioch of Pisidia, that place so important to the Christian geographer, as ennobled by the discourses and persecutions of St Paul, and the discovery of which, says Colonel Leake, would greatly assist the comparative geography of the adjacent country." In this journey, which took place in 1833, Mr Arundell was completely successful, and he has given to the world volumes as interesting as his previous work, entitled, "A Visit to the Seven Churches of Asia."

As our object is almost exclusively the illustration of Scripture, those parts of Mr Arundell's work which bear on that subject are only referred to or consulted in the following descriptions. It has been already observed that the principal object of Mr Arundell's journey was the discovery of the city of Antioch of Pisidia, and the towns of Lystra and Derbe, "places possessing so much interest from the labours and sufferings of St Paul, and yet the situation of all three wholly unknown in modern geography." Mr Arundell had been informed on good authority at Smyrna, that Antioch of Pisidia would be found at or near a considerable Turkish town called Gialobatsb, the road to which passed through another city called Apollonia, twenty-five miles from Apamea, and forty-five from Antioch. Apollonia was also an object of interest, as considerable doubts existed respecting its actual site, but Mr Arundell and his party were successful at this stage of their journey in discovering the

ancient Apollonia near a Turkish town called Oloubourlou, in the ancient province of Lycia. Here they were much interested by a small colony of Greek Christians, consisting of about three hundred persons, separated completely from the Turkish population. "There was something so primitive," says Mr Arundell, "in their appearance, that I fancied I saw in them the representatives of the Antioch (of Pisidia) Christians, who had been driven from that city by the earliest persecutions. These Greek Christians know nothing of their own language, and they were very thankful when I offered to send them a few Testaments in Turkish, and, if possible, some elementary books for the purpose of establishing a school." Pursuing their journey, three days afterwards the party arrived at the town of Gialobatz, or Yalobatz. From various appearances they felt convinced that they had now attained the great object of their journey, and were really on the spot consecrated by the labours and persecutions of the apostles Paul and Barnabas. After partaking of some refreshment at Gialobatz, they instantly proceeded to their investigations, in which they were completely successful. "Leaving the town," says Mr Arundell, "and going on the north side of it in the direction of the aqueduct, we were soon upon an elevated plateau, accurately described by Strabo by the name of *νοφορ*. The quantity of ancient pottery, independently of the ruins, told us at once that we were upon the emplacement of the city of Antioch. The superb members of a temple, which, from the *thyrsus* on many of them, evidently belonged to Bacchus, was the first thing we saw. Passing on, a long and immense building, constructed with prodigious stones, and standing east and west, made me entertain a hope that it might be a church—a church of Antioch! It was so: the ground plan, with the circular end for the bema (chancel) all remaining. Willingly would I have remained hours in the midst of a temple, perhaps one of the very earliest consecrated to the

Saviour, but we were obliged to hasten on." Mr Arundell then proceeds to describe the remains of this ancient city very minutely, "the view of which," he observes, "was quite enchanting, and well entitled Antioch to its rank of capital of the province of Pisidia. In the valley on the left, groves of poplars and weeping willows seemed to sing the song of the Psalmist, 'We hanged our harps upon the willows,' &c. mourning, as at Babylon, for the melancholy fate of this once great Christian city. Not a Christian now resides in it, except a single Greek in the khan; not a church, nor any priest to officiate, where Paul and Barnabas, and their successors, converted thousands of idolators to the true faith! Behind the valley, in the east, rises a rugged mountain, part of the Paroreia; and in front of the place where I sat is the emplacement of the city, where once stood the synagogue, and the mansions of those that hospitably received the Apostles, and those of their persecutors who drove them from the city—all now levelled to the ground. Behind the city, in the middle distance, is seen the modern city or town of Yalobatz, the houses intermixed with poplars and other trees, in autumnal colouring, and so numerous as to resemble a grove rather than a city. Beyond is a plain, bounded by the heights of Taurus, under which appeared a lake, probably of Eyerdir. On the right, in the middle distance also, the plain was bounded by mountains, and these overtopped by the rugged Alpine peaks of Mount Taurus covered with snow."

Antioch of Pisidia, as this city is termed in Scripture, was properly situated in Phrygia, and is described by Strabo as "near Pisidia," not within it. It was one of those cities founded by Antiochus, who also founded the great Syrian city of Antioch, and derived its name from him. Strabo alleges that its first inhabitants were a colony from the Ionian city of Magnesia, or Magnesia on the Meander. The Romans having defeated and despoiled Antiochus of his territories, trans-

ferred the sovereignty of this city to a king of their own creation, Eumenes, king of Pergamus. It was again transferred from the Pergamean kings to Amyntas, a Lycaonian chief, who, by the favour of Antony, received all the territory which belonged to Dejotarus, tetrarch of Galatia, together with a great part of Pamphylia. On the death of Amyntas it reverted to the Romans, who sent thither a colony, and made it the capital of the Proconsular government.

The following narrative respecting the mission of St Paul and St Barnabas is taken from Mr Arundell's valuable work, and is so excellent in itself that it must be interesting to every reader.

"If the Syrian Antioch had the high privilege of being the spot where the disciples of Jesus were first denominated by the name of their Master, Antioch of Pisidia stands almost as prominently distinguished as the place where, the Jews having rejected the offer of salvation, the glad tidings and privileges of the gospel were offered to the Gentile world—I may say *first* offered, for though the family of Cornelius and the Proconsul of Cyprus are instances of Gentile conversions, previous to the arrival of Paul and Barnabas at Antioch, yet we read of no other place in which the gospel is offered to the acceptance of the Gentiles after its rejection by the Jews. It was at the church of Antioch in Syria that the two apostles Paul and Barnabas were honoured with their appointment to their great mission, by the immediate revelation of the Holy Spirit, 'Separate to me Barnabas and Paul, for the' extraordinary 'work of preaching the gospel among the Gentiles, to which I have now expressly called them:' and who could be better associated with the Great Apostle to carry the cheering message than he whose name and character designated him the '*Son of Consolation*?' Their first visit was to the native island of Barnabas, and they preached in the synagogues of Cyprus; addressing their invitation, as became them, first to the Jews. It does not appear that the gospel

was preached out of the synagogues, or offered elsewhere to the Gentiles, but it was at the express request of Sergius Paulus, the Proconsul, or rather deputy of the Proconsul of Cilicia, that they preached to him the word of God. No doubt the synagogue at Perga also was the chief, if not exclusive place of their ministrations, though in that city, so celebrated, like another Ephesus, for its worship of Diana, there might be, and doubtless were, many converts among the Gentiles. But it was reserved for Antioch of Pisidia to bear the distinguished honour of being the place where, the Jews rejecting their message, they first entered fully into the objects of the great mission for which they had been separated by the Holy Ghost. On their arrival in the city, they went into the Jewish synagogue, it being the Sabbath day, and sat down among those that were worshipping there. And after the customary reading of the proper section for the day out of the law, and another out of the prophets, the rulers of the synagogue, knowing in general the public character which these two celebrated strangers sustained, and being curious to hear from their own mouth that new doctrine which had made so much noise in other places, sent one of the inferior officers to them, saying, 'Men and brethren, if you have any word of exhortation to the people,' or any declaration to make which may conduce to the edification of the assembly, speak freely, as this is the proper season of doing it. Then Paul stood up, and, waving his hand to render the audience more attentive, addressed to the assembly that admirable discourse, which is enough of itself to immortalize the city in which it was delivered, as perhaps the most perfect summary of the history and doctrines of the Old and New Testament which exists in the inspired writings. The Apostle most judiciously addresses his audience in the twofold character of 'Men of Israel,' and 'Ye that fear God;' and Dr Doddridge observes, that 'this discourse seems chiefly intended to illus-

trate the divine economy in opening the gospel gradually, and preparing the Jews, by temporal mercies, for others of a yet more important nature. The Apostle, in consequence of this, had a very excellent opportunity of showing his acquaintance with their Scriptures, which it is well known they esteemed as the highest part of literature and object of science. The expression, 'Ye that fear God,' is ambiguous, and would best suit those that had, by embracing the Jewish religion, entered into covenant with the true God, yet so as not to exclude any others in whom a filial reverence for the Divine Being (arising from the light of nature) was a governing principle. After a brief sketch of the history of the Jewish Church down to the testimony borne by John to the character of Jesus Christ, throughout which the most important events have the valuable addition of dates, the Apostle again divides his hearers into those who are of the family of Abraham, and all others who truly fear God and serve him, of whatever family or nation they may have been descended, and 'to you both,' meaning doubtless both Jew and Gentile, 'is the word of this salvation sent.' The remainder of the discourse contains the relation of our Lord's death, and that great pillar of a Christian's faith, and upon which all his hopes for consolation here and for future happiness rest, the fact of his resurrection. This is proved by the evidence of eye-witnesses, and by the fulfilment of prophecy—and the latter by an argument only to be found in this address. The Jews, tenacious as they were of their Scriptures, would readily admit the correctness of the quotation from the Psalm, 'Thou wilt not suffer thine Holy One to see corruption;' and the sepulchre of David, which had been opened and found to contain only dust, was irresistible evidence that *he* had seen corruption. But God's solemn assertion was, that his 'Holy One should not see corruption;' and Paul's conclusion was unanswerable, that it applied only to him, of whom God says, 'Thou art my Son, this day have I begotten thee.' Having

established this great fact, the Apostle then announces the glad tidings of the gospel, the doctrines of forgiveness of sins, and justification by faith: 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' He concludes with a most solemn entreaty that they would receive his message, as its rejection would be attended with most fatal consequences to their souls.

"This was the substance of Paul's plain and serious address to the Jews in their synagogue, to which they replied nothing at present. 'But while the Jews were going out of the synagogue, the Gentiles, who out of curiosity were many of them assembled there on the fame of the arrival of such celebrated men, earnestly desired that these words might be spoken to them again the following Sabbath, when they promised to attend themselves, and to bring as many of their friends as they could. When the synagogue was broken up, *many* of the Jews, and of the devout proselytes, who, though not of the stock of Israel, had embraced the Jewish religion, followed Paul and Barnabas, professing their belief of the doctrine they taught; who gave them farther exhortation to confirm them in the faith, and speaking to them with great earnestness, persuaded them to continue in the grace of God, which they had received, and to retain that gospel which they had now embraced. And on the following Sabbath almost the whole city was gathered together to hear the word of God, in consequence of the report which the Gentiles had spread abroad of what had been delivered before, which awakened in many others an earnest desire of attending at the repetition of their extraordinary message which the Apostles had engaged themselves to make. But the Jews, who continued strongly prejudiced against the message which had been delivered to them, seeing the Gentiles

assembled in such multitudes, 'were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming' these divine teachers as impostors and seducers.

" 'Then Paul and Barnabas, perceiving that no good impression could be made upon them, with great freedom of speech, and with a fervent zeal tempered by wisdom, and animated by unfeigned charity, said, It was necessary, according to the instructions of our divine Master, that the word of God should first be spoken to you Jews; for, undeserving as you are of such a favour, he has directed us that, wherever we come, we should open our ministry with an address to you, inviting you to faith and repentance, that *you* may, in the *first* place, partake of the benefits of his kingdom. But since you thus disdainfully thrust it away from you, and by that very action do in effect adjudge and condemn yourselves as unworthy of that eternal life and glory which, through the riches of his grace, he has so freely offered to you, behold, we turn ourselves to the Gentiles, and declare to them that they are also invited into the church of the Messiah, and shall, upon their believing in him, be admitted to all the privileges of his people as readily as if they had been descended from Abraham, Isaac, and Jacob, or had been trained up in the worship of the true God, and were by circumcision entered most expressly into covenant with him. To them we will carry the saving name of the Messiah, and we doubt not but they will thankfully accept that gospel which you so ungratefully despise and reject.

" 'And when the Gentiles heard these things, that the way now was open for their admission into covenant with God, and that they were welcomed to the benefits of the Messiah's kingdom, they rejoiced greatly at the happy tidings, and glorified the word of the Lord, and many embraced the gospel. These new converts joined their most zealous and affectionate labours with those of Paul and Barnabas to propagate it, and the

word of the Lord was borne on, as with a mighty torrent, throughout all that region, which by this means was watered as with a river of salvation. But the Jews, provoked beyond all patience at such a conduct and at such success, stirred up some devout women of considerable rank, who having been proselyted to their religion, were peculiarly zealous for it, and also applied themselves to the magistrates of the city, representing these new preachers as excitors of sedition and innovators of religion, who might occasion danger to the state; and thus they raised a persecution against Paul and Barnabas, and drove them out of their territories with violence and infamy. But the disciples who were left there were filled with great joy that so blessed a message had reached their hearts; and as Paul and Barnabas had laid their hands upon them, they were furnished with an abundant communication of the gifts as well as graces of the Holy Spirit, whereby they were not only confirmed in the faith which they had newly embraced, but were also rendered capable of carrying on the interests of Christianity in that place, when the first planters of their church could no longer continue to cultivate and water it.'

" Such is the substance of that most important and interesting chapter of the 13th of the Acts of the Apostles. The Apostles, as they left the city, shook off the dust of their feet, in obedience to the command of the Lord, in token of the certain ruin which should befall such despisers of his gospel: 'Whosoever shall not receive you, nor hear your words, when you depart, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.' Perhaps among the 'devout and honourable women' were not only Jewish proselytes, but some of the principal votaries of the various deities whose temples existed at Antioch. By the inscriptions which we found, Jupiter, Bacchus, and Arcæus, are proved to have had temples; and the

latter was held in the highest degree of veneration."

There is a list given of the names of twenty-eight bishops who sat in the episcopal see of Antioch of Pisidia from the apostolic times. The names of some of these bishops are found at the decisions of the several Councils of Ancyra, Nice, Ephesus, Constantinople, Chalcedon, and Trullana. It is a curious circumstance that Methodius, Bishop of Antioch of Pisidia in the sixteenth century, subscribed, with six other metropolitans, the protest of the Eastern Church "against the errors of the Church of Calvin," as they termed Calvin's doctrines, which, however, it is likely was intended to apply to the Reformed Churches in general. There was a titular bishop of Antioch of Pisidia named Cosmas as late as the year 1741. Pisidia is an archbishopric, and in its present enlarged extent includes Pamphylia, Pisidia, Lycia, the towns of Bubon, Balbura, and Cenoarda, and a portion of Caria. See PAMPHYLIA, PISIDIA, &c.

ASIARCHS, the official designation of the Pagan pontiffs of Asia Minor. In the Acts of the Apostles (xix. 31), the Asiarchs are particularly mentioned. In the commotion which Demetrius the silversmith excited at Ephesus, when the citizens were exclaiming, "Great is Diana of the Ephesians!" and the whole city was in confusion, two of St Paul's companions, Gaius and Aristarchus, natives of Macedonia, were seized by the people, and were dragged into the theatre. St Paul intended to proceed thither for the purpose of making a public defence of himself and his two friends; but the Christian converts there would not permit him, while "certain of the chief of Asia," or Asiarchs, which is the literal meaning of the word in the original, "who were his friends, sent unto him, desiring him that he would not adventure himself into the theatre." From this circumstance, it has been supposed by some that the public games were then celebrating in the theatre, and it is not unlikely that St

Paul and his companions would have been in danger of being thrown by the populace to wild beasts. The Asiarchs united the functions of the magistracy with those of the priesthood; they were entrusted with the care of the temples and sacred edifices; they had the charge of all religious solemnities, and were obliged to celebrate at their own charges the public games in honour of the gods. The expense of the office was considerable, and consequently the Asiarchs were always persons of great wealth and reputation. The Asiarchs were selected from the principal provinces and cities of Asia at the commencement of the Asiatic year, or about the autumnal equinox. In Proconsular Asia, assemblies were convened in all the towns, from each of which a deputy was sent to a general assembly of the whole, and of ten persons returned to the Proconsul, one was appointed by him to the office of Asiarch. The Asiarchs wore a crown of gold, and a toga ornamented with gold and purple. They were continued under the Christian emperors, although the games were abolished, and the temples supplanted by churches. "Sometimes," says Mr Arundell, "the dignities of high priest, and prætor, and Asiarch, were united in the same individual. When St Polycarp was seized at Smyrna during the celebration of the public games, probably for bearing too faithful a testimony against them, the people tumultuously demanded of Philip the Asiarch that he would let loose a lion to devour the Christian. Philip excused himself, on the ground that the spectacles of the amphitheatre were at an end. This Philip was of Tralles, and united the offices of Asiarch and high priest. The etymology of the name would lead to the belief that the Asiarch was the governor-in-chief of the province of Asia, and perhaps in the earlier period of history he might have been so; but latterly he was only a public officer, invested with a dignity partly magisterial, and in part sacerdotal, who presided over the games of a particular province. The Asiarchate was an honourable title, but as expensive

as honourable. The province contributed towards the expenses of the public games, but the Asiarch unavoidably expended large sums to make the solemnities more imposing, as well as to render himself conspicuous in his temporary office: accordingly, the most opulent persons were chosen to fill it. Strabo says, that in his time the Asiarchs were elected principally from the citizens of Tralles, then the most wealthy in Asia; by the Roman laws a father of a family having five children alive was excused from this office. The Asiarchate was an annual dignity, but the same individual might be elected several times. It has always been contended that the Asiarchate was filled by *one* person only, unlike the *archons, prators, &c.*, but this seems contradicted by the inscription found between Smyrna and Sedikeuy, which has the name of Tunon, ΑΣΙΑΡΧΟΥ ΝΕΝΤΡΟΥ."

ASIA, SEVEN CHURCHES OF, celebrated in the Apocalypse, in the Apostolic times, and in ecclesiastical history, were, as they are classified by St John, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Of these great seats of Apostolic labour, now almost extinct, with the exception of Smyrna, it has been well observed, that "each spot trodden by an Apostle must be regarded by Christians with some of those feelings of solemn and serious delight which they cannot describe, and which none but themselves can understand. At the place where a martyr died, or where his corpse was interred, the most languid believer may be expected to form new resolutions of devotedness to his Divine Master, and consecrate himself to new fidelity in following those who, through the *faith* of suffering, and the *patience* of martyrdom, *inherited the promises*. And cold indeed must be the heart of that man who is capable of the least approximation to insensibility, whilst visiting the memorable places where the Saviour of sinners was born or educated, where he taught, acted, and, above all, suffered. Who

VOL. I.

would willingly possess the eye that refused to weep on Mount Calvary, or claim the heart which could not glow where our Redeemer ascended from earth to heaven?" Such feelings may be appropriately cherished in reflecting on the renowned "Seven Churches of Asia." We find the divine threatening literally inflicted: the "candlestick is removed out of his place," partly by the persecutions under Decius, Gallus, and Valerian, and more completely afterwards by the Saracens and Turks, who have changed those once famous cities into desolate villages, with the exception of Smyrna.

The first published account of the "Seven Churches of Asia," in modern times, was written by Thomas Smith, D.D. a learned English writer and divine of the seventeenth century, who was chaplain at Constantinople, and who died in London, 1710. His work, originally published in Latin in 1672 at Oxford, is entitled, "Remarks upon the Manners, Religion, and Government of the Turks, together with a Survey of the Seven Churches of Asia, as they now lie in Ruins," a translation of which was published in London in 1678. To this voluminous writer we are indebted for the discovery of Thyatira at Akhissar, and Laodicea at Eski-hassar. In 1678 the Seven Churches were visited by Sir Paul Rycant, then English consul at Smyrna, and Dr John Luke, chaplain to the Factory; and an account of this visit was published in a work written by the former. The Rev. Edward Chishull, a very learned divine and antiquary, who was some time chaplain to the English Factory at Smyrna, and afterwards rector of South Church, Essex, visited Ephesus, Sardis, and Thyatira, in 1699, but his observations were never printed. Dr Pococke, archdeacon of Dublin, afterwards bishop of Meath, surveyed three of the Churches in 1740, his observations on which are inserted in his large work in two, and sometimes in three, folio volumes, entitled, "A Description of the East, and some other Countries." In 1740, Dr

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Samuel Chandler, Fellow of Magdalen College, Oxford, an eminent scholar, antiquary, and divine of the Church of England, visited Smyrna, Ephesus, Sardis, Laodicea, and Philadelphia, omitting Pergamos and Thyatira on account of the plague raging in those places. The details of this visit are given in Dr Chandler's work, published in 1775, entitled, "Travels in Asia Minor, or an Account of a Tour made at the expense of the Society of Dilettanti," who specially deputed Dr Chandler for the purpose. Dr Dallaway, chaplain of the British embassy at Constantinople, visited Smyrna, Ephesus, and Pergamos, the other four lying out of his route, an account of which he gives in his work, "Constantinople, Ancient and Modern," published in 1797. In 1817, an account of a journey to the whole of the Seven Churches was published in the "Missionary Register," by the Rev. H. Lindsay, chaplain at Constantinople. The Rev. F. V. J. Arundell, British chaplain at Smyrna, and the Rev. John Hartley, of the Church Missionary Society, explored the scenes of the Apocalyptic Churches in 1826, and the former more recently in 1833. Of the foreign travellers who have visited these Churches, the principal are Tournefort, Van Egmont, and Choiseux Gouffier, but their survey was only limited to Ephesus, Smyrna, Sardis, and Thyatira. The observations of Dr Smith, the father of the Apocalyptic travellers, as to the motives which induced him to undertake his expedition, are worthy of notice. "The curious surveys," he says, "every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and suffering of our blessed Saviour (which are owing to the industry, and learning, and curiosity of devout pilgrims, who, from the first ages of Christianity to this present time, not without the design of Providence, as I verily believe, have visited Mount Calvary and the holy Sepulchre), suffer us not to be unacquainted with their situation and state; every one of us who has the least gust for antiquity, or his-

tory, or travel, or insight into books, catching at such relations. But a sadder fate seemed to hang over the Seven Churches of Asia, founded by the Apostles, and to which the Eternal Son of God vouchsafed to send these Epistles recorded in the Book of the Revelation of St John, which, by the unpardonable carelessness of the Greeks (unless that horrid stupidity into which their slavery has cast them may plead some excuse herein), have lain so long neglected; they giving us no account of their ruins, and the Western Christians either not caring or not daring to visit them."

The Seven Churches, to which the epistolary part of the Apocalypse is specially addressed by St John, were situated within the compass of Ionia and Æolis in the Proconsular province properly called Asia, which at that time is said to have contained five hundred cities. Of those cities, Ephesus, Smyrna, and Pergamos long contested for the pre-eminence. Ephesus was situated in the ancient Ionia, near the mouth of the river Cayster, now called *Kitchik Minder*, which, rising in Lydia, flows through the Asian Marsh, and falls into the Ægean Sea. Smyrna, a celebrated city and seaport town of Ionia, is about forty miles in a northern direction from Ephesus, and on that account it is probably addressed second in order. Pergamos, formerly the seat of the Attalian kings, and the ancient metropolis of Mysia, lies about sixty-four miles north of Smyrna. Thyatira is situated about forty miles south-east of Pergamos. Sardis, thirty miles south from Thyatira, was once the capital of Croesus and the rich Lydian kings. Philadelphia is about twenty-eight miles distant from Sardis to the south-east, and still a place of some commercial importance under its modern Turkish name of *Alah Shehr*. Laodicea lay sixty miles south-east of Philadelphia, on the way to return to Ephesus. And thus it appears, on inspecting the map, that the Seven Churches, as Bishop Newton well remarks, "lie in a circular form, so that the natural progress was from Ephesus to

Smyrna, and then successively to Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, so round to Ephesus again, which is the order that St John has observed in addressing them, and which probably was the circuit which he took in his visitation."

The Seven Churches of Asia were under St John's immediate inspection; he constituted bishops over them, and became, as it were, their metropolitan. Ephesus, at that time in its splendour, and the metropolis of Proconsular Asia, was the residence of the Apostle, the angel of which he first addresses. Some controversy has been maintained respecting the ecclesiastical rank or order of those angels or bishops, each party explaining and interpreting it according to his own views of church government and discipline. It is certain that the term "ANGEL" (*angelos* in Greek, and *maleac* in Hebrew, signifying a *messenger*) was a title very early given to the bishops of several churches, who presided over the clergy of a district or province, which in modern times is termed a diocese. In this sense some commentators explain the words of St Paul, 1 Cor. xi. 10, when he says that women ought to be covered in the church, because of the angels or bishops who would be present during the service. Dr Prideaux observes, that the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the persons assembled, and delegated by them as their representative, messenger, or angel, to address God in public worship, was therefore called in the Hebrew language the angel of the church. Hence the bishops of the Seven Churches of Asia are designated by a name borrowed from the synagogue, the *angels* of those Churches. Although there were literally seven of those Churches and seven bishops, to whom St John, their metropolitan or chief primate, wrote, the reader will observe that the number *seven* is frequently used in the Scriptures not to signify merely a definite, but a large and sufficient quantity. The Hebrew etymology of this number signifies

fulness and *perfection*; and Philo and St Cyprian term it the *completing number*. Hannah, the mother of Samuel, exclaims in her song of thankfulness, "The barren hath borne *seven*," 1 Sam. ii. 5, which means a great number. The victims under the Jewish law bled by sevens; the golden candlestick had seven branches, bearing seven golden lamps; the mercy-seat was sprinkled seven times with the blood of the atonement; and to sacrifice by sevens was a characteristic of great solemnity in the Patriarchal times. The key to this custom, Bishop Horsley says, is the institution of the Sabbath, the observance of the seventh day being the sacrament of the ancient church. It moreover became a Jewish tradition after the Captivity, that the throne of God was attended by seven superior ministering angels, derived from the seven ministers who attended the throne of the Persian kings. Jonathan Ben Uzziel, in his Targum on Gen. ix. 7, tells us, that God commissioned the "*seven* angels which stand before him" to frustrate the building of the tower of Babel, by confusing the language of men. In the Apocryphal Book of Tobit we have another expression of the sentiment:—"I am Raphael, one of the *seven holy angels*, which present the prayers of the saints which go in and out before the glory of the Holy One," Tob. xii 15. Turning, however, from these Jewish traditions, we have the number *seven* magnificently illustrated by St John in the Apocalypse. In the glorious representation of the Deity, St John says that from the throne which he saw in his vision "proceeded lightnings, and thunders, and voices; and there were *seven* lamps of fire burning before the throne, which are the *seven* spirits of God." When St John was first mysteriously commissioned to address the Seven Churches, he turned round, and saw "*seven* golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man," who "*hac* in his right hand *seven* stars." The wondering Apostle, lost in amazement at the sight, received an explanation from

his Divine Master:—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, the mystery which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the Seven Churches, and the seven candlesticks which thou sawest are the Seven Churches." The Apostle in discharging his high commission, when thus again brought into converse with the Saviour of the world, who had regarded him with peculiar affection while he was on earth—for St John was "the disciple whom Jesus loved"—thus commences in the usual apostolic manner: "John, to the Seven Churches which are in Asia: Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Again the Apostle introduces these mysterious numbers, expressive of universality, fullness, and perfection, along with *seven horns*, the horn being a symbol of power among Eastern nations, and with a book, or skin of parchments, sealed with seven seals, to show that the decrees of God are inscrutable, and also sealed with those seven seals, as referring to so many signal periods of prophecy. "And I saw," says the Apostle, "in the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?—And I beheld, and lo, in the midst of the throne and of the four beasts, and the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth." Such is this mysterious number so often mentioned in this peculiar manner. "What," says Dr Woodhouse, "can we account this universal Holy Spirit of God, proceeding from the Father and the Son, to be, but that which in the plainer

language of the Sacred Scriptures is called the Holy Ghost? The comment of the Venerable Bede on this passage appears just and forcible. *Unum Spiritum dicit septiformum quæ est perfectio et plenitudo*—The one Holy Spirit is here described as seven-fold, by which is intimated, in prophetic language, fulness and perfection."

The Seven Churches were undoubtedly among the first fruits of the Apostolic labours, and one of them, the Ephesians, is honoured with a special epistle from St Paul, who first preached the gospel in Ephesus, and founded the church there. Of the apostolic labours in Proconsular Asia, it may be thus observed in a summary manner, that St Paul planted the gospel in Cilicia, Galatia, Lycaonia, Phrygia, Mysia, Ionia, Pisidia, and Pamphylia; he also visited Caria and Lysia. That indefatigable Apostle commenced his illustrious career in Asia, namely, at Tarsus in Cilicia, his native place, it is conjectured about A.D. 39. and the last time he was in the country was when at Myra in Lydia, on his way to Rome, about A.D. 59. Six of his Epistles were sent into the Lesser Asia—one to Ephesus, one to Colosse, one to Galatia, two to Timothy in Ephesus, and one to Philemon in Colosse. St Luke was in Mysia, Caria, and Lycia, accompanying St Paul. St John was in Ionia, a country in which he generally resided. St Peter planted the gospel in Bithynia, Cappadocia, and Pontus, to the "strangers" scattered throughout which, and also in Galatia and Asia, he addresses his two Epistles. St Mark, St Barnabas, and Silas, made Pamphylia, Galatia, Cilicia, Phrygia, Lycaonia, Pisidia, and Mysia, the scenes of their apostolic labours. The apostolic and primitive Fathers connected with Lesser Asia are Timothy, who was bishop of Ephesus, and who was also connected with the provinces of Lycaonia, Phrygia, Galatia, and Mysia; Aquila, Apollos, Tychicus, and Trophimus, bishops of Ephesus; Epaphras, successively bishop of Laodicea, Colosse, and Hierapolis. Ignatius

at Smyrna and Troas, A.D. 107; Polycarp, the chosen friend and disciple of St John, bishop of Smyrna, before A.D. 108; Papias, bishop of Hierapolis, A.D. 116; Justin Martyr at Ephesus, about A.D. 140; Melito, bishop of Sardis, A.D. 177; Irenæus, probably born at Smyrna, A.D. 140; Polycrates, bishop of Ephesus, A.D. 196; Palinas, bishop of Amastris in Pontus, A.D. 170; Claudius Apollinaris, bishop of Hierapolis, A.D. 176. From this short detail it will be seen that the gospel made rapid progress in Asia Minor, and that the "angels" or bishops of the Seven Churches exercised ecclesiastical jurisdiction over extensive districts, abounding in that early age with flourishing churches, some of which enjoyed the inspired ministry of the Apostles themselves.

The Epistles to the Seven Churches, and indeed the whole Apocalypse, was written, it is well known, by St John in Patmos—the barren and rocky island, now called *Palmosa*, south of *Samos* in the *Archipelago*. In this island, immortalized as being the place where "the things which are, and which shall be hereafter," were mysteriously revealed to the Apostle, the Roman Emperors frequently confined offenders, a practice which they also adopted in other parts of the world. The associations connected with the Apocalyptic visions render the volcanic and almost tenantless rock of Patmos interesting to the Christian, as the place where inspiration completed the sum of its important and momentous announcements, and ceased its visible intercourse with the world which had been cheered for ages with its "still small voice." The venerable metropolitan of the Seven Churches, the last surviving member of Christ's first company of followers, whose companions in the Apostleship had by this time suffered martyrdom in various parts of the world, was dragged from his residence at Ephesus, and banished to this rugged volcanic rock, for bearing testimony to the cause of that Master by whom while on earth he was tenderly beloved. The

manner in which this last surviving member of the Apostolic college speaks of his exile and situation is simple and affecting. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God, and for the testimony of Jesus Christ." We have no information respecting the Apostle's situation in Patmos on which we can depend; antiquity, sacred or ecclesiastical, is almost silent on the subject; but, judging from the present deserted and miserable appearance of the island, we may safely place the "disciple whom Jesus loved" among those who dwelt in "dens and caves of the earth—of whom the world was not worthy, being destitute, afflicted, tormented." Here was the beloved disciple doomed to perpetual confinement, and we may easily conceive the feelings of the venerable overseer of the Seven Churches when he reflected on his own solitude, and the several churches under his jurisdiction. There can be no doubt they were the objects of his intense and harrowing thoughts on that memorable day when those stupendous revelations were made known to him, many of which are yet to be accomplished. "I was in the Spirit," he says, "on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the Seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Laodicea."

We shall follow the venerable Apostle in the order in which he addresses his Epistles to the Seven Churches. Under the article *EPHESUS* the reader will find a complete account of the introduction of Christianity, the past history and present state of Ephesus, now called *Aiasaluk* by the Turks. It is our intention here to commence at the period when the Apocalypse was published to this and the other six Churches, which forms, as it were, an episode in their history, but an

episode from which issued the most important results.

1. **EPHESUS.**—It was by the ministry of St Paul, about A.D. 53, that the light of the gospel dawned on the then splendid city of Ephesus, and a church founded which afterwards became renowned in ecclesiastical history. In a Jewish synagogue the Apostle commenced his important functions, for at that early period colonies of Jews were scattered over all the countries of the East. The stay of St Paul in Ephesus on this occasion was short, and we find him leaving Aquila and Priscilla, or Prisca, behind him with the promise of a speedy return. During St Paul's absence, Ephesus was visited by a learned Jew named Apollos, who had been instructed in the Christian faith by Aquila and Priscilla, and who greatly contributed towards the advancement of the gospel. Apollos, however, remained only a short time in Ephesus, for sailing across the Ægean, he passed into Achaia, where he "mightily convinced" or *vehemently confuted* the Jews, and subsequently became, according to St Jerome, bishop of Corinth. It was probably in allusion to the zeal and eloquence of Apollos that St Paul observes, "*I have planted, Apollos watered;*" and his oratorical powers on one occasion rendered him the innocent cause of a schism in the Church of Corinth, which elicited the following dignified rebuke from St Paul to the Corinthians. "For whereas there is among you envying and strife, and division (or factions), are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

St Paul soon returned to Ephesus, where he resided two years, preaching with so great success, that the "word of the Lord grew mightily and prevailed." At the end of two years St Paul departed, and after a variety of adventures, he addressed to the "saints at Ephesus" one of the most valuable epistles in the

sacred canon, written by the Apostle, it is generally admitted, during the early part of his first imprisonment at Rome, in A.D. 61, according to Michaelis, Lardner, and others, but in A.D. 64, according to the Bible chronology. The Epistle was sent to Ephesus by Tychicus. It contains no blame or complaint, and its sole object seems to be the confirmation of the Ephesian Christians in the true faith, practice, and discipline of the gospel. St Paul probably wrote it on account of some intelligence he had privately received from Asia which greatly pleased him, for we find him in the first chapter (verse 15) telling them that he would not cease "to give thanks for them, mentioning them in his prayers," for what he had heard "of their faith in the Lord Jesus, and love unto all the saints." Timothy, the Apostle's own "son in the faith," 1 Tim. i. 1, his "dearly-beloved son," 2 Tim. i. 2, the first bishop of Ephesus, then sat in the see, to which, from these expressions of regard, he had been elevated by the hands of St Paul; and it appears from the whole tenor of the Epistle to the Ephesians, that the church was then sound in doctrine and practice. The date of Timothy's appointment as bishop of Ephesus as well as that of the Epistles written to him by St Paul, has been a subject of much discussion. When St Paul went into Macedonia, after the riot excited by Demetrius the silversmith, the only time mentioned that he went thither from Ephesus, Timothy was not with him, and he must therefore have subsequently visited that city with Timothy. The only direct notice is in the first chapter of the First Epistle to Timothy, which St Paul wrote at Laodicea, where he says, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Timothy must, therefore, have been at Ephesus in A.D. 59, which is the year the Bible chronology assigns for St Paul's mission to Macedonia. The First Epistle to Timothy is dated A.D. 64, or

65, and the Second Epistle, A. D. 66; now, if we take either the date of Michaelis when the Epistle to the Ephesians was written, A. D. 61, or that of the Bible chronology, A. D. 64, when the Ephesian Church was so sound in doctrine that it was highly complimented by St Paul, we find from the First Epistle to Timothy, written in A. D. 65, that false judaizing teachers soon appeared, spreading abroad their dangerous heresies, whom Timothy was directed to oppose, and to which the Apostle wrote an Epistle instructing him in his momentous duties. The disturbers of the Ephesian Church are mentioned by name—Hymeneus, Alexander, and Philetus. Of these individuals nothing is known. Dr Doddridge conjectures that the Alexander here mentioned is the same person so named in Acts xix. 33, “who might become worse and worse after St Paul’s departure from Ephesus, being emboldened by his departure.” Concerning the two former, however, the Apostle informs Timothy that he had delivered them unto Satan, that they might learn not to blaspheme. It is unnecessary to mention here the false doctrines which these early disturbers of the Church maintained, for every one can infer what they were with tolerable accuracy by a perusal of the two Epistles to Timothy. It may be observed that their notions are described as “fables,” probably invented to promote the observance of the Mosaic law as essential to salvation; “endless genealogies,” or an endeavour to trace a lineal descent from Abraham as a sufficient title to every spiritual blessing; “vain janglings” about the letter of the law, to the neglect of the spiritual part; “and oppositions of science falsely so called,” or the propagation of doctrines subversive of the purity of the gospel. But those disturbers do not appear to have been restrained by the punishment inflicted on them by St Paul. In A. D. 66, a second Epistle was sent to Timothy by the Apostle, which is regarded by the whole Church as the last Epistle he wrote; for we are told in the note at the end of

it, that “the Second Epistle unto Timothy, ordained the first bishop of the Church of the Ephesians, was written from Rome when Paul was brought before Nero the second time.” In this Epistle these disturbers are still mentioned as seeking to dim the lustre of sacred truth with the shades of error and schism. That Timothy was still at Ephesus when he received this Epistle is evident from the following circumstances:—1. He is directed to avoid the vain babbling of Hymeneus, and to be on his guard against Alexander, the heretical teachers mentioned in the first Epistle, 2 Tim. ii. 16, 17, 18; iv. 15;—and, 2. The apostle salutes the family of Onesiphorus, who appear to have generally resided at Ephesus, 2 Tim. i. 18. In addition to the errors already mentioned, another heresy was propagated by Philetus, who, wishing to conciliate the Greek philosophers, maintained that the resurrection had already happened. “Study to shew thyself,” says St Paul to Timothy, “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker (*gangrene*, in the margin of our Bibles); of whom are Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some,” 2 Tim. ii. 15–18. This is the only place in the New Testament where Philetus is mentioned; but it is evident that the dogmas of this innovator were embraced by a large number of converts, and became afterwards a prominent feature of Gnosticism. “The doctrine of the resurrection of the body,” says Milner, “as taught by Christ and his disciples, received a figurative interpretation, and was affirmed to mean only a spiritual deliverance from ignorance and error by the influence of the gospel. There was no article of the Christian faith so offensive to the sophists of antiquity as that of the resurrection, because it at once subverted their favourite

theories. They regarded the present degraded state in which man is found, and the evil passions to which he is subject, as arising from the connexion of the spirit with matter—they looked forward to its removal from the obnoxious vehicle as the commencement of a bright and sunny existence; and therefore the notion of its again returning to inhabit a material organization was likely to excite their opposition and contempt. Pliny classes the resurrection among the impossible things which even God cannot accomplish—‘*rev care defunctos*’—to call back the dead to life. Celsus calls it ‘the hope of worms, a very filthy and abominable as well as impossible thing; it is that which God neither can nor will do, being base, and contrary to nature.’ The Athenians heard St Paul patiently until he touched upon this topic, when they began to ridicule the man who could entertain and advocate the supposition. This objection of ancient philosophy the Apostle meets and refutes in the fifteenth chapter of the First Epistle to the Corinthians, by stating the difference that will exist between the qualities of the body that dies, and the body that is raised: ‘It is sown in dishonour, it is raised in glory,’ &c. To meet the views of the philosophers, and remove their prejudices, the exposition of the doctrine alluded to was first promulgated; and hence many of the founders of succeeding heresies availed themselves of it to increase their adherents, and to strengthen their cause.”

The Epistles to Timothy are very valuable. They may be regarded as two Charges of the utmost importance, and throw very considerable light on the history and state of the Church in the apostolic times. These Epistles also throw considerable light on the Ephesian Church at that period, and introduce to our notice some of its most zealous and distinguished members. It appears that the believers, with few exceptions, resisted the seductions of the heretical innovators; but Timothy at this important crisis needed all the wise and animating

counsels of St Paul, to oppose the errors and baffle the designs of his adversaries. Onesiphorus is expressly mentioned, and an affecting memorial of his services and those of his family is introduced in the Second Epistle, 2 Tim. i. 16, 17, 18; iv. 19. If we adopt the Bible chronology as correct, which dates the writing of the Second Epistle in A.D. 66, it appears that Timothy, at the Apostle’s request, went to Rome to attend him in his last hours, and to receive his dying injunctions. “Do thy diligence,” writes the illustrious martyr from his dungeon in Rome, “to come before the winter.” There is no memorial of the date of his return, or of the state of the Ephesian Church during his absence. About A.D. 68, the Church of Asia Minor received considerable accessions, the Christians residing in Judea rapidly quitting the country when they perceived the storm impending which subverted the polity of the Jews; and the Church of Jerusalem was dissolved. It is conjectured that St John came to Ephesus at that period, and undertook the government of the Churches of Asia Minor, St Paul having fallen at Rome before the axe of Nero. “That the Evangelist,” observes Milner, “did not come into Asia during the life of St Paul, appears certain from the omission of his name in the Epistles of the latter; for had he been at Ephesus, or in its neighbourhood, when the letters to Timothy and the other Churches were written, some salutation would undoubtedly have been sent. The dispersion of the Apostles is placed by Origen in the first year of the Jewish war, and St Thomas, it is said, though without certain evidence, then went unto Parthia, St Andrew into Syria, St Peter into Italy, and St John into the Lesser Asia.”

Such is a brief outline of the state of the Ephesian Church previous to the Apocalyptic epistle, which the reader will find more amply detailed under the article **EPHESUS**. We now proceed to the date of the Apocalyptic epistles to the Seven Churches, which, according to the Bible chronology, was in A.D. 96. St John, it

is well known, was in exile at Patmos. Sulpitius Severus says, that "during the reign of Domitian (about A.D. 95), John, the apostle and evangelist, was banished to the Isle of Patmos, where, after hidden mysteries had been revealed to him, he wrote and published his book of the sacred Apocalypse, which is wickedly and foolishly rejected by many." This date, which is now generally admitted to be the correct one, is opposed by Sir Isaac Newton, who places the exile of St John under the reign of Nero, while Grotius advocates the reign of Claudius. It certainly appears from the title of the Syriac version of the Apocalypse, that the Syrian churches ascribed it to the reign of Nero:—"The Revelation which was made by God to John the Evangelist in the Island of Patmos, into which he was thrown by *Nero Cæsar*." But Irenæus, the disciple of Polycarp, who was the friend and disciple of St John, and appointed by the Apostle to the superintendence of the Church of Smyrna, of which he was the fifth bishop, had the best opportunities of obtaining accurate information. Speaking of the mystical numbers 666 ascribed to Antichrist, in his fifth book against Heresies (Iren. *adver. Hæres.*), he observes, respecting its difficult interpretation, "But if it had been proper that this name should be openly proclaimed in this present time, it would have been told even by him who saw the Apocalypse, for it was not seen a *long time ago*, but almost in our *own age*, towards the end of *Domitian's reign*." Tertullian relates, that when the Apostle was first imprisoned by the Roman magistracy at Ephesus, he was sent to Rome, where he was thrown into a caldron of boiling oil, but being miraculously preserved, he was banished to the barren and dreary Isle of Patmos by the disappointed tyrant. Whether this tradition be true or not, certain it is that, although St John was the only Apostle who escaped a violent death, he felt his exile to be a most severe deprivation, and nothing can be more affecting than the simple declaration he makes in the

outset of the Apocalyptic Epistles to the Seven Churches:—"I John, who also am your brother and companion in tribulation."

The divine mandate is given—"Unto the angel of the Church of Ephesus write." Who was the angel or bishop of Ephesus in A. D. 96? "The opinion," says Milner, "that Timothy was the 'angel of the Church' at this period, is supported by many names of considerable authority, though it must be confessed to be extremely doubtful. An ecclesiastical tradition places his death in the year 97, and represents his being martyred near the temple of Diana during a Pagan festival, being slain with clubs and stones whilst preaching against idolatry. If any credit is to be attached to this story, it is in the highest degree probable that Timothy was the presiding minister through whom the church was addressed. On the other hand it is argued, that the relation is very uncertain, and that it is not likely that one so highly commended by St Paul should receive so severe a censure as is here dictated. But this last objection is at once removed by the consideration, that the angels or presidents are not addressed personally, and that their particular state is not described, but the communities committed to their care." The conjecture of this writer, however, has every evidence of probability, for it appears from a list of seventy bishops of Ephesus quoted by Mr Arundell from the "*Oriens Christianus*," published in 1721, that Timothy, the first bishop, was succeeded by St John himself at his return from Patmos to Ephesus, after an exile of fifteen years, according to the author of the "*Chronicon Paschale*," and five years according to Irenæus; but if, as it is generally supposed, the Apostle returned to Ephesus after the death of the Emperor Domitian, which took place in September A. D. 96, the period of his exile was much less. St John died at an extreme old age in the third year of the reign of the Emperor Trajan, and was succeeded by Onesimus, who is mentioned as being

bishop of the Ephesian Church in one of the Epistles of Ignatius, A. D. 107, written during his journey to Rome.

Viewing Timothy, therefore, as "the angel of the Church of Ephesus," the Ephesian Christians, through him as their representative and governor, are commended for their works, their labour, their patience, and perseverance in the truth. They had not "fainted" in the cause of Christ; they had "tried them which say they are apostles, and are not, and found them liars;" and their hatred of the "deeds of the Nicolaitanes" is mentioned in terms of special approval. It is thus evident that heresy had made little impression on the Ephesian Church, and that it was still as sound in matters of faith and discipline as it was when St Paul wrote his Epistle. Yet the Ephesians had relaxed; they are charged with having left their "first love," the fervour of their piety had abated, and their religious impressions weakened. An exhortation is in consequence given to repent, with a solemn warning of punishment in case of disobedience. "Remember—repent—do thy first works," is the command, otherwise, says the Divine Inspector, "I will come unto thee quickly, and will remove thy candlestick out of his place." This Apocalyptic Epistle to the Ephesians is peculiarly affecting. "It appears," says a writer, "from this divine communication, that though the state of the Ephesians might be completely satisfactory to a superficial observer, yet the great Head of the Church had discovered symptoms of decline. Pure in practice, correct in discipline, and christian in sentiment as she was, one of the brightest features in her character was beginning to be defaced—her love was on the wane. The pointed charge, the admonition, and the tremendous threatening, had, however, the desired effect; and from the testimony of Ignatius, we may gather that the church was roused from her lethargy, and excited to holy diligence by the divine rebuke. But a subsequent era will bring us to contemplate an increased and strongly marked

degeneracy and corruption, when Ephesus was deprived of both *candlestick* and *angel*—when he who once *walked* in the midst of her with delight, came to execute his long-issued threat, and create amid Mahometan superstition and tyranny a famine of the word."

In the sixth century of the Christian era the ecclesiastical history of Ephesus may be said to terminate. At the beginning of the fifteenth century, Tamerlane encamped with his Tartars on its plains; the apostacy of past ages was now to be visited with full retribution; the ruined structures and marble materials of ancient Ephesus were taken to rear the modern town of Aiasaluk, and the once magnificent city, the metropolis of Proconsular Asia, has been abandoned to the owl and the jackal. "This place," says Sir Paul Rycaut, "where once Christianity so flourished as to be a mother church, and the see of a metropolitan bishop, cannot now show one family of Christians; so hath the secret providence of God disposed of affairs too deep and mysterious for us to search into." "I was in Ephesus," says Mr Arundell, "in January 1824; the desolation was then complete; a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins. What would have been the astonishment and grief of the beloved Apostle and Timothy, if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city—when the great city would become 'heaps, desolation, a dry land, and a wilderness—a land wherein no man dwelleth, neither doth any son of man pass thereby!' Once it had an idolatrous temple celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues, 'Great is Diana of the Ephesians!' Once it had Christian temples, almost rivalling the Pagan in splendour, wherein the image that fell from Jupiter

lay prostrate before the Cross, and as many tongues, moved by the Holy Ghost, made public avowal that 'Great is the Lord Jesus!' Once it had a bishop, the angel of the church, Timothy, and the beloved disciple St John; and tradition reports that it was honoured with the last days of both those great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the Cross is removed from the dome of the church, and the Cross not glitters in its stead, while within the keblé is substituted for the altar. A few years more, and all may be silence in the mosque and in the church! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death. 'Thy riches and thy fairs, thy merchandize, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen!' Even the sea hath retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandize from every country." See EPHESUS.

2. SMYRNA.—Following the Apostle's arrangement of the Apocalyptic Epistles, we now proceed to Smyrna, forty miles (forty-five according to Bishop Newton) distant from ruined and fallen Ephesus, to which it is the nearest of the other cities. Ancient Smyrna was a magnificent city, celebrated in poetry and in song as "Izmer the lovely" (*Izmer* being a Turkish corruption of *εις την Σμυρναν*), "the ornament of Asia," and "the crown of Ionia;" and of the city it may be observed generally, that it has survived the repeated attacks of earthquakes, conflagrations, pestilence, and war. While the other cities of the Seven Churches are either in ruins like Ephesus, or exist in a state of the most deplorable and melancholy degradation, Smyrna alone flourishes. Her temples and public edifices

have indeed disappeared, but her opulence, extent, and population, have increased. Smyrna was almost destroyed by an earthquake about A.D. 177, and Marcus Aurelius rebuilt it with much splendour and beauty. Mr Arundell estimates its present population at 130,000, and the number of houses between ten and fifteen thousand. Smyrna is situated at the south-east end of a bay of the Mediterranean bearing the name of the city, which is capable of containing the largest navy in the world, and is the greatest commercial sea-port in the Turkish Asiatic dominions. The inland country in its neighbourhood is described as being extremely beautiful at certain periods of the year; the hyacinth, anemone, and ranunculus, bloom even on the road sides, and colour the fields with their matchless tints; "while the boats that descend the Hermus in the season laden with the fruits of Asia for the Levant markets, remind the traveller of a sister country, 'a land of wheat and barley, and vines, and fig trees.'"

The road from Ephesus to Smyrna, after crossing the Cayster, passes over a mountainous ridge called Tmolus, at the base of which, under Mount Corax, lies Sedikeuy, a few miles from Smyrna—a village containing about three hundred Greek houses, forty Turkish, a Greek church, and a mosque. We may readily conceive the immense intercourse which must have taken place between this city and Ephesus, when the latter was in its glory, and viewed Smyrna as its mighty rival. There is no positive information by what means, or through whose agency, the gospel was introduced into Smyrna, but it is more than probable, from its great celebrity, and its proximity to Ephesus, that it became in very early times the scene of Apostolic labour. Ecclesiastical history ascribes the formation of the church of Smyrna to St John, and it certainly was under his jurisdiction; but as the whole eastern coast of the Ægean Sea was navigated by St Paul, and as his course from Mitylene to Miletus lay by the entrance of the Gulf of Smyrna, it is not improbable that the great

Apostle of the Gentiles first proclaimed to the citizens the doctrines of Christianity.

"Unto the angel of the church in Smyrna write." It is alleged by Archbishop Usher and others, that the venerable martyr St Polycarp was the "angel" of the church of Smyrna when St John was in Patmos. There is strong presumptive evidence that such was the fact from the tenor of the Apocalyptic epistle addressed to him; for the prophetic intimation of trouble and persecution is in close agreement with his history; and as he encountered the horrors of martyrdom, there is something significant in the exhortation to be "faithful unto death," and in the promise of a "crown of life." There appear to have been four "angels" of the church of Smyrna previous to St Polycarp, namely, Aristo I., Strataeus, Aristo II., and Bucolus. It is certain that Polycarp at the time of his martyrdom had been bishop of Smyrna many years. The only objection urged against the supposition that Polycarp was the "angel" addressed in the Apocalypse, is that of his extreme youth at the time of the exile of St John; but from his own statement of his age at the period of his martyrdom, A.D. 167, the exact date of which is variously stated, some making it A.D. 169, he had been for "eighty and six years a servant of Christ," and supposing him to have been fourteen years of age when he was converted, this fixes his birth in A.D. 67, and makes him nearly thirty years old at the era of the Apocalypse. We may therefore safely conclude, that this most venerable saint and holy martyr, the intimate friend of St John, was the "angel of the church in Smyrna" at that period.

The Epistle to the church in Smyrna is the shortest and least reprehensible of all the Seven Apocalyptic Epistles. The Smyrnaen believers are commended for their "works and tribulation," and though poor in worldly circumstances, they are declared to be "rich" in the attainments and blessings of religion. No heresy

appears to have infected them; they had not forgotten their "first love" like the Ephesians, and become callous and indifferent. The peace and happiness of the Smyrnaen church are strikingly contrasted by their Divine Master with the "blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." These were professed Jews, men of violent and profligate character, who were endeavouring to excite the persecution which is foretold in the tenth verse. "The curse of judicial blindness," says Milner, "clung to this fated people in every scene of their dispersion; the 'vail was upon their hearts' in Smyrna, as in the country which, for its guiltiness, had been given to the Gentile; and at the death of Polycarp we find the descendants of Abraham the active executioners of heathen cruelty, collecting fuel to light up the flames of martyrdom."

But the "angel" of the church in Smyrna is told to "fear none of those things which he shall suffer;" persecution is distinctly announced, and how amply that was verified the annals of Smyrna too faithfully attest. The most remarkable feature in this Apocalyptic Epistle is the prophetic declaration, "ye shall have tribulation ten days," and "the devil" casting some of them "into prison." This passage has given rise to various explanations, resulting from the uncertainty whether it is to be understood figuratively or literally. In prophetic language *ten days* of tribulation denote *ten years*, which is about the period of the persecution which the churches of Asia suffered under Dioclesian. "The period," says Dr Woodhouse, "may either be literally ten days, or typically ten years, a *day* often representing a *year*, according to the known language of prophecy. We have so little knowledge of the history of the church in the times here spoken of, that there is great difficulty in ascertaining the persecution here alluded to, and the time of its duration. We have an account of a persecution suffered by the church of Smyrna in the year 169, when, among

others, Polycarp, its venerable bishop, suffered martyrdom, but there is no proof that this continued ten years or ten days; and as it took place more than seventy years from the time of this prophecy, it seems too distant to be that here foretold by our Lord, who addressed the Smyrnaens then living. Besides, this persecution extended to the other churches of Asia, who would therefore have had a similar warning. It seems most probable, on the whole, that the persecution foretold in these words was fulfilled in that generation, and that the Jews, who are described as acting against that church under the influence of Satan, were the authors of the persecution. The prophecy thus fulfilled would serve a temporary purpose; it would convince the Seven Churches that the revelation which foretold it was from God; and that therefore the remaining predictions of the same prophecy would also receive their accomplishment; and it would occasion them to revere, and preserve, and faithfully deliver down to posterity, the book in which they were contained." In addition to these judicious observations of Dr Woodhouse, two other expositions have been given of this peculiar announcement to the church of Smyrna. Like the number *seven*, which often expresses *fulness and perfection*, the number *ten* is often used to denote *frequency and abundance*. Thus, in Gen. xxxi. 7, 41, "Thou hast changed my wages *ten* times," that is, *frequently changed them*. "These men have tempted me now these *ten* times," Numb. xiv. 22. "These *ten* times have ye reproached me," Job xix. 3. "He found them *ten* times better than all the magicians," Dan. i. 20. According to this interpretation, the *ten days of tribulation* announced to the "angel" of the church in Smyrna would denote *frequency and abundance* of persecution. Again, the *ten days* are interpreted as expressing the *shortness* of persecution, in the same sense as the phrase is used by Terence:—"Decem dierum vix mi est familia—I have enjoyed my family but a *short* time." (Heaut. act. v. s. i.

v. 36.) In whatsoever way we view the prophecy, it certainly indicates a time of fierce persecution; and when we narrate the history of Smyrna in its proper place, to which the reader is referred, we shall see this far-famed city stained with the blood of martyrs, giving her bishop to the flames, and having her Christian profession and fidelity literally tried even "unto death."

Smyrna, at the present moment, is of great commercial importance. It endured a variety of vicissitudes previous to the fall of the Greek Empire; but after the firm establishment of the Ottoman power commerce began to revive, and Smyrna to flourish. The citizens, freed from their apprehensions of warlike attacks and sieges, left by degrees the precincts of its castle, which now overlooks the town, and the city "slid as it were down the slope towards the sea," and left the ruins of former habitations upon the hill behind. The church of Smyrna still exists, composed of Greeks, Armenians, Latins or Roman Catholics, and Protestants. Of the latter there are two congregations, the one served by the English chaplain at the Factory, and the other belongs to the Dutch nation. The city is also a kind of head-quarters for the operations of the "Church Missionary Society" throughout the Levant, and in Asia Minor. See SMYRNA.

3. PERGAMOS.—Leaving the rich, flourishing, and important city of Smyrna, we again make a transition not exactly to such appalling desolation as that of Ephesus, but to cities, the present condition of which presents a melancholy contrast to their former grandeur and prosperity. Pergamos, now called *Bergamo*, is situated sixty-four miles N.N.W. of Smyrna, on the banks of the Caicus, which falls into the Bay of Scanderli, at no great distance, in the Mediterranean. Pergamos, once the metropolis of Mysia, and the seat of the Attalian kings, is celebrated in antiquity as the capital of a powerful and independent kingdom, a seat of Oriental learning, containing a noble library of 200,000 volumes of

manuscripts, which rivalled the collection of the Ptolemies, and as the early and impressive scene of Christian triumph. Pergamos is not mentioned in any other book or epistle of the New Testament, and no information can be obtained respecting the introduction of the gospel into the city. It is evident, however, that the church in Pergamos contained many members; the believers there had been already tried by persecution, and one of their number, Antipas, had obtained the martyr's crown. No account has been preserved respecting this martyr in our times. In the *Acts of Antipas*, which are still extant, it is related that he was one of our Saviour's first disciples, and afterwards bishop of Pergamos, and that he was put to death by being inclosed in a burning brazen bull; but as the Romans never put any person to death in this manner, the story, like the work itself, has been treated as false and counterfeit. There is no notice of the date or the occasion on which the "faithful martyr" was slain, although it is conjectured that it was during the persecution of Domitian. "For the space of thirty years," observes Milner, "since the time of Nero, the Christians had been permitted to prosecute in peace the propagation of their religion; and to attribute the martyrdom of Antipas to his reign is improbable, as there is reason to conclude that the persecution was then confined to the capital (Rome), and we have no certainty that the church in Pergamos was then formed. It is not unlikely that the "faithful martyr" was the victim of a local tumult, as the introduction of the gospel into such a place as Pergamos, one of the chief strongholds of Satan, would excite the hostility of the people, and give rise to insult and outrage; but the believers stood firm in the fiery ordeal to which they were subject, and maintained their integrity and virtue in spite of the efforts of an infuriated populace."

It is equally impossible to discover the "angel" of the church in Pergamos who received the Apocalyptic epistle, and

even tradition is silent on that point. The believers at Pergamos are commended for their "works," although they dwelt "where Satan's seat is," and for their faithfulness in maintaining the truth. It is evident from the tenor of the Apocalyptic epistle, that the citizens of Pergamos were deeply sunk in vice and superstition, and were attached to the most degrading and abominable rites of pagan idolatry. Their city is emphatically described as the place "where Satan dwelleth," and it is singular that on the Pergamean coins a serpent is engraved as an emblem of a tutelary divinity, thus affording an analogy to the *old serpent, the dragon*, as Satan is termed in Scripture. But notwithstanding the flattering commendation bestowed on the "angel" in Pergamos, for his integrity, constancy, and resolution in maintaining the faith in a place so notoriously wicked, he is warned of those whom heresy had infected, and whose opinions he is not to tolerate or sanction, namely, those "that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the Children of Israel, to eat things sacrificed unto idols, and to commit fornication;" and he is also informed that he has "them that hold the doctrines of the Nicolaitanes, which thing I hate." He is therefore commanded in the strongest manner to "repent, or else," says the Divine Head of the Church, "I will come unto thee quickly, and will fight against them with the sword of my mouth."

The "doctrine of Balaam," with which the Pergamean church appears to have been infected to a great degree, refers to the defection of Israel through Balaam's artifice, as narrated by Moses in the Book of Numbers. "And Israel," says the inspired historian, "abode in Shittim, and the people began to commit fornication with the daughters of Moab. And they called the people to the sacrifices of their gods, and the people did eat, and bowed down to their gods, and Israel joined himself unto Baal-peor." That this was a stratagem of Balaam, the

result of mortified pride and disappointed avarice, while he was at the same time coveting the gold of Balak, is evident from what Moses says in a succeeding chapter, after the Israelites had routed the Midianites, slain five of their princes, and put Balaam to death. Referring to the Midianitish women who were among the captives, he says, "These caused the Children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor," Numb. xxxi. 16. Balaam advised the women of the Moabites and Midianites to expose themselves to the lust of the Israelites, that by this means they might be seduced into idolatry, and incur the divine vengeance. This snare succeeded; the Israelites not only lived in unrestrained licentiousness with these women, but worshipped the deities of the Moabites, and "did eat," namely, of the Moabitish sacrifices—an act of gross idolatry, by which they acknowledged the gods of Moab, and renounced their allegiance to the only living and true God. An imitation of this conduct of the Israelites had taken place in the Pergamean church. Improper and licentious individuals had at an early period got admission into this as well as into others of the Apostolic churches, who are described by St John, St Peter, and St Jude, as the "followers of Balaam," from the close correspondence of their conduct and character with the Aramæan seer. Having selfish purposes to serve, and leading profligate lives, the liberty proclaimed by the gospel was extended to a toleration of the most odious practices and obscenities, and a total freedom from moral obligation was maintained. These destructive doctrines, so much in unison with the natural carnality of man, were certain to obtain the support of the viciously inclined portions of the Christian societies. They succeeded in seducing many from the pure doctrines of the gospel, and thus the "grace of God" was literally "turned into lasciviousness." In a city so notoriously immoral as Pergamos, persons of this description had gained

admission into the church, and this laxity of discipline and outrageous conduct occasioned the sharp rebuke given to the "angel," to be by him administered to those who associated the Christian name with scenes of obscenity and pollution.

In addition to the "doctrine of Balaam" with which the Pergamean church was infected, it appears that some of its members "held the doctrine of the Nicolaitanes." Our information respecting this heresy, as of many others of the first century, is extremely limited and imperfect; but the sect of the Nicolaitanes is supposed to have been founded by Nicolas, a proselyte of Antioch, and one of the first seven deacons of the church of Jerusalem. The distinguishing tenet of the Nicolaitanes, as represented by ecclesiastical historians, was, that married women should be common, to take away all occasion of jealousy, that meats offered to idols could be lawfully eaten, and other dogmas, which Theodoret well describes as abounding with folly and libertinism. Some ancient writers, however, maintain that the name Nicolaitanes is merely the designation of the sect, and that it did not originate with Nicolas, who was colleague with the proto-martyr, St Stephen, in the deaconate. Clement, Eusebius, and Theodoret, while they condemn the heresy of the Nicolaitanes, do not say that Nicolas was one. Whatever may have been the character of their founder, it is evident that those heretics adopted principles utterly at variance with the purity of the gospel. Such, then, was the state of the church in Pergamos, at the time its "angel" received the divine message in the Apocalyptic epistle; vital godliness was not wanting in a city which is termed emphatically "Satan's seat," but the situation of the church was nevertheless critical and dangerous. Heresy prevailed to a considerable extent, and it was necessary to cut off the carnal professors to prevent the general corruption of the community. Our Saviour here assumes the office of a judge, and presents himself armed with a two-edged sword, to make an excision of the

unholy intruders, and to expel them from the communion of his saints. The faithful are reproached for their laxity in allowing them to remain in church fellowship, threatened with punishment if they continue in their indifference, while at the same time they are promised ample rewards if they are obedient, zealous, and persevering. "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it;" all of which allegorical language, referring to several Eastern customs, denoted the munificent recompense they would receive if they adopted his warning to "repent."

The subsequent history of the church in Pergamos is little known. It shared the fate of its sister churches, and had its own share of persecution until the time of Constantine. For several centuries its bishop continued to attend the Councils of the Church, and Barlaam of Pergamos was present at the Synod of Antioch, which was held to settle the disputes caused by the publication of the Nicene Creed. At length all traces of it disappeared. Modern Pergamos, or Bergamo, contains a population of upwards of 15,000 inhabitants. Dr Smith, when he visited the city in 1671, describes the state of the Christians as deplorable, "there being not above fifteen families of them." The amount of the present Christian population is about fifteen hundred Greeks, who are under the jurisdiction of the bishop of Elaia, a suffragan of the bishop of Ephesus; about two hundred Armenian Christians, who have a church; and nearly one hundred Jews, with a synagogue; all the other inhabitants being Mahometans. The threat to the "angel" that the Head of the Church would "come quickly" unless they repented, and "fight against them with the sword of his mouth," has been almost literally fulfilled, although its "candlestick" is not removed out of "his place" like that of Ephesus; but its literature, arts, and religion, have alike disappeared, and under the Ottoman

away it is little better than a scene of spiritual blindness and degradation. See PERGAMOS.

4. THYATIRA.—Leaving Pergamos, let us proceed to Thyatira, about fifty miles to the south-east of the former city. Crossing the rivers Caicus and Hyllus on the journey, we come to Thyatira, now called *Ak-hissar*, or the White Castle, by the Turks, near the northern confines of ancient Lydia, on the small river Lycus, and not far from its source. For a long period Tyria, a town in the neighbourhood of Ephesus, was mistaken for the Thyatira of sacred history, but discoveries of inscriptions near Ak-hissar no longer leave a doubt that it is built on the site of Thyatira to which St John wrote. Few remains of antiquity exist at Ak-hissar to denote the former extent and consequence of Thyatira, the buildings having been either buried under accumulated rubbish, destroyed by the Turks, or incorporated in modern edifices. "Very few ancient buildings," observes Dr Smith, "remain here; we could not find any ruins of churches, and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, that when digging somewhat deep, they met with strong foundations that without all question have formerly supported great buildings." In its ancient state, it was a city of considerable importance, its inhabitants were devoted to commerce, and the country in its neighbourhood was celebrated for its fertility. Situated in a plain bounded on every side by mountains, this early seat of Christianity appears to have been a favourite resort as well of the opulent as of the industrious, who honoured Diana as the presiding goddess of the surrounding mountains.

It is not known by whom the gospel was first introduced into Thyatira. When St Paul and Silas were at Philippi in Macedonia, Lydia, a native of Thyatira, received them into her house, and was afterwards baptized by St Paul. Through

her the gospel might have been preached in Thyatira, either by representing to the Apostle the state of her native city, or otherwise by inducing him to visit it in person. The "angel" of this church at the date of the Apocalyptic Epistle is also unknown. It appears, however, that Christianity had made very considerable progress in Thyatira, and its church evidently occupies a prominent place among the churches of Asia Minor.

The believers at Thyatira are characterised in the Epistle by varied and almost opposite qualities. They are commended for the lustre of their piety, their "works, and charity, and service, and faith, and patience." From the language in which these virtues are expressed, there must have been many members of this church walking in the light of gospel truth, yet abominations had been introduced by the "woman Jezebel," which are specified in terms of the strongest reprobation. Some of the members of the church in Thyatira are not comprehended in the Apocalyptic Epistles (verse 24), because they had not been seduced into the practices here denounced. The "angel" is severely censured for suffering "the woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols."

The phrase, "the woman Jezebel," has given rise to a considerable diversity of opinion among commentators as to its real meaning. "This," says Dr Woodhouse, "might be literally a woman of great rank and influence at Thyatira, who seduced the Christians to intermix idolatry and heathen impurities with their religion. Such seducers were in the church in St Paul's time, 2 Cor. vi. 14; and the history of Queen Jezebel, that patroness of idolatry, as delivered in the Book of Kings, shows that such a woman would be fitly represented under that name. But it may also be applied in a symbolical sense, for thus by a woman is often signified a city, a nation, a church. This passage is so understood by the

VOL. I.

Venerable Bede, who explains the term *Jezebel* to mean a synagogue of false apostles pretending to be Christians; and it may signify a set of seducers, like that described in the 14th and 15th verses of this chapter," referring to the case of the church of Pergamos. It is unquestionable, that the name Jezebel is often used by the early Christian writers, as it has not unfrequently been used by modern ones, as a term of reproach; and Justina, a patroness of Arianism, had it profusely bestowed on her. The first supposition of Dr Woodhouse, that this figurative Jezebel might have been a woman of rank in Thyatira connected with the church, who had corrupted the faith, after the example of the idolatrous queen of Israel, is the view taken by Grotius and Calmet; while the other supposition, that of the Venerable Bede, that the name means a set of false teachers who infested the church of Thyatira, is maintained by Irenæus, Methodius, Hammond, Vitringas, and other writers both ancient and modern. A third supposition has been made, that the *wife* of the "angel" is here mentioned. This is founded on a different reading of the text in a very important MS. produced by Griesbach. It is evident, however, that as the party here mentioned held the very same tenets as the Nicolaitanes, and are charged with the very same conduct as those heretics and those who maintained the "doctrine of Balaam," namely, "seducing my servants to commit fornication, and to eat things sacrificed unto idols," that a branch of the church of Thyatira, and not an individual female, is here spoken of by metaphor. It was common in Hebrew allegory to describe the Jewish Church as a "virgin," to denote purity, and as a "bride," to indicate firm attachment to the truth; and hence, when the Israelites made their periodical relapses into idolatry, the Church is described as a "wanderer from her husband," and an "harlot." The Christian Church is mentioned in precisely similar terms. She is the "bride, the Lamb's wife;" and in the Apocalypse she is said to "commit fornication with

the kings of the earth;" while, in connection with the Man of Sin, she becomes an adulteress, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth," Rev. xvii. 2-5, &c. If this view of the name Jezebel, as applied in this instance, be correct—if it denote no particular individual, but a party of heretical seducers in the church of Thyatira, the language of the subsequent verses, in reference to this charge preferred against the "angel" by the Divine Inspector, must be viewed as altogether figurative. He says of this metaphorical Jezebel, that he "will cast her into a bed," which evidently means that the chief leader or leaders of this party will be severely punished; those who "commit adultery with her" are to be brought into "great tribulation, except they repent of their deeds," the meaning of which is sufficiently obvious; her "children" are to be "killed with death," that is, the followers and adherents of the party are to be cut off—a Hebrew mode of expression, denoting the certainty of the threat denounced; "and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Then follows a declaration that none of these denunciations have any application to the members of the church of Thyatira who have resisted the obnoxious tenets so peremptorily condemned, and who are enjoined to "hold fast" that which they "have already," until the Divine Inspector comes. "This command," says Mr Daubuz (Commentary on the Revelation), "to keep in the same faith till Christ's coming, plainly proves that these Churches (the whole Seven Churches) are symbolical, that is, that the exhortations made to them are to serve for the whole Catholic Church through its unsettled and persecuted state."

"From a relation in Epiphanius," observes a writer already quoted, "it appears that the seducers obtained a temporary triumph over the faithful in Thyatira, and that for a time one of the

seven golden lamps was nearly extinguished. Speaking of the sect of the Alogi, he observes that they rejected the Revelation as fabulous, because, as one reason, in their times there was no Christian Church in the city. But it 'follows not,' says Epiphanius, although 'in their days there was no church there, that therefore there was none in John's time; the Spirit of God did foreshow the defection of this church, by prophesying of the false prophetess Jezebel, that is, of certain women who deceived many, falsely boasting of a prophetic character, as Priscilla, Maximilla, and Quintilla, harlots of Montanus, who taught the heresy of the Cataphrygians.—But now, by the grace of God, there is a church in that place which flourishes, and some others thereabout, although formerly the whole church was fallen away, and had embraced the forsook heresy. The Spirit of God did reveal, that soon after the Apostles and their successors, the church should fall into many errors.' It seems from this that Epiphanius interpreted the *woman Jezebel* as prophetically referring to the Montanists, Priscilla and Maximilla, women of depraved morals, who assisted Montanus in the propagation of his doctrines. But this heresy did not arise until the second century, whereas the language of the Epistle plainly indicates that the evils reprehended existed then in Thyatira. It is not, however, improbable but that the corrupters designated by this appellation might have some female teachers among them of a similar character to the prophetesses of Montanus. The disciples of Montanus, commonly designated Phrygians from the country of their master, introduced themselves into most of the churches of Asia Minor, and Eusebius represents them as diffused like venomous serpents over the whole surface of the Peninsula. Montanus professed to be the Paraclete or Comforter which the Saviour had promised unto his followers; and, according to the testimony of Epiphanius, by his agents the faith was corrupted in Thyatira, and the purity of the church destroyed. But

at the close of the fourth century, when he wrote, the Thyatirans were again flourishing in the light and truth of the gospel, the tide of heresy which had flowed upon them had been stemmed, the threatened punishment had probably been inflicted upon Jezebel and her children; and Epiphanius describes the Christians in Thyatira and its neighbourhood as reclaimed in his day from the foul errors which they had embraced, and consequently restored to the communion of the orthodox churches."

The threatenings of the Divine Inspector, however, have now been carried into effect, and the delightful district of Thyatira is no longer the undisputed domain of the Church. In modern Thyatira, or Ak-hissar, which is a considerable place, there are about three hundred and fifty Greek houses, and from twenty to thirty belonging to the Armenian Christians. The former, who have a church, and four or five priests, are under the jurisdiction of the bishop of Ephesus; the Armenians have one priest. What is at present called Christianity in Thyatira is described as little better than a scene of insignificant and absurd ceremonials. See THYATIRA.

5. SARDIS.—Leaving Thyatira in its present melancholy condition, we proceed to Sardis, once the celebrated capital of Cræsus and the Lydian kings, now no longer worthy of being termed a city, but a miserable village, containing a few wretched mud-built cottages, and a solitary mosque which was formerly a Christian church. The great extent and grandeur of the ruins bear abundant testimony to its former magnificence. "Sardis," exclaims Mr Arundell, on beholding the scene of desolation, "the capital of Lydia, identified with the names of Cræsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants, and tens of thousands of men of war—great even in the days of Augustus, ruined by earthquakes, and restored to its importance by the munificence of Tiberius:—Christian Sardis, offering her hymns of thanksgiving for deliverance from Pagan persecution in

the magnificent temples of the Virgin and Apostle—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population and powerful defence only five hundred years ago—what is Sardis now? 'Her foundations are fallen, her walls are thrown down.' 'She sits silent in darkness, and is no longer called the lady of kingdoms.' 'How doth the city sit solitary that was full of people!' A few mud huts inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis. The only members of the church of Sardis are two Greeks, servants to the Turkish miller." Mr Arundell visited Sardis a second time in 1833, and thus observes, "If I should be asked what impresses the mind most strongly on beholding Sardis, I should say, its indescribable *solitude*, like the darkness in Egypt, darkness that could be *felt*. So the deep *solitude* of the *lady of kingdoms* produces a corresponding feeling of *desolate abandonment* in the mind which can never be forgotten. Connect this feeling with the message of the Apocalypse to the church of Sardis, 'Thou hast a name that thou livest, and art *dead*; I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;' and then look around and ask, where are the churches, where are the Christians of Sardis? The tumuli beyond the Hermus replies, *All dead!*—suffering the infliction of the threatened judgment of God for the abuse of their privileges. Let the unbeliever then be asked, Is there no truth in prophecy—no reality in religion?"

Sardis, now called *Sart*, is distant from Thyatira thirty miles south, at the foot of Mount Tmolus, on the banks of the Pactolus—a river famous for quantities of gold found in its sands, which, according to Varro and St Chrysostom, was the chief source of the wealth of Cræsus. It rises in Mount Tmolus, and falls into the Hermus, after watering the ancient ruins of the now depopulated city. At the time when Sardis was addressed by the Divine Inspector, it was under the

government of the Romans, and was recovering from the devastation caused by a fearful earthquake, which involved twelve of the principal cities of Asia Minor, Sardis included, in destruction. "The calamity," says Tacitus, "happened in the night, and was for that reason the more disastrous, no warning being given, and by consequence no time to escape. Hills are said to have sunk, and valleys rose to mountains. Quick flashes of lightning showed all the horrors of the scene." Sardis was restored by the munificence of the Emperor Tiberius, who made liberal grants to it and the other injured cities. It is unknown who first planted the faith in Sardis, or in what manner it was introduced, and no notice of this city is taken in sacred history except in the Apocalypse. The name of the "angel" of the church in Sardis is also unknown. When St John addressed to him the Apocalyptic epistle, it is evident that the church had been flourishing, and its members numerous, and that it had declined from active piety to spiritual supineness and religious indifference.

The believers of Thyatira were commended for their last works being better or "more" than "the first," but at Sardis the case was exactly reversed, and the last works of the church there were worse than the first. The whole epistle discloses to us a remarkable decline in fervour, devotion, and duty; a complete apathy seems to have pervaded the believers, with few exceptions, at Sardis; the gospel was indeed professed, but its influence was almost extinguished. The Christians at Sardis are told that their "works" are "known," and that they have a name to "live" while they are "dead." By a metaphor used frequently in Scripture, those in whom the spiritual life has little or no vigour are said to be "dead" while they "live." They are enjoined to "be watchful, and strengthen the things which remain, that are ready to die;" that is, to bethink themselves in time, and confirm those principles and dispositions which

had become so weak as to be nearly obliterated, for their works had not been found "perfect before God." Heresy, or corruption of doctrine, is no part of the charge against Sardis; the believers there knew their Master's will, but did it not; they are therefore called upon to remember the doctrines they had received, and which they professed to maintain; to "hold fast, and repent," with a positive assurance that if they do not "watch," they would be visited suddenly and unexpectedly, or by sudden and unanticipated judgments; the Inspector is to come upon them "as a thief," and they would not "know in what hour he would come upon them." Nevertheless, all of them were not in this dangerous and deplorable condition; there were "a few names even in Sardis which had not defiled their garments," who stood apart from that sinful intercourse with which the world had infected the others, and those persons are to be raised to great honour—they are to "walk" with their Divine Master in "white," the emblem of purity, worn by priests under the Law, and in the courts of the Eastern sovereigns, "for they are worthy." The epistle is summed up by a general declaration that he who continues, as St Paul expresses it, *faithful unto death*, shall be "clothed in white raiment," his name will be preserved in "the book of life," and his Divine Master will "confess his name before his Father and before his angels," concluding with the form which is appended to each of the Apocalyptic epistles, and which was frequently used by our Saviour, at least language similar to it, when during his personal ministry he addressed his hearers in figurative language, "He that has an ear to hear, let him hear what the Spirit saith unto the Churches."

What effect this epistle produced on the lethargic and callous Christians of Sardis it is impossible to ascertain. It may have been salutary at the time, for we find them in the following century, about A.D. 177, under the government of Melito, a pastor pious, learned, and

eloquent, a voluminous writer, although his numerous works are unfortunately now lost, and an exemplary Christian—one of the great pillars of the Asian Churches when they were again menaced with persecution. An attempt was made, which was unsuccessful, during the reign of Julian the Apostate, to restore the rites of the ancient Roman mythology at Sardis; the altars which had been destroyed were rebuilt, and hymns were again sung to Cybele and Apollo. But the death of Julian terminated this impious idolatry, and the church regained the ascendancy without, it is to be feared, remembering the solemn warning which it had received, to “hold fast, and repent;” and during the inroads of the Tartars and Turks, about the beginning of the fourteenth century, the predicted punishment of its supineness was consummated, and the Inspector came upon it as “a thief in the night.”—“Every thing,” it has been observed, “seems as if God had cursed the place, and left it to the dominion of Satan. Sardians, Persians, Greeks, Romans, Goths, have all been swept away. The final banishment of Christianity from Sardis, or, according to its modern appellation, Sart, was effected by the tyranny of a Turkish chief, Osman Oglou. About twenty years ago (dating from 1831 or 1832), a few Christians resided in the place, and in the plain in its immediate vicinity, who wished to erect a church, to enable them to worship in a spot hallowed by the early triumphs of their faith. The Turkish governor of the district prohibited the design, and the persecuted remnant were obliged to forsake their ancient home, and retire beyond the jurisdiction of Oglou. About three miles from their beloved Sardis, and within view of its ruins, they fixed their residence, and celebrated in peace the services of their religion. This spot is now the little village of Tatar-keuy, and a congregation of a hundred souls may attest ‘a few names’ still in Sardis. Mr Lindsay, chaplain to the British Embassy at Constantinople in the year 1816, gave a copy

of the New Testament to their priest, and several of the Greeks crowded around him to hear it read upon the spot.” See SARDIS.

6. PHILADELPHIA.—About twenty-eight miles east of Sardis, on the high road between Sardis and Laodicea, situated on a declivity of Mount Tmolus, on the banks of the river Cogamus, is Philadelphia, founded by Attalus Philadelphus, brother of Eumenes of Pergamos, from whom it received its name. It was one of the twelve cities of Asia, including Sardis, which was overwhelmed by the dreadful earthquake in the reign of Tiberius. The city is now proudly called by the Turks *Allah-Shehr*, or the “City of God.” At a considerable distance from the sea, and in the immediate vicinity of the volcanic district called the “Katakekaunene,” the earthquakes were constant; its walls are said to have been shaken almost daily, and the whole adjacent country retains marks of the action of subterranean fires which appear now to be extinct. The inhabitants of Philadelphia, thus living in a constant state of apprehension, were consequently few in number. In this remarkable region the Christian faith found a stronghold; and while the other Apocalyptic Churches were either infected with heresy, or enervated by indifference, that of Philadelphia flourished in primitive lustre and purity. No tradition has been preserved of the person who introduced the gospel into Philadelphia, nor can we ascertain who the “angel” was who received the Apocalyptic epistle. The message conveyed in it is most encouraging and commending. The Philadelphians are told that their “works” are known, that an “open door” is “set before them” which “no man can shut,” because they have a “little strength,” had “kept the word” of the Divine Inspector, “and had not denied his name.” It appears that the Philadelphians were also troubled with “them of the synagogue of Satan, which say they are Jews and are not, but do lie;” and a complete triumph over these pretended saints is promised

to this humble church, which probably took place in those early times, although history has not recorded the circumstances. They are told that they will be preserved in the "hour of temptation which shall come upon all the world, to try them that dwell upon the earth," because they had "kept the word" of their Saviour's "patience." This promise would also be fulfilled in some subsequent persecution of which we have no special account. It has also been supposed that this "hour of temptation which was to come upon all the world" may have a reference to the persecution under Trajan, which was greater and more extensive than the persecutions under Nero and Domitian. They are advised to "hold fast that which they have, that no man take their crown;" and the epistle concludes with a beautiful peroration expressed in the glowing and poetical language of the East:—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God; and the name of the city of my God, which is New Jerusalem, which cometh down from heaven; and I will write upon him my new name." The subsequent history of Philadelphia proves that this promise of safety was amply verified. It survived to a modern era the repeated shocks of earthquakes, and the attacks of Pagan malignity; and it was even formidable enough to resist strenuously the Ottoman invasion. It still retains the distinction of a city, with some little trade. It is the residence of a bishop, possesses some churches, and some hundreds of Christians; and thus the "candlestick" is not removed, although it is not so visibly distinguished as the venerable Philadelphian church of the Apocalyptic age.

About ten years after the date of the Apocalyptic epistle, the church in Philadelphia is mentioned in a letter by Ignatius, who acknowledges a visit which its bishop made to him at Troas, when that venerable apostolical Father was on his journey from Antioch to Rome as a pri-

soner, where he was torn to pieces by wild beasts. In this epistle Ignatius commends the Philadelphians, and expresses his regard and esteem for their bishop, who had "obtained the ministry not by any selfish or worldly means, but for the common good of saints." He warns them of those "evil herbs which are not of the planting of the Fathers," referring particularly to the Judaizing disturbers of the churches. "If any one," says he, "shall preach the Jewish law unto you, hearken not unto him, for it is better to receive the doctrine of Christ from one who has been circumcised, than Judaism from one who has not. But if either the one or the other do not speak concerning Christ Jesus, they seem to me to be but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee, therefore, the wicked arts and snares of the prince of this world, lest at any time, being oppressed by his cunning, ye grow cold in your love." This epistle introduces us to Philo, a deacon of Cilicia, and Agathopos, who followed the condemned bishop to assist him on his journey. There is little farther notice of Philadelphia in the subsequent ecclesiastical annals. When Polycarp was consigned to the flames at Smyrna, it is recorded that eleven Philadelphians were the companions of his martyrdom—an admirable proof of their determination to "hold fast," that no man should "take their crown." The bishops of Philadelphia were sent to the Councils of the Church, and they occupied an important station among the churches of the East, until the decline of the Greek Empire. After the fall of that Empire, Philadelphia received the Ottoman yoke; yet it was "kept" from extinction when the whole Christian empire of the East was annihilated, thus affording a striking proof of the truth of prophecy. Even Gibbon yields his unwilling testimony to its singular preservation. "At a distance from the sea, forgotten by the Emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years,

and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column on a scene of ruins.”

Philadelphia, the “city of God,” and the “fair city,” is described as appearing very beautiful at a distance, having richly-cultivated gardens and vineyards on the declivities of the Tmolus. Dr Chandler says that the city is of considerable extent, but that there are few ruins of antiquity to be seen. The bishop was absent at the time of his visit, but the proto-papas received the travellers at the episcopal palace, a designation given to what was little better than a cottage of clay. “We found him,” says Dr Chandler, “and were forced to discourse with him by an interpreter in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us that it had become a city in consequence of the many religious foundations. The number of churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. We were assured that the clergy and laity in general know as little of Greek as the proto-papas, and yet the liturgy and offices of the church are read as elsewhere, and have undergone no alteration on that account. The Philadelphians are a civil people. One of the Greeks sent us a small earthen vessel full of choice wine. Some families beneath the trees by a rill of water invited us to alight and partake of their refreshments. They saluted us when we met, and the aga or governor, on hearing that we were Franks, bade us welcome by a messenger. Philadelphia possessing excellent waters for dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. A caravan goes regularly to Smyrna, and returns on stated days.”

In November 1820, Philadelphia was

visited, together with Sardis, Thyatira, and Pergamos, by Messrs Parsons and Fisk, deputed by the American Board of Missions. They first waited on Gabriel, then archbishop of the diocese, who had been six years in the episcopate, and who appeared to be about seventy-five years of age. Formerly he had one bishop under him, but at that time he had none, and only about twenty priests. The diocese included Sardis on the west and Laodicea on the east; and he stated that it did not contain altogether above six or seven hundred Greek houses. There are five churches in the town, besides twenty which are either old or small, and now not used. The whole number of houses was stated to be three thousand, and of these about two hundred and fifty belong to the Greeks, the rest to the Turks. There are schools attached to the churches, which is generally the case in the religious edifices of the Greeks. The principal church is consecrated to the Virgin Mary, whom the Greeks venerate and worship in a manner similar to the Roman Catholics. The missionaries counted six minarets in the city, and the church was pointed out to them, now a mosque, in which it is alleged, and believed by the Philadelphians, that the Christians assembled when St John wrote the Apocalyptic epistle. This church was also shown to Mr Arundell by the then bishop in 1826. “He pointed out to me from his corridor a part of a high stone wall, having the remains of a brick arch upon the top, which he said was part of the church of the Apocalypse, and dedicated to St John. It would have been useless to have attempted to convince him that such a structure could only have been erected after the Empire became Christian, and that the early followers of a crucified Master had not where to lay their heads, much less magnificent temples to worship in.” The bishop of Philadelphia in 1826, who had succeeded the old archbishop, who was alive in 1820 when the American missionaries visited the city, is described by the Rev. John Hartley, of the Church Missionary

Society, as a Greek ecclesiastic of pleasing address, and at that period not more than thirty years of age. "I was sorry," says Mr Hartley, "to find in him a degree of coldness on the subject of the Bible Society. He says that they had conversed on the subject at the Synod at Constantinople, and I understood him to mean that they considered the circulation of the Romaic Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears that harm might result to the people from an unrestricted use of the Scriptures. He very gladly received a New Testament and other books." Mr Hartley had another interview with the bishop, whose name was Panaretos, upon his arrival at Philadelphia, where his party became the bishop's visitors. "This circumstance," he observes, "gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief, and I was astonished to hear him say that he knew of no other confession of Christian faith than the Creed of the Apostles, of Nice, and of St Athanasius. With the design of referring to Christ as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to fasting. 'It is,' he replied, 'the universal idea.' After other observations, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words:—'Abuses have entered into the church which former ages might endure, but the present must put them down.' Other topics of conversation were, justification by faith, indulgences, the prophecies concerning Popery, and the Seventh General Council. Conversing on the last-mentioned subject, I was surprised to find that he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the

increase at Philadelphia; in the last year there had been ten deaths and seventy marriages. The Turks, he said, were decreasing; a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church, but to give an account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house also, which is termed, as usual by the Greeks, the *metropolis*, exhibited a decorum suited to a Christian bishop; nor did I witness that fawning and perpetual kissing of the hand which I have deplored in some other episcopal residences." See PHILADELPHIA.

7. LAODICEA.—We now come to the seventh and last of the Apocalyptic Churches. There were various cities of this name in Asia, and ecclesiastical history records one in Syria celebrated for its distinguished prelates; but the Laodicea of the Apocalypse, and of sacred writ, now represented by a miserable village called *Eski-hissar*, or the "Old Castle," a short distance from its site, was situated on the confines of Phrygia, and was so named by Antiochus after his wife Laodice. It was built upon six or seven hills, extending over a considerable space of ground. Although it is now utterly deserted, and without any inhabitants except wolves, jackals, and foxes, its ruins sufficiently indicate its former greatness. At the Christian era it had arrived at considerable opulence, and under the Romans it became of flourishing commercial importance. Laodicea was repeatedly injured by earthquakes in the early periods of its history, and more latterly these have assisted the ravages of man to accomplish its complete destruction.

Laodicea is distant from Philadelphia in a south-east direction about sixty miles on the way to return to Ephesus. As Phrygia was twice visited by St Paul it is maintained by Bishop Tomline, and Drs Lardner and Macknight, that the

church of Laodicea, along with those of Hierapolis and Colosse, was the first of his ministry, while Calmet, Bishop Horne, and others, assert that St Paul never visited either of those places, his route in both journeys being northward. St Paul's first route is given in the Acts of the Apostles with sufficient minuteness. He proceeded from Syria into Cilicia, and crossing Mount Taurus he entered Phrygia, and northward into Galatia; thence westward he proceeded into Mysia to the coast of the Archipelago at Troas, Acts xvi. 1, 8. The chief towns in this route were Derbe, Lystra, Iconium, and Troas; and in this journey it appears that when the Apostle went into the province of Mysia, he "assayed to go into Bithynia," which would have been travelling in an opposite direction, but "the Spirit suffered him not." If St Paul travelled in a direct line, without any deviations of importance, he could not visit the neighbourhood of Laodicea, his course being along the eastern and northern frontiers of Phrygia, overlooking the southern districts. But the inspired historian of the Acts of the Apostles expressly tells us that St Paul and his companions "had gone throughout Phrygia and the region of Galatia," from which we may infer, as the Apostle's travels were all of a missionary and exploratory nature, that the principal cities in both provinces were visited, besides those specified. The account of the Apostle's second journey is not so explicit as that of the first; but as on that occasion he entered the provinces of Galatia and Phrygia, and "went over *all* the country *in order*, strengthening the disciples," more direct evidence is furnished that he visited Laodicea. It is therefore most probable that St Paul was the founder of the Laodicean church; we at least know, years before he fell by the axe of Nero at Rome, that Phrygia contained a considerable number of converts; and as he travelled throughout that country previous to his visiting Ephesus, it is not improbable that Laodicea was the most ancient of the Seven Churches.

Tradition alleges that St Paul wrote an Epistle to the Laodiceans, which is now lost. There is still extant a document which goes under the pompous title of St Paul's Epistle to the Laodiceans. A similar production existed in the second century, which is mentioned by Theodoret and St Jerome, who both agree in regarding it as spurious, and chiefly taken from the Apostle's acknowledged Epistles. The Apostle himself refers to such an epistle, for in the Epistle to the Colossians, after requesting them to "salute the brethren which are in Laodicea," he says, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise *read the epistle from Laodicea.*" To account for this "epistle from Laodicea," some writers of great authority have conjectured that the Epistle to the Ephesians was actually written to the Laodiceans. This hypothesis is supported by the great names of Grotius, Le Clerc, Paley, Mill, Witstein, and others. Drs Wells and Macknight suppose that St Paul probably refers to the Epistle to the Ephesians, a copy of which may have been sent by direction of the Apostle to the Laodiceans, whose city lay between Colosse and Ephesus, at least not far out of the way, with an order to them to communicate it to the Colossians, in the same manner as he enjoins the latter to cause this epistle to "be read also in the church of the Laodiceans," Col. iv. 16. This view is farther supported by Dr Lardner, and seems to be that generally admitted; and "as we cannot believe that any inspired production has been allowed to perish, and as the epistle under the name of Paul to the Laodiceans is evidently a marked forgery of the Middle Ages, this is the most satisfactory solution of the difficulties connected with the question."

It is impossible to ascertain who was "the angel of the church of the Laodiceans" at the period of the Apocalyptic epistle. In the "*Oriens Christianus*," a list of twenty-one bishops of Laodicea is given, bringing down the date of the

list to Theophylactes, who was bishop there in 1450; but this list is evidently imperfect and probably spurious. Archipus is the name of the first bishop, Nymphas of the second, the same perhaps mentioned by St Paul, Col. iv. 15, when he requests the Colossians to "salute the brethren which are in Laodicea, and *Nymphas*, and the church which is in his house," that is, his Christian household. The church of Laodicea is exhibited in the Apocalyptic epistle as being in a worse condition in some respects than even Sardis. The Laodiceans had obtained a high repute in the days of St Paul, but towards the close of the Apostolic age their concern for religion had visibly diminished, they had become worldly-minded, selfish, and indifferent, and not the slightest remnant remained of their former spirituality and zeal, although such was still retained even by the degenerate Sardians. They are not charged with any particular errors or delinquencies, as was the case with the other churches, except Smyrna and Philadelphia; but they are "lukewarm," neither "cold nor hot," completely indifferent, and in a state of callous inactivity. Laodicea was distinguished for the opulence of its citizens, some of whom were members of the church, but worldly distinction and wealth corrupted its spiritual interests. The Laodiceans had become proud, conceited, and self-important; they are charged with no heresy, but their profession of religion was nominal and insincere; and the wish is expressed that they would either practically adhere to the doctrines of the gospel, or relinquish them altogether. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."

It is unnecessary to dwell on the tenor of the Apocalyptic epistle to the Laodiceans, the meaning of which is sufficiently obvious, containing, as it does, a solemn warning against religious indifference—an instructive rebuke to those who are "wise in their own conceits"—who think they are "rich, increased with goods, and have need of nothing;" yet, when they

are scrutinized by the Searcher of hearts, are in reality "wretched, and miserable, and poor, and blind, and naked." It is to be feared that Laodicea did not "repent;" and it has for centuries been a complete scene of desolation; thus affording another evidence of the truth of prophecy.

The subsequent ecclesiastical history of Laodicea, which has often been erroneously confounded with the Syrian city of the same name, is of little importance. According to Dr Lardner, one of its bishops, a sycophant of the Empress Eudoxia, was employed in persecuting the eloquent and virtuous St Chrysostom. The same authority fixes a Council held here about A.D. 363, but the exact date, as well as its proceedings, is imperfectly known. See LAODICEA.

We have now visited the Seven Churches, and find ourselves once more at Ephesus, where we began the investigation, after completing a circle, if we may so call it, of three hundred and eighty four miles. The historian of the "Decline and Fall of the Roman Empire" records the doom of these Churches in the following cold and sneering, yet beautiful language:—"The maritime country, from the Propontis to the Meander and the Isle of Rhodes, so long threatened and so often pillaged, was finally lost about the thirtieth year of Andronicus the Elder. The captivity of the Seven Churches of Asia was consummated, and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the desolation is complete, and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus, and three stately theatres in Laodicea, are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has

been saved by prophecy and courage." In a better spirit, and like a Christian seriously impressed with the melancholy and remarkable history on which he had been meditating, writes the excellent Bishop Newton: "It hath appeared what is the state and condition of these once glorious and flourishing Churches; and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other Christians. The present appearance of these Churches, as Wheler the Eastern traveller says, should make us who yet enjoy the Divine Mercies to tremble; and seeing the axe has thus been laid to the root of the tree, should make us repent and turn to God, lest we likewise perish. We may truly say, that "all these things happened to them for ensamples, and they are written for our admonition."

ASKELON. See ASHKELON.

ASPHALTITES LAKE, or DEAD SEA, a Lake so called in Palestine, from the great quantity of bitumen, called *asphaltum*, which it produces. From its situation it has been sometimes designated the *East Sea*, and in the sacred writings it is termed the *Salt Sea*, the *Sea of Sodom*, the *Sea of the Desert*, and the *Sea of the Plain*. It receives the Jordan, the brooks Jabok, Kishon, Arnon, and other springs which rush down from the adjacent mountains. See SODOM AND GOMORRAH, and SEA OF SODOM.

ASPHAR, the name of a pool mentioned in the First Book of the Maccabees (ix. 33), whither Jonathan and his brother Simon fled. It is there said to be in the "Wilderness of Thecoe," which means Tekoa, a little town which St Jerome places about twelve miles distant from Jerusalem. Some writers have maintained that this pool is connected with the Lake Asphaltites.

ASSEMON. See ASEMON.

ASSIDEANS, HASIDEANS, or CHESIDEANS, in the Hebrew *hhasidim*, which signifies *merciful*, *pious*, a religious sect among the Jews who professed to maintain the honour of the Temple in a peculiarly zealous manner, and to fight

enthusiastically for their religion. Dr Prideaux informs us, that after the re-establishment of the Jewish Church in Judea, on the return of the Jews from the Babylonish Captivity, there were two parties among them, the one consisting of those who contented themselves with the written law of Moses, and were on that account called *Zadikim*, or *the righteous*; while the enthusiasm of the other party, the Assideans, stimulated them, in addition to the written Mosaic ritual, to incorporate with it all the constitutions and traditions of the Jewish Elders, which made them be regarded as holier than their brethren, and hence they were denominated Assideans, or Chesideans, which means *the pious*. They paid more than the usual tribute for the restoration of the Temple; and every day, except the day of the great expiation, besides the ordinary oblations, they sacrificed a lamb, which was called the sin-offering of the Assideans. They practised greater mortifications and austerities than their countrymen in general, and commonly swore by the Temple, for which our Saviour reproves the Pharisees, Matt. xxiii. 16. From the Assideans sprung, as may be anticipated, the celebrated sect of the Pharisees, which subsequently produced the Essenes; from the *Zadikim* emanated the Samaritans, Sadducees, and Karaites. The Assideans are characterised in the First Book of the Maccabees, when they joined Mattathias, the father of the Maccabæi, as "mighty men of Israel, even all such as were voluntarily devoted to the law," 1 Macc. ii. 42. King Demetrius put to death sixty of them, although he had given them a solemn assurance to the contrary, 1 Macc. vii. 15, 16. Judas Maccabæus was captain of the Assideans, 2 Macc. xiv. 6. On that occasion Alcimus, who had been appointed high-priest by Antiochus Eupator, after the death of Menelaus, but rejected and deposed by the people on account of his violations of the law, applied to king Demetrius for restitution to his office, when he describes "those of the Jews called Assideans.

whose captain is Judas Maccabeus," as violent zealots, "who nourish war, and are seditious, and will not let the realm be in peace," 2 Macc. xiv. 6, &c.

ASSOS, or Assus, *approaching, coming near to*, now called Asso, or BERIAM, a sea-port town of Æolis in Asia Minor, considerably west of Adramyttium in the Troas, and which Strabo describes as well fortified both by nature and art. St Paul embarked here for Mitylene, the capital of the Island of Lesbos, which lies near the mouth of the Gulf of Adramyttium, the Apostle having agreed to join St Luke and his companions there, which was the chief reason for touching at the port, Acts xx. 13, 14; St Luke and his friends reaching Assos by sea, while St Paul travelled by land. There is a notice of a Christian church existing here in the eighth century; and John, bishop of Assos, is mentioned as one of the Nicene Council. The ruins adjoining the modern sea-port are described as numerous and interesting.

ASSYRIA, now called KURDISTAN, from the descendants of the ancient Carduchi, who occupied the northern parts, was the name of a very ancient and celebrated empire of Asia. The country was originally of small extent, but was subsequently enlarged by repeated conquests and annexations. Ptolemy describes it as being bounded on the north by part of Armenia, from Mount Niphates to Lake Van; on the west by the Tigris; on the south by Susiana, now the Persian province of Chusistan; and on the east by part of Media, and the mountains Choatras and Zagros. Some ancient writers call the country within its limits ADIABENE, and others ATURIA or ATYRIA. Ctesias, who resided long at the Persian Court as physician, and Diodorus Siculus, affirm that the Assyrian monarchy under Ninus and Semiramis included the greater part of the known world; but if this had been the fact, it was too remarkable to have been passed over in silence by Homer and Herodotus. The Scriptures distinctly intimate that none of the ancient states or kingdoms were of

any considerable extent; and we find that neither Chedorlaomer, nor any of the neighbouring princes who flourished in the time of Abraham, were subject to the kings of Assyria; and, as Mr Playfair observes, we find no allusions to the greatness or power of the Assyrian monarchy in the histories of the Judges and the Kings of Israel, although the Israelites were often grievously oppressed and enslaved at those periods.

The Assyrian Empire was one of the first and greatest empires of Asia. The origin of this empire is not satisfactorily ascertained. The commonly received account, founded on the *text* of the Mosaic narrative in the Book of Genesis (Gen. x. 11), is, that Ashur, or Assur, the second son of Shem, either dreading or driven out by the tyranny of Nimrod, the son of Cush, from the Land of Shinar, migrated from that region with a body of adventurers to the country to which he gave his name, and founded Nineveh, not long after Nimrod had established the Chaldean monarchy at Babylon, and fixed his residence at that city. This account proceeds to state, that shortly afterwards Nimrod attacked Ashur in his new kingdom, subjugated the colony, and placed Ninus, who is alleged by some writers to have been his son, and by others the son of Belus, on the throne, contenting himself with his Babylonian dominions.

The learned Bochart, however, adopts the marginal translation of Gen. x. 11, which, instead of "out of that land went forth Ashur, and builded Nineveh," reads, "out of that land he (Nimrod) went forth into Assur or Assyria, and builded Nineveh," which means, that he invaded and conquered the new monarchy of Assyria, and built the city of Nineveh, which he called after his son Ninus. This view by Bochart is supported by the Targums of Onkelos and Jerusalem, Theophilus of Antioch, and Jerome, among the ancients; the writers of the Universal History, Hyde, Marsham, Wells, Lowth, and Faber, among modern writers: the converse being supported by Michaelis

and Bryant. The decision on the point is admitted to be difficult, but Bochart's view of the marginal reading has been generally preferred. According to the united authorities just cited, Nimrod, driven from Babylon, probably by his tyranny and oppression, attended by a strong party of military followers, founded a new empire at or near Nineveh, in a country which, being peopled almost exclusively by the descendants of Ashur or Assur, was called Assyria. This view of the origin of the Assyrian Empire is farther supported by a passage in the Prophecy of Micah (v. 6), wherein the *land of Assyria* and the *land of Nimrod* are mentioned as being the same, because Nimrod was the first king of the country.

Adopting the view of Bochart, therefore, the subsequent proceedings of Ninus are completely in unison. There is no authentic tradition that Nimrod deposed his cousin Ashur to give the kingdom to Ninus; and if Nimrod reigned in Babylon while Ninus was king of Assyria, why should the latter overrun Chaldea, conquer Babylon, and make it tributary to the Assyrian Empire? It is, however, of little importance whether Ashur or Nimrod founded Nineveh; it is evident that the former gave his name to the country, while it is said that Ninus, who is nevertheless treated as a fabulous personage by some historians, united the kingdoms of Assyria and Babylon. It is alleged that he also achieved the conquest of Persia, Media, Egypt, and the adjacent countries; but if he really accomplished these triumphs, they must have been of short duration, for, as has been already observed, in the time of Abraham the neighbouring princes were not tributary to the kings of Assyria, but to Chedorlaomer king of Elam.

The early history of this ancient kingdom is so obscure and intricate, that many modern historians generally follow the account given by Ctesias, and after him by the Greek and Roman writers, particularly Diodorus Siculus. An outline of that history is unnecessary in the present work, as it is easily acces-

sible. Ctesias of Cnidus is the chief historian of the Assyrian Empire, and although subsequent ancient writers have endeavoured to give authority to his narration by receiving it as true, it is allowed that all their information was exclusively borrowed from him. Aristotle, who lived a few years after Ctesias, declares that he is altogether unworthy of credit as an historian; the fragments of Assyrian history given by Herodotus are at variance with his account, and Dionysius of Halicarnassus asserts that the Assyrian antiquities are involved in fable. It is evident that some of the events which Ctesias relates are utterly incredible—such as Ninus, so soon after the Flood, leading millions of men to battle; and Queen Semiramis, at the age of twenty-two, performing the most extraordinary exploits, employing two millions of men in building cities, and procuring three hundred thousand skins of black oxen to dress her camels in the form of elephants. We have already alluded to the fact of Chedorlaomer being an independent prince during the time of Abraham, yet if Ctesias is to be credited, his country, and that of the other confederated kings, must have been tributary to Assyria, which Moses expressly contradicts. The possessions of the Israelites and the neighbouring nations in the time of Joshua and the Judges of Israel, cannot, as is also previously stated, be reconciled to the account given by Ctesias of the extent of the Empire; and at the period of the Trojan War, Priam's dominions must also have been subject to Assyria, which the silence of Homer renders altogether improbable. "His history," observes a writer on this subject, "is inconsistent with the history of the Assyrians recorded in Scripture. The Scripture not only represents David extending his conquests over a great part of the country on one side of the Euphrates, and Benhadad and Hazael governing Syria as an independent kingdom, but Pul is the first king of Assyria which the inspired writer mentions from the time when that country was planted

by Ashur; and that he was in reality the founder of that empire, is proved by Sir Isaac Newton's Chronology of Ancient Kingdoms. In the long list of Assyrian kings which Ctesias gives, not above two or three have the least affinity with the names mentioned in Scripture. The whole is almost composed of Greek, Persian, and Egyptian names, which, though very common in the countries to which they belonged, were altogether unknown in Assyria."

Without, however, utterly discrediting the authority of Ctesias, it is possible that what he narrates as the history of the Assyrian Empire may be that of a different country, governed by various petty princes, whose exploits he has either credulously or in ignorance incorporated into a history of Assyria. If the empire of Assyria ever existed, it must have been of short duration, for three very ancient kingdoms are said to have risen out of its ruins—Media, the first king of which is named Arbaces, who had formerly been its governor, when that country was a province of Assyria; Babylon, the first king of which was Belesis, who had formerly been viceroy of that city and province—both ministers under Sardanapalus, the last reputed king of the Assyrian Empire; while Pul was acknowledged sovereign of Assyria. We do not pledge the authenticity of this division, and there is no evidence to conclude that Pul laid the foundation of the Assyrian monarchy; but without inquiring as to the manner in which he acquired the crown of Assyria, which would be an impossibility, it is certain that he was king about seven hundred and seventy years before the Christian era. He greatly enlarged the boundaries of his kingdom, which existed, from his time, until the Babylonians and the Medes destroyed Nineveh, about one hundred and fifty years.

Sir Isaac Newton and many others deduce the only authentic history of Assyria from the Sacred Scriptures, dating the commencement of the kingdom with Pul, who reigned about the second

year of Menahem, king of Israel, twenty-four years before the era of Nabonassar, one thousand five hundred and seventy-nine years after the Flood; according to Blair, B.C. 769, or according to Newton, B.C. 790. The first time that Assyria is mentioned in the Scriptures, after the foundation of the small kingdom by Nimrod—for it is of little importance whether it was founded by Ashur or the "mighty hunter"—is in the Second Book of the Kings. Menahem, having murdered Shallum, king of Israel, in Samaria, forcibly usurped the throne, 2 Kings xv. 10. He continued to follow the idolatrous practices of Jeroboam, "who made Israel to sin," and, as it is emphatically expressed by the sacred historian, he "did that which was evil in the sight of the Lord." He was attacked by Pul, who must have entered into an alliance with the Syrians about that period, as he could not avoid marching through their country to attack Israel; but Menahem avoided the hostilities meditated against him by becoming tributary to the powerful Assyrian, and presenting him with one thousand talents of silver. Pul returned to his own country, leaving Menahem the nominal sovereign of Israel, and received the voluntary homage of various nations, by which he greatly extended his fame as well as his dominions. It has been said that it was in his reign the Prophet Jonah was sent to preach repentance to the Ninevites, but there is no foundation for this conjecture. We are expressly told that God "stirred up the spirit of Pul, king of Assyria," to afflict the inhabitants of Palestine, 1 Chron. v. 26; but it does not appear that he again attacked them, the tribute having probably been regularly paid by Menahem and his son Pekahiah.

Pul was succeeded by Tiglath-pileser. Some writers assert that Pul conquered Babylon, the sovereignty of which he gave to his youngest son Nabonassar, while his eldest son Tiglath-pileser succeeded him in his kingdom of Assyria. Yet Dr Prideaux asserts that Arbaces, governor of Media under Sardanapalus, the last of

the ancient Assyrian kings, is the Tiglath-pileser of Scripture; and that Belesis, the viceroy of Babylon at that period, is the same with Nabonassar, who is called in Scripture Baladan (Isa. xxxix. 1), being the father of Merodach, who sent an embassy to King Hezekiah to congratulate him on his recovery from his sickness. Stackhouse has another theory:—"It has been supposed," he says, "by some that Pul, mentioned in 2 Kings xv. 19, was *the same* as Belesis, but it is more probable that he was *the father* of Sardanapalus, and that he was the same king of Assyria who, when Jonah preached against Nineveh, gave such great tokens of humiliation and repentance." We shall not attempt at present to reconcile these contradictory opinions maintained by men of great learning, and they are mentioned chiefly to show the difficulty which attends the unravelling of ancient history and chronology. Sir Isaac Newton gives it as his decided opinion that the Assyrian Empire arose in the reign of Pul, which is at variance with the statements of Stackhouse and Prideaux. He thus interprets the words, "since the time of the kings of Assyria," Neh. ix. 32, namely, since the time, or since the rise, of the kingdom of Assyria; and he further observes, "that Pul and his successors afflicted Israel, and conquered the nations round about them, and upon the ruin of many small and ancient kingdoms erected their empire, conquering the Medes as well as other nations." In support of this view it is farther argued, that during the reign of Jeroboam, nearly twenty years before the reign of Pul, God instructed the Prophet Amos to threaten Israel that "he would raise up a nation against them," which would afflict them "from the entering in of Hamath until the river of the Wilderness"—Hamath being the northern border of their country, and the "river" or *valley*, as it is in the margin, being the same with the "river of Egypt," the boundary of Judea on the south, Gen. xv. 18; and hence, as the Assyrians were undoubtedly the nation which God was to raise up, and

as Pul reigned immediately after this prophecy of Amos, it is alleged that he may be justly reckoned the first conqueror and founder of the empire. All these arguments have a decided weight; but at the same time, while it is sufficiently evident that the Assyrians first afflicted Israel in the days of Pul, it is not so clear that the era of the *kings* of Assyria must be necessarily understood as referring to that period as the rise of the Assyrian monarchy.

But to return to Tiglath-pileser, who was most likely, notwithstanding the opinions of Prideaux and Stackhouse, the son of Pul, and certainly his immediate successor, we find the second invasion of Israel taking place under his reign, and during the reign of Pekah, who had conspired against Pekahiah, the son and successor of Menahem, and who also usurped the throne. There is an account of this invasion in 2 Kings xv. 29, 30; xvi. 5-10. The kingdom of Syria was included in the invasion along with the subjects of Pekah, as had been distinctly foretold by the Prophet Amos (chap. i. 3, 4, 5). Tiglath-pileser commanded his army in person, and not only took Damascus, the metropolis of Syria, and carried away the Syrians as captives, but in this expedition he "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria;" that is, he swept all the country belonging to the two tribes and a half east of the Jordan, some of the northern parts of the Western Canaan, made the inhabitants prisoners, and transplanted them into his own kingdom. The account of this invasion under the second king of Assyria proves that the Assyrian kingdom had become great and powerful. We are not informed how the war terminated, nor is the precise period mentioned when the captives returned; but it appears that shortly afterwards Pekah, king of Israel, and Rezin, king of Syria, formed an alliance against Ahaz, the idolatrous king of Judah, and advanced against Jerusalem. They

besieged that city, and though they could not take it, the two sovereigns committed considerable ravages in Judea, the Syrians in particular seizing Elath on the Red Sea. According to Josephus, the Syrians returned to their own country, and Ahaz, thinking himself able to contend with the king of Israel's army, hazarded a battle, in which he was completely defeated, with a loss of 120,000 men. Alarmed at this calamity, Ahaz sent an embassy to Tiglath-pileser, imploring his assistance, and promising tributary obedience if the Assyrian king would assist him against the kings of Israel and Syria. Tiglath-pileser, induced by the promises and presents of Ahaz, invaded Syria, laid waste the country, took Damascus by force, slew Rezin their king, transplanted the citizens of Damascus to a place called Kir in Media, and repopled that city by a colony of Assyrians. Having conquered Syria, Tiglath-pileser turned his attention towards Israel, and Josephus informs us that he "afflicted the land of Israel, and took many captives out of it." Ahaz was obliged to purchase the assistance of Tiglath-pileser by pillaging the Temple of its gold and silver, in addition to the treasures of his own palace; and at an interview which he held with the Assyrian monarch at Damascus, "he confessed," says Josephus, "that he owed him thanks for all that he had done for him, and returned to Jerusalem."

In the midst of his career of victory Tiglath-pileser died, and was succeeded by his son Shalmaneser, or Salmanassar, who, according to Stackhouse, is called Enemessar in the apocryphal Book of Tobit (i. 2). This prince prosecuted the wars which his father had begun; he invaded the kingdom of Israel in the reign of Hoshea, the successor of Pekah, about the year B.C. 729, and imposed an annual tribute on Hoshea, who "became his servant," 2 Kings xvii. 3. But Hoshea soon found means to recover his independence, and entered into a private alliance with the Ethiopian prince Sabacon, called by the sacred historian "So,

king of Egypt," who, says Dr Prideaux, "having invaded Egypt, and taken prisoner Boccharis, king of the country, caused him to be put to death with great cruelty, and then seized on the kingdom." The refusal on the part of Hoshea to pay the annual tribute to the Assyrian monarch was held by the latter to be a declaration of war. Shalmaneser advanced at the head of a powerful army to punish Hoshea, and after having subdued the whole territories of the Ten Tribes, "went up" to Samaria, and besieged the king in his capital city. The valour of the citizens and the strength of the place enabled Hoshea to hold out for three years, 2 Kings xviii. 5. Of this siege we have no detailed account in the Second Book of Kings, and Josephus merely mentions the circumstance. On account of its long continuance, the citizens were reduced to the greatest distress, and it has been conjectured that parents were compelled to eat their own children—a fearful extremity, which Moses threatened upon their disobedience, Levit. xxvi. 29; Deut. xxviii. 53–57,—a calamity which had previously happened to the inhabitants of Samaria, when it was besieged by Benhadad, king of Syria, 2 Kings vi. 29, and which subsequently happened in the siege of Jerusalem before the Captivity, Lament. iv. 10, and again in the ever memorable siege under Titus, so affectingly related by Josephus. But the perseverance of the Assyrians, who in this as in other instances were the instruments of Divine Providence to punish the Israelites for their rebellion in the reign of Rehoboam and their obstinate idolatry, at length prevailed; Samaria was reduced; Hoshea was taken prisoner, loaded with chains, and thrown into prison; the inhabitants were made captives, as were also the seven tribes west of the Jordan, and carried into Media, whither his predecessor, Tiglath-pileser, had previously transferred the tribes east of Jordan; and thus, in the course of nineteen years, were those prophecies uttered by Amos and other prophets literally fulfilled, and the captivity of the

revolted Ten Tribes was completed. The territories of the Tribes were colonized by Assyrians; and thus the kingdom of Israel, composed of the Ten Tribes, which had existed nearly two hundred and fifty years after they had revolted from Rehoboam, the grandson of David, may be said to have ended. "Such a conclusion," observes the Jewish historian, "overtook the Israelites when they had transgressed the laws, and would not hearken to the prophets, who foretold that this calamity would come upon them if they would not leave off their evil doings. What gave birth to these evil doings was that sedition which they raised against Rehoboam, the grandson of David, when they set up Jeroboam, his servant, to be their king, who, by sinning against God, and bringing them to imitate his bad example, made God to be their enemy, while Jeroboam underwent that punishment which he justly deserved." The sacred writer informs us that the Tribes were placed by Shalmanezzer "in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." Dr Wells says that Halah, which is sometimes written *Chalach*, is thought, with great probability, to be the country in the north of Assyria called Calachene by Ptolemy; that Habor, otherwise Chabor, is thought to be a mountainous region between Media and Assyria, called Chaboras by the same geographer; and that the river Gozan is alleged by most writers to be the same as that also called Gauzanitis.

The excellent King Hezekiah, the pious son of the idolatrous Ahaz, was at this time on the throne of Judea, ruling over the only two Tribes which had remained faithful in their allegiance to the House of David. He gained some considerable victories over the Philistines shortly after his accession, and refused to pay the tribute which his father Ahaz had stipulated to the Assyrian monarchs. He chose the time, undismayed by the fate of his contemporary Hoshea, with great wisdom. Shalmanezzer, after subduing the king of Israel, and overthrowing that

monarchy, overran all Syria and Phœnicia, and many cities in the latter country belonging to the Tyrians submitted to his authority and claimed his protection. He now engaged in a war with the king of Tyre, whom the ancient historians call Eluleus, and besieged the city of Tyre. A temporary peace ensued, which was merely a prelude to the renewal of the war. The king of Assyria once more led his forces against the Tyrian monarch, and besieged his capital city. In a naval engagement the Tyrian fleet fought the Assyrian king, the Phœnicians, according to Menander, quoted by Josephus, having furnished him with sixty ships, and eight hundred men to row them. The Tyrians, whose fleet consisted of only twelve ships, gained a complete victory, and took five hundred men prisoners, convincing Shalmanezzer that it was in vain to contend with his enemies by sea. He turned the siege of Tyre into a blockade, and retired into his own dominions. The siege continued five years, during which the inhabitants were reduced to the greatest difficulties, particularly from want of water; and they were only relieved by the death of Shalmanezzer.

He was succeeded by his son Sennacherib, called Sargon by Isaiah, about the year B. C. 719. Resolving to punish Hezekiah for rebelling against the authority of Shalmanezzer, a few years after his accession he invaded Judea, and besieged Lachish, a strong city in the territory of the tribe of Judah, which he took. He now threatened to invest Jerusalem itself, when Hezekiah became alarmed, and found, notwithstanding his declaration of independence, that he was unable to maintain himself free from all subjection to the Assyrian monarch. Sennacherib was at Lachish when the ambassadors of Hezekiah arrived there, who were enjoined to express their master's contrition for his conduct, and to inform him, if he would leave the kingdom, that Hezekiah would comply with any conditions he would propose. The terms of Sennacherib were three hundred

talents of silver, and thirty talents of gold; and for this immense sum, which he was hardly able to pay, Hezekiah purchased an inglorious peace. It not only required the treasures of the Temple and those of the royal palace to make up this sum, but Hezekiah had to "cut off the gold from the doors of the Temple of the Lord, and from the pillars," which he had himself overlaid at the commencement of his reign. Sennacherib no sooner received the enormous tribute, than he turned his arms against Egypt, and after a series of different successes, disdaining his solemn engagements with Hezekiah, he entered Judea, reinvested Lachish, which he easily took, and, calculating on the poverty of the treasury at Jerusalem, he prosecuted the war with renewed vigour, and demanded the surrender of that city. A part of his army under three of his generals advanced against the city, and encamped "by the conduit of the Upper Pool, which is in the highway of the Fuller's Field." But being informed that Tirhakah, king of Ethiopia, or rather king of the Cushites in Arabia, whose country comprehended all the southern and eastern borders of Egypt, was advancing, joined by the military power of Egypt, to relieve Hezekiah, the Assyrian monarch marched to meet the approaching enemy; and although he was only partially successful, he was able to give them a decided check, after which he proceeded to finish the siege of Jerusalem. The results of these successes greatly stimulated the bold and audacious Assyrian. In the meantime Rabshakeh, who was, as his name imports, the king's cup-bearer, one of the three generals, and the only one who could speak Hebrew—on which account Prideaux conjectures that he was either an apostate Jew, or one of those who had been carried captive from Israel—sent messengers to Hezekiah, desiring him to appear on the walls, or to come out and listen to the message he was commissioned by his master to deliver. This the king declined, but sent three of his friends, men of high rank and office. When

Rabshakeh saw them, he addressed to them a boasting speech respecting "the great king, the king of Assyria," which they were enjoined to repeat to Hezekiah, informing him that it was in vain to expect relief, that the God of Israel could not help him against the mighty army of Assyria, and that no other alternative remained but unqualified submission, 2 Kings xviii. 19-25. The Jewish nobles, afraid lest the listening multitude on the walls of the city might hear Rabshakeh's speech and be excited to insurrection, entreated him to confer with them in the Syrian language, which was what we call Chaldee, assuring him that they understood it; but Rabshakeh, who now flattered himself that he was making some impression, spoke with a louder voice in the Hebrew tongue, which he appears to have addressed to the listening and astonished multitude. This blasphemous and boasting speech is given at length by the sacred historian, 2 Kings xviii. 28-35. The people, however, in obedience to Hezekiah's command, maintained a profound silence. The three Jewish nobles after this interview rent their clothes, according to the national custom when visited with or overtaken by any great calamity, and proceeded to the king, and related to him all that Rabshakeh had said. It is unnecessary here to narrate the distress and piety of Hezekiah. By the mouth of the Prophet Isaiah, whom he immediately consulted, he received not only a promise of preservation, but, on account of the "blasphemy" uttered by the "servants of the king of Assyria" against the Lord Jehovah, a "blast" was to be sent upon Sennacherib; he would "hear a rumour, and return to his own land," where he was "to fall by the sword," 2 Kings xix. 6, 7.

Sennacherib returned from his expedition against the friendly allies of Hezekiah, whom he sufficiently prevented from doing the latter any service; but it appears that the Jewish king, who was closely shut up in Jerusalem by that division of the Assyrian army under Rabshakeh, knew nothing of the move-

ments of Tirhakah, or of his intentions to aid him against the invaders. It was, however, as the sacred narrative proves, a special arrangement of Providence, God having resolved to destroy the Assyrians in a most remarkable manner. Rabshakeh now sent a letter to Hezekiah (Josephus ascribes the writing of it to Sennacherib himself, which is not sufficiently clear from the sacred narrative), in which he recapitulates what he had previously urged in his impious addresses at the conference; and Hezekiah, although he had been previously assured of the divine protection, having read it, proceeded to the Temple, and spread it before God. He then addressed a fervent prayer to Jehovah, acknowledging Him to be the only true God, and beseeching Him to deliver Jerusalem from the merciless assailants. The Prophet Isaiah was immediately sent by the Almighty to inform Hezekiah that his prayer had been heard, and that the king of Assyria "shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it: by the way that he came shall he return, and shall not come into this city, saith the Lord." On that very night the divine vengeance overtook the devoted army of Sennacherib. We are told "that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand (185,000), and when they arose"—that is, those who survived this dreadful mortality, for they were not *all* slain, a small number being preserved, including Sennacherib himself—"early in the morning, behold they were all dead corpses." The manner in which this extraordinary destruction of the Assyrian army was effected, notwithstanding the cold speculations of sceptical writers, is easily comprehended, and proves the truth of the sacred record. When we are told that the "angel of the Lord went out and smote them," we are to understand this as a figurative rather than as a literal expression. The Prophet Isaiah distinctly declares that God was to send a "blast" upon Sennacherib.

Calmet says, "Since it is nowhere expressed in Scripture in what manner this Assyrian army was destroyed, some have thought it was done by a plague, others by thunder and lightning, others by fire from heaven, others by a scorching wind, others by encountering each other in the obscurity of the night; but by whatsoever means the defeat was effected, we have the authority of Scripture for saying that it was done by a destroying angel." The language of Isaiah evidently denotes that it was done by a "blast" or scorching wind, probably the hot pestilential wind called the *simoom*. The only remarkable circumstance in it is, that the Assyrians were destroyed *by night*, whereas the *simoom* usually blows in the day time, and chiefly about noon, being raised by the intense heat of the sun's rays.

Sennacherib, we are informed by the sacred writer, departed with the miserable remains of his army, and retired to Nineveh, his capital city. At this time he received a double mortification. Media seized the favourable opportunity to throw off the Assyrian yoke, which was probably the "rumour" he was to hear, mentioned by Isaiah, 2 Kings xix. 7. The author of the Book of Tobit (i. 18) informs us that Sennacherib, after his return, overwhelmed with shame and disappointment, exercised great cruelties towards his subjects, but especially towards the captive Ten Tribes of Israel, numbers of whom he caused every day to be slain and cast into the streets. His tyranny became intolerable even to his own family, and his two eldest sons, Adrammelech and Sharezer or Seraser, at length assassinated him while he was at his devotions in the temple of his idol Nisroch. They escaped into Armenia, where, according to Moses Chorenensis, they became the heads of two famous families, the Arzerunii and the Genunii. Esar-haddon, his third son, succeeded him in the kingdom of Assyria.

Esar-haddon, as he is called in the Scriptures, or Asserhaddon, Asordan, Assaradon, or Sarchedon, by which names

he is mentioned by various writers, found Assyria greatly weakened by his father's disasters, and wisely remained for some time at peace. About that time the kindred race of Babylonian kings became extinct, and after the kingdom had been distracted for eight years by internal divisions, Esar-haddon contrived, either by power or policy, or perhaps both, to annex Babylon to the Assyrian kingdom. He then overran the territories of the captive Ten Tribes and the kingdom of Syria, and transplanted the remainder of the Israelites into Assyria, thus extirpating their name from among the nations. He marched against the kingdom of Judea, now governed by Manasseh, Hezekiah's imprudent son, whom he sent in chains to Babylon. From Judea he marched into Egypt and Ethiopia, probably that part of Asiatic Ethiopia which lies along the borders of Egypt, and having extended the limits of his dominions, he died after a reign, it is alleged, of thirty-nine years, and was succeeded by his son Saosduchinus.

Of this Assyrian monarch little is known. Pridcaux, Rollin, and others, suppose him to be the Nabuchodonosor mentioned in the Book of Judith (i. 15), who "reigned in Nineveh, the great city;" while Sir Isaac Newton maintains that his successor Chyniladon was the Nabuchodonosor there referred to, which the history of that monarch we think fully proves. All the actions therefore ascribed to him belong more properly to his successor, to whose time and circumstances they can be easily reconciled. He had the generosity to restore Manasseh to his kingdom, who at Babylon had bitterly repented of his imprudence and idolatry, 2 Chron. xxxiii. 13, 14; and Egypt recovered its liberty, after it had been ravaged by his father Esar-haddon. After a reign it is said of twenty years, he died B.C. 648, and was succeeded by his son Chyniladon. Rollin, in his chronological table, mentions Saosduchinus as Nabuchodonosor I.; and says, that in the "twelfth year of his reign he defeated Phraortes, king of the Medes, and took

Ecbatane," events which were accomplished by his successor.

Chyniladon, the Nabuchodonosor mentioned in the Book of Judith, appears to have been a prince of great military talents. He determined to subdue Media, which had revolted in the reign of Sennacherib, and maintained its independence under Arphaxad its then king, Judith i. 1, probably the Deioes or Dejoces mentioned by historians, or perhaps Phraortes previously noticed. Adopting his scripture name, Arphaxad, who was the founder of Ecbatane, had strongly fortified that city, evidently expecting an attack from the Assyrian monarch. Chyniladon summoned the whole tributaries of his empire to assist him in the war, and all the Eastern nations belonging to his kingdom crowded to his standard; but the Persians and the nations of the west, from Cilicia to the frontiers of Egypt and Ethiopia, treated his summons with contempt, and positively refused to obey it, Judith i. 7, 11. Undismayed at this alarming revolt, which he resolved to punish most severely at his own convenience, he marched against Arphaxad, whom he met in battle in the Plains of Ragau, and entirely defeated with a great slaughter, the Medean king himself being taken among the adjacent mountains and put to death. Ecbatane surrendered to the conqueror, who dismantled and pillaged the city; he "spoiled the streets thereof, and turned the beauty thereof into shame," Judith i. 14. He returned in triumph to Nineveh, where he is represented to have held feasting and rejoicings for one hundred and twenty days. Resolving now to punish the nations which refused to assist him, he called a council of his nobles, and communicated to them his intention, to which they yielded a ready compliance. He then summoned Holofernes, the general of his army, and in a long speech commissioned him, at his utmost peril if he neglected it, to destroy by fire and sword whosoever opposed him, Judith ii. 4-13. Holofernes immediately prepared to commence a campaign which seemed quite in unison with

his disposition, "and mustered the chosen men for battle as his lord commanded him, an hundred and twenty thousand men, and twelve thousand archers on horseback, and he arranged them as a great army is ordered for the war," Judith ii. 15, 16. In addition to this numerous army, which was followed by camels and asses carrying baggage and military stores, were "sheep, and oxen, and goats, for their provision, and plenty of victual for every man of the army, and very much gold and silver out of the king's house." Thus completely provided, this immense armament proceeded on its march, and was daily reinforced by numbers from "sundry countries," who "came with them like locusts, and like the sand of the earth," whom fear had doubtless induced to make this voluntary display of their obedience. Holofernes appears to have ravaged Egypt and Lydia, called "Phud and Lud;" but as the writer of the Book of Judith, in the account of the victorious progress of the Assyrian general, connects places together without any regard to their proper order and situation, it is impossible to follow him exactly throughout his march. It may be sufficient to observe that the commission of Nabuchodonosor was executed to the letter by Holofernes, and his progress through Mesopotamia, Cilicia, and Syria, seems to have been marked by desolation. The brave inhabitants of Bethulia were the first who attempted to oppose him, as he was directing his march towards Judea, having received instructions to that effect from Joacim, the high priest, "charging them to keep the passages of the hill country, for by them there was an easy entrance into Judea, and it was easy to stop them that would come up, because the passage was strait." The Jews in the meanwhile are represented as being in great alarm, and betaking themselves to fasting and prayer. Bethulia appears to have been a place near to Dothain, or Dothan, and to Esdraclon, supposed to be Jezreel. The Assyrian general, fired with indignation, invested the place, and the remains of his

encampment are still pretended to be shown near what is supposed to be the site of the ancient Bethulia. He had cut off every supply of water, and reduced the place to the utmost distress, when, if we are to believe the author of the Book of Judith, the courage of a rich and very beautiful widow of that name, of the tribe of Simeon, saved her city and country from what appeared to be inevitable destruction. Having concerted a plot for the ruin of Holofernes with the "ancients," as they are called, or magistrates of the city, after prayer and the solemn acts of humiliation prescribed in the Mosaic ritual, Judith laid aside the "garments of her widowhood," and dressed herself in such a manner "as to allure the eyes of men that should see her," and taking with her a single female attendant, proceeded to the Assyrian army, and demanded an audience of Holofernes, under the pretence that she would "show him a way whereby he could go, and win all the hill country, without losing the body or life of any one of his men." She was speedily conveyed to the tent of Holofernes, who, struck with her beauty, and being informed of her pretended purpose, promised her not only protection, but the most ample rewards and honours for her services. Having thus insinuated herself into the tent and affections of Holofernes, who from the moment he saw her entertained licentious designs against her person, she excused herself for not partaking of the refreshments which the Assyrian general ordered for her, lest she should incur guilt and blame by slighting the institutions of her forefathers, but she informed him that she would eat of the things she had brought with her, which were "a bottle of wine, a cruse of oil, a bag filled with parched corn, lumps of figs, and fine bread;" and in reply to a question of Holofernes, she assured him that her stock of provisions would not be exhausted before she had accomplished the object of which she had informed him. As she also sought permission to attend to her devotions at the proper

hours, the Assyrian general issued orders that none should interfere with her; and in this manner she passed three days in the Assyrian encampment. On the fourth day, Holofernes gave a feast to his own particular friends in his household, and being inflamed with wine, he desired his chief eunuch to summon the Hebrew woman to the entertainment. Judith accepted the invitation with apparent alacrity, and during the feast completely "ravished the heart" of the Assyrian general. After she had partaken from her own stock of provisions, Holofernes desired her to "drink and be merry with him." She complied, declaring that her "life was magnified in her that day more than all the days since she had been born." Enraptured with her company, the Assyrian general drank deep of the wine, and at length sunk into sleep. Judith seized the opportunity when all the guests had retired, and severing his head from his body with his own sword, escaped to her friends. The Assyrian army, panic struck at the death of their leader, suddenly betook themselves to flight, and were pursued with great slaughter and the loss of their baggage. Such is the story of Judith and Holofernes, which, whether it be true or traditional, exhibits a degree of falsehood, duplicity, and treachery, on the part of the Jewess, which cannot be too severely censured. However much her heroism and love of country may be admired, the moral drawn from it exhibits a melancholy instance of human depravity. "The history," says Dr Stackhouse, "represents Judith as a woman of great courage, but it no where intimates that she was without faults. The manner of her preparation for her enterprise, and the success which attended it, may make us presume that its design was originally from God, but then the continued strain of falsehood and dissimulation with which it is carried on, must needs persuade us that the means of conducting it were left to the woman, who has given on this occasion a remarkable specimen of sagacity and artifice."

Chyniladon does not appear to have long survived the rout of his army, and he is said to have been succeeded by Sarac, or Saracus, about the year 626 before the Christian era. Here, again, the Assyrian history, which is always clear and intelligible when it is recorded in the Scriptures, becomes confused, obscure, and uncertain. Sir Isaac Newton, who rejects most of the Assyrian history as fabulous before the reign of Pul, the contemporary of Menahem king of Israel, supposed Sarac to be the real Sardanapalus; while the authors of the *Universal History* and Rollin make Sarac to be another name of Chyniladon, who was therefore the last king of Assyria. It is, however, generally admitted that the successor of Chyniladon was called Sarac. It was either during the last years of the reign of Chyniladon, or at the accession of Sarac, that the government of Babylon and the command of the Assyrian forces in Chaldea were committed to Nabopolassar, who appears from his name to have been an Assyrian, and probably a descendant of Nabonassar, king of Babylon. This chief, taking advantage of the effeminacy and weakness of Sarac, revolted against him, made himself master of Babylon, and maintained the independence of the Babylonian kingdom. To maintain his authority in this usurpation, Nabopolassar entered into an alliance with Cyaxares, king of Media, the son of Phraortes who had perished at the siege of Nineveh, and who had recovered the kingdom of Media from the Assyrian monarchs after the death of Holofernes. This prince had even obtained a victory over the Assyrians, and laid siege to Nineveh in the second year of his reign, which he had been compelled to raise by a sudden irruption of the Scythians into his dominions. Nebuchadnezzar, the son of Nabopolassar, married the daughter of Astyages, the son of Cyaxares, or, according to some authorities, which is more likely, his sister, and thus the two families became related by affinity. The united princes conspired against Sarac, and the invasion of Assyria immediately

followed. The united armies advanced against Nineveh, and Sarac was either unable to meet them, or driven within the walls of his capital. The Assyrian monarch waited not the issue of the siege, but shutting himself up in his palace in despair, he set fire to the pile, and perished in the ruins, like the ancient Sardanapalus his predecessor, with whom he is identified, and certainly not without reason, if we take into account the similarity of his fate, and that Nineveh in the reign of the alleged ancient Sardanapalus was also invested by Belesis, viceroy of Babylon, and Arbaces, governor of Media. Are we then to conclude that all the exploits recorded by Ctesias, and other ancient writers who follow him, are fabulous traditions—that those of the celebrated queen Semiramis are of equal veracity—and that the Sardanapalus who preceded Pul, the first king of Assyria, was in reality the Sarac who was routed by the united forces of Nebuchadnezzar and Cyaxares? Some historians, however, make no mention of Sarac's conflagration, but merely say that he was slain by the invaders.

The Babylonian and Median conquerors shared the Assyrian kingdom between them, and utterly destroyed the once splendid city of Nineveh, the seat of government being removed to Babylon. The predictions of the Prophets Isaiah, Nahum, and Zephaniah, were fulfilled, and the Assyrian kingdom was subverted, which had existed from the days of Pul about one hundred and fifty years. With the fall of Nineveh and the overthrow of the Assyrian kingdom commenced the successes of Nebuchadnezzar and Cyaxares, who laid the foundations of the collateral empires of the Babylonians and Medes, previously branches of the Assyrian. The time of the fall of the latter empire can be determined with tolerable accuracy, as the conquerors were then in their youth. In the reign of Josiah, king of Judah, the Assyrian kingdom was entire and Nineveh in existence; and we find the Prophet Zephaniah (ii. 13) uttering a prediction against the

kingdom and the city:—"And he will stretch forth his hand against the north and destroy Assyria; and he will make Nineveh a desolation, and dry like a wilderness." The Prophet Nahum, who lived in a preceding reign, denounces Nineveh as the "bloody city," and distinctly foretells its utter desolation. In the thirty-first year of Josiah's reign, Pharaoh-Necho, king of Egypt, the successor of Psammetichus, advanced against the king of Assyria as far as Carchemish near the Euphrates, to fight against the Babylonians and Medes, who having then dissolved the Assyrian empire and destroyed Nineveh, were exciting the alarm of the Egyptian monarch, on account of their progressing greatness, 2 Kings xxiii. 29; 2 Chron. xxxv. 20. On his march thither, he slew Josiah, whose rashness and obstinacy provoked the Egyptian, and who, although repeatedly warned, persisted in opposing the advance of Pharaoh. The last king of Assyria was therefore slain before this event, for we find the two conquerors of Nineveh, in the fourth year of the reign of Jehoiakim the successor of Josiah, prosecuting their conquests westward, and encountering Pharaoh-Necho at Carchemish, routing him, and taking from him whatever he had possessed himself of the Assyrian kingdom, 2 Kings xxiv. 7; Jer. xlvi. 2. We cannot err, therefore, says Sir Isaac Newton, above a year or two, if we refer the destruction of Nineveh and fall of the Assyrian Empire to about the third year of Jehoiakim, or the 140th, or according to Blair, the 141st year of Nabonassar, that is, the year B.C. 607.

As to the manners and customs, the government, laws, religion, and learning of the ancient Assyrians, every thing is involved in obscurity; and when so many difficulties attend the investigation of their history, it is not likely that their manners and peculiarities will be plainly described. In religion they were of course idolaters—in government their sovereigns were arbitrary and despotic. It is, however, unnecessary to dwell on a subject which in modern times must

be merely conjectural. A few notices are recorded by the ancient historians of some of their observances. Diodorus Siculus says, that Ninus divided this ancient empire into provinces and governments, and that this division was fully established by Semiramis and her successors; but here he quotes solely from the uncertain authority of Ctesias. Herodotus says that the people were distributed into a certain number of tribes, and that their occupations were hereditary. Strabo asserts that they had several distinct councils and tribunals for public affairs; and that the sovereigns had three tribunals—the first to dispose of young women in marriage, the second took cognizance of theft, and the third of violence. The girls who were marriageable were assembled in a particular place of the city or town, and put up for sale to those who wanted wives, and the purchase-money of the most beautiful formed the dowry of the more homely, and was given to those individuals who were willing to marry them with the smallest portion. Assyria, after submitting to the rule of the Chaldeans, passed from them to the Persians, and from them in succession to the Romans, Parthians, Persians, Saracens, and Turks. At present it forms part of the Persian territories, and is remarkable for little except the robberies of the Kurds, who have infested its mountainous parts for centuries. There were some Christians in Assyria in the early ages of Christianity. Assyria is included in one of Isaiah's prophecies (lxix. 23, 24, 25), which is yet to be fulfilled: "In that day there shall be a high-way out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance;" which doubtless has a reference to the time when "the fulness of the Gentiles shall come in, and all Israel shall be saved." Salmon informs

us that Assyria, now a province, is finely diversified by mountains, hills, valleys, and plains, possessing a fruitful soil, and having some fine streams; but "being under the dominion of the slothful Turk, or rather a frontier country between Turkey and Persia (the greater part of it belonging to the latter), there is very little of it under cultivation. There are, however, vast flocks of cattle fed in this country, the owners living in tents like the Arabs. There are few towns or villages, but the houses lie dispersed at the distance of a musket-shot from one another; and there is scarcely a house which has not a vineyard, although they make no wine, but dry their grapes. The governing part of the country are Mahometans, but the common people are said to be a kind of Christians, at least they go under that denomination; but there are not a more brutish people upon the face of the earth, and not less addicted to thieving and plundering the caravans than the Arabs." See BABYLONIA and MEDIA.

ATAD, a *thorn*, THRESHING-FLOOR OF, the name of a place where the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob, which was after that event called *Abel-Mizraim*, or *the mourning of the Egyptians*, Gen. l. 11. St Jerome says that this place was between the river Jordan and the city of Jericho, two miles from the river, and three from the city. Dr Wells situates it on the west of the Jordan, and not far from Hebron, and says that "it is uncertain whether Atad is the name of a place or of a man." The sacred historian expressly says it was "beyond Jordan" (verse 10), that is, *beyond*, not Egypt, from which Jacob's body was brought, but *beyond*, in reference to the place in which Moses was when he wrote the Book of Genesis, which was east of Jordan, and consequently the "Threshing-Floor" of Atad must have been on the west. "Why they made this Threshing-Floor," says Dr Wells, "rather than the place of interment, the scene of their lamentations, it is not so easy to resolve. Perhaps it was a place more convenient to stay in

for seven days than the Cave of Machpelah; or perhaps it might be the custom at the entrance of the country, whither they were carrying the body for burial, to fall into lamentations, which they might repeat over the grave." The narrative of this mourning for the venerable patriarch is affectingly told in the Book of Genesis. They mourned for him "seven days," which was the space for public mourning among the Jews in succeeding ages, 1 Sam. xxxi. 13; Eccles. xxii. 12; Judith xv. 24; and they appear to have rejoiced the same length of time at solemn weddings, Gen. xxix. 27. The sacred historian informs us that the sons of Jacob and their attendants "mourned with a great and very sore lamentation." Sir John Chardin illustrates this custom of the East by the following curious relation:—"The cries of the Eastern people are especially long in the case of death, and very frightful. I was lodged in 1676 at Ispahan, when the mistress of the house next to mine died. The moment she expired, all the family, to the number of twenty-five or thirty persons, set up such a furious cry that I was quite startled. These cries continue a long time, then cease all at once; they begin again as suddenly at day-break, and in concert. This enraged kind of mourning continued forty days, not equally violent, but diminishing from day to day. Their longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects." See ABEL-MIZRAIM.

ATARGATIS or VENUS, TEMPLE OF, at Carnion, or Carnaim, 1 Macc. v. 43, a city mentioned by Strabo and Ptolemy under the name of Carno in Arabia. Judas Maccabeus slew twenty-five thousand persons at this place, 2 Macc. xii. 26. Atargatis was worshipped in different parts of Syria under the form of a woman in the upper part of the body and of a fish in the lower part, which appears to have been a representation of the fabulous mermaid of more recent times. This idol is supposed to be the

same as the celebrated Dagon worshipped by the Philistines.

ATAROTH, or ATHAROTH, the name of one of the towns on the east side of the Jordan which the tribe of Gad "built," that is, repaired and fortified. It was given to that tribe by Moses, and was noted for the excellent pasturage in its vicinity, Numb. xxxii. 34. ATAROTH was also the name of a town of Samaria in the tribe of Ephraim, about four miles north of Sebaste, or the city of Samaria, called Atharus by St Jerome. There was a town of this name on the frontiers of the territory of Ephraim, between Janohah and Jericho, Josh. xvi. 6, which was probably the same with ATAROTH-ADDAR, Josh. xvi. 5, xviii. 13.

ATHACH, a city of Judah, one of the cities to which David sent a portion of the spoil taken from the Amalekites, 1 Sam. xxx. 30.

ATHAR. See ETHER.

ATHENS, so called from ATHENE or ATHENAIA, a name of the goddess Minerva, one of the most celebrated and illustrious cities of history, the capital of the ancient kingdom of Attica, and the seat of the Grecian Empire, renowned for the learning, eloquence, and science of some of its citizens, and equally renowned for having produced the most illustrious warriors of antiquity. Athens was sometimes called Πολις or Αστν, the city, by way of eminence, and is situated in 23° 53' east long. and 39° 2' north lat. According to the received accounts, Athens was founded by Cecrops about the year 1550 or 1556 before the Christian era, and from him was called Cecropia. It afterwards (according to some ancient writers in the reign of Erechthonius, B.C. 1487, and to others in the reign of Erictheus, about B.C. 1397) received the name of Athens, denominated by the Greeks Αθηνν, from Minerva, who was considered the tutelary goddess of the city. The original city was first erected on the summit of a high rock, and was first called Cranaë, after Cranaus, one of the kings of Athens, and from whom the Pelasgi, and the district of

Attica, took the name of Cranai and Cranaë. A distinction was afterwards made between the primitive settlement on the rock, and the part subsequently added in the plain beneath. The former was called, from its situation, "the upper city," where afterwards stood the Parthenon and other magnificent edifices; the buildings on the plain, where Athens eventually stood, composed "the lower city," which included the harbours of Phalereus or Phalerum, Munichia, and the celebrated Piræus, the last mentioned being known in modern times by the names of *Porte Leone* and *Porto Draco*. Ancient Athens, which occupied the site of the present city, but to a much greater extent, was situated like the present on the rivulets of Ilissus and Cephissus, a few miles from the western shore of Attica, 100 miles north-east of Misitra (the ancient Sparta), and about 300 miles south-west of Constantinople. The rivulets now mentioned find their way into the Gulf of Engia, a short distance from the city. Outside of the harbour of the Piræus, under a little island two miles westward, there is an excellent roadstead, containing eighteen fathoms water.

The warriors, orators, philosophers, and statesmen of ancient Athens, are immortalized in the annals of the world, and many of them are as familiar to us as "household words." To narrate the career of its kings, and, after the fall of the monarchy, of its archons, of its republic, and of the valour of its citizens, displayed in the battles of Marathon, Salamis, Platea, and Mycale;—in a word, to follow all the changes which characterize the history of this celebrated city, would be to enter on a field of historical research altogether foreign to the plan of the present work. Our object is rather to lay before the reader its *scriptural statistics*, and the events which connect it with the early preaching of Christianity. Its magnificent buildings, including the far-famed Acropolis, its splendid temples and public offices, its walls and gates, would afford subjects for copious description.

denoting the greatness and glory of its once powerful inhabitants. It was in the time of Pericles, who humbled the celebrated Areopagitæ, that Athens attained the summit of its splendour and prosperity, both with respect to the power of the republic, and the extent of the architectural decorations with which the city was adorned. Xenophon says that Athens in his time contained upwards of 10,000 houses, which, at the rate of twelve persons to a house, would give a population of 120,000, far short, however, of what it was when it aspired to give laws to Greece, and poured forth its citizens to battle and victory. The vicissitudes in the history of this city are extraordinary and almost unprecedented, and are as remarkable as the bold and fluctuating dispositions of its citizens. It is finely observed by Plutarch, that the good men whom Athens produced were the most just and equitable in the world; but that its bad citizens could not be surpassed in any age or country for their impiety, perfidiousness, and cruelty. The Athenians have been celebrated in all ages for their love of liberty, and for the great men who were born among them; but favour in that city was attended with no ordinary danger, and its history sufficiently proves, with the exception of a few instances, that the jealousy and frenzy of the people persecuted and disturbed the peace of men who had fought their battles, or shed a lustre upon them by their wisdom, their eloquence, and learning.

The Athenians, after a spirited resistance to Philip king of Macedonia, were at length completely humbled by that monarch in the battle of Cheronea, fought B. C. 333, which may be said to have terminated the power and greatness of the "eye of Greece." During the contests of Alexander's successors they adhered to various leaders; and when the Romans invaded Greece, to frustrate the schemes of the second Philip with the renowned Hannibal, the city became the ally of the conquerors. It was taken by the celebrated Mithridates, king of Pontus; but about eighty-seven years before the

Christian era it was besieged and conquered by the Roman general Sylla, who with his characteristic ferocity allowed his soldiers to plunder the city, massacre some of the inhabitants, and injure the public buildings; but the devastations he committed are probably exaggerated from the well-known character of the man, it being now admitted he spared the city, which he had devoted to destruction before the surrender of the Piræus; and, as if struck with reverence at the beautiful porticoes where the philosophic followers of Socrates and Plato had often disputed, that he pardoned the living for the sake of the dead. The city continued in the possession of the Romans during the reigns of the Cæsars.

We have already mentioned the high reputation of the Areopagitæ, or the judges of the Areopagus, and their subsequent decline and fall by the crafty schemes of Pericles. Although Attica became only part of a Roman province, Athens still maintained its celebrity in the republic of letters as the seat of learning, science, and philosophy; and thither all proceeded who were anxious to learn the true principles of eloquence, or who wished to estimate with accuracy the works of genius and art. Cicero repaired to Athens to benefit by the instructions of the great masters of oratory, and thither he sent his son to hear the lectures of Cratippus. Horace was also sent to Athens. Every Roman of rank indeed held an educational residence in this city to be indispensable; and Plutarch informs us that Greek learning was judged so necessary, that a Roman who did not understand that language never attained any degree of estimation. Such was Athens during the time of St Paul, celebrated as the residence of philosophers, and as the nursery of youth in every department of literature.

St Paul visited Athens in A. D. 54, and shrank not from a controversy with their most distinguished philosophers. The Apostle and Silas had proceeded from Philippi; celebrated in sacred history on account of the memorable scene in the

prison there, to Amphipolis and Apollonia, whence they came to Thessalonica, the chief city of Macedonia, where St Paul disputed with the Jews three successive "sabbath days." A few of the Jews, and a considerable number of Greeks, became converts to Christianity, but the great majority of the former raised a furious clamour against the Apostle and his companion, and assaulted the house of Jason, a Christian who entertained and lodged St Paul. Not willing to provoke a popular tumult, St Paul and Silas were sent away during the night to Berea, another Macedonian city, where they found a people even more willing than the believers of Thessalonica "to receive the word with all readiness of mind," Acts xvii. 11. But when the Thessalonian Jews heard that the Apostle and his companion were in Berea, a party of them proceeded to that city, and succeeded in exciting a popular tumult against the Christian community there. St Paul found it necessary to leave Berea, but Timothy and Silas remained behind. Provided with a suitable escort, the Apostle proceeded to Athens, where his friends left him, carrying from him an injunction to Timothy and Silas to join him with all convenient speed. It does not appear what were the Apostle's intentions by repairing to Athens, but while he was waiting for the arrival of Silas and Timothy, he took a survey of the city, and "his spirit was stirred within him when he saw the city wholly given up to idolatry;" or, as it is expressed in the marginal reading, "full of idols." Of this fact, indeed, and that the Athenians were peculiarly addicted to the worship of false gods, we have sufficient evidence from the testimonies of ancient writers. Hesiod reckons their number at thirty thousand, and even admitting this to be greatly overrated, it proves that they were very numerous. Pausanias observes that there was no place in Greece where so many idols and altars were to be seen as in this city; for, not content with the usual mythological deities worshipped in common both in Greece and Rome,

did not use the word *δυσδαίμονιστίους*, which in our authorised version is rendered *too superstitious*, in an offensive sense, for if we observe the spirit of the oration, which is mild and conciliatory, it is evident that nothing more was intended than to describe the acknowledged character of the Athenians for their attention to religious worship above all other nations. He assigns a reason for thus complimenting them on their zeal. In addition to the numerous deities they already worshipped, as he "passed by, and beheld their devotions," that is, the gods which they worshipped, he found "an altar with this inscription, TO THE UNKNOWN GOD: whom, therefore, ye ignorantly worship, Him declare I unto you." This commencement of his oration refuted the charge brought against him that he was "a setter forth of strange gods," by showing from the inscription on that altar that he introduced no new deity, but the true God, whose right worship they had ignorantly debased by the wrong worship of a multitude of false gods. "A deceiver," says Lord Lyttleton, "would on such an occasion as this have retracted his doctrine to save his life; an enthusiast would have lost his life without trying to save it by innocent means. St Paul did neither the one nor the other; he availed himself of an altar inscribed to the *Unknown God*, and pleaded that he did not propose the worship of any new god, but only explained to the people the nature and attributes of that unknown Divinity whom their government had already received. Thus he eluded condemnation without departing in the least from the truth of the gospel, or violating the honour of his God—an admirable proof of the good sense with which he acted, and of there being no mixture of fanaticism in his religion."

St Paul's selection of topics in this celebrated discourse is peculiarly happy and appropriate. He does not address the Athenian philosophers as he had done the Jews, and declare to them that they ought to believe in Christ, because he

had been foretold by the Prophets, for the Gentiles knew nothing of the Prophets, or at least could have no regard for their writings, and had no particular reason to believe them true. On this subject Bishop Sherlock has an excellent remark. "To the Jew," says that great prelate, "prophecy was the first proof, to the Gentiles it was the last. The Jew believed in Christ, because foretold by the Prophets; the Gentiles believed the Prophets, because they had so exactly predicted Jesus Christ; both became firm believers, having each in his own way a full view of all the dispensations of providence towards mankind." St Paul tells his learned hearers that God "made the world, and all things therein." This truth was directly opposed to the doctrine of Epicurus and Aristotle, the former of whom maintained that the world was formed from the accidental meeting of atoms, and the latter asserting that the world was not created at all, but had existed as it is from eternity. The Apostle asserts the spirituality and omnipresence of God, and that he "hath made of one blood all nations of men," which, observes Bishop Newton, "was opposed not only to the disciples of Epicurus, who derived the origin of the human race from the mere effects of matter and motion, and to those of Aristotle, who denied that mankind had any beginning, maintaining that they had subsisted in eternal succession; but was, moreover, opposed to the general pride and conceit of the people of Athens, who boasted themselves to be descended from no other stock, but to be themselves original natives of their own country." St Paul quotes one of their own poets, who observes, "For we are all his offspring," referring, it is supposed, to Aratus, who in a poem on the heavenly bodies has the same expression; Aratus, however, was not an Athenian, but a native of St Paul's country, Cilicia. He concludes with a short detail of God's government of the world—that "the times of this ignorance God winked at, but now commandeth all men every where to repent;" asserting the message

and appearance of the Saviour of the world; declaring the appointment of a day in which God "will judge the world in righteousness by that Man whom he hath ordained;" and maintaining that great and leading truth of Christianity, *the resurrection of the dead.*

This discourse appears to have been heard with various feelings by the Athenians. The Apostle had completely exculpated himself from any criminal accusation, and they listened with philosophical patience to his oration until he spoke of the resurrection of the dead, which they instantly scouted; and we are told that "some mocked," while a few whose curiosity had been excited said that they would hear him again on that matter. This doctrine was the chief obstacle to the reception of the Gospel among the Greeks at the first preaching of Christianity; and we find the Apostle discussing this subject in the First Epistle to the Corinthians, referring to a party of professing Christians in Corinth who were inclined to deny the fact of the resurrection as a thing altogether incredible. The philosophers allowed St Paul to depart, but his discourse was not altogether fruitless. The inspired historian informs us that certain persons "clave unto him," among whom were one of the judges of the Areopagus, named Dionysius, and a woman named Damaris. The Apostle remained only a short time at Athens, for he immediately left the city and proceeded to Corinth. It appears from 1 Thess. iii. 1, that Timothy had joined St Paul at Athens, but that, concerned at the persecutions to which the Thessalonians were exposed from the malicious Jews at Thessalonica, he had sent Timothy back to them, to comfort and support them under their distresses, while he preferred "to be left at Athens alone." Dionysius the Areopagite is traditionally reported to have become the first bishop of Athens, and is traditionally known in ecclesiastical history under the name of St Denis.

This is all which the New Testament contains respecting this justly celebrated city, and as it is no part of the plan of

this work to describe the massive and stupendous ruins of its magnificent temples and other edifices, we merely insert a few short notices of its subsequent history and present state. The Roman Emperors and other foreign sovereigns were great benefactors to Athens, some of its most splendid buildings having been erected at their expense. Even in the third century of the Christian era, Athens had not lost much of its unrivalled works of art. The gradual decay of its buildings, as Colonel Leake conjectures, has been attributed to the decline of Paganism, and to the slow but sure progress of Christianity. In A.D. 258, the walls of the city were repaired by Valerian. The Goths entered Athens in A.D. 267, but they were repelled by a citizen named Dexippus. In A.D. 398, Alaric took Athens, but there is no evidence to show that he treated it with great severity. The general overthrow of Paganism throughout Greece occurred in A.D. 420, during the reign of Theodosius the Younger. About this time, or perhaps earlier, the Parthenon, the Temple of the virgin goddess Minerva, was converted into a church dedicated to the Virgin Mary, and the Temple of Theseus was appropriated to the warrior St George. In A.D. 1204, the city became a Duchy conferred on one of his followers by Boniface, Marquis of Montferrat, who assumed the title of king of Thessalonica. It continued, with many changes, in the possession of the Christians till 1456, when it fell into the hands of the Turks during the reign of Mohammed II. The Venetians besieged and took the Acropolis in 1687, when the Parthenon and other buildings suffered great injury, and on that occasion the former is said to have sustained more damage than it had previously done during the two thousand years of its existence. The explosion of some powder, which had been placed in it by the Turks, reduced it from its then almost perfect state to a ruin. After that event Athens is little known in history till 1821, at the commencement of the Greek Revolutionary War, when it

sustained three sieges, the first in 1822 by the Greeks, who carried the town by storm, and drove the Turks into the citadel, establishing a strict blockade of the fortress; but the advance of the Pacha at the head of four thousand men compelled them to abandon their enterprise, and retreat with the Athenians to Salamis and Ægina. Two months afterwards, the Greeks ventured to attack the city in the absence of the Pacha, who had left only fifteen hundred men to defend it, and compelled the Turks to take refuge in the citadel, which they prepared to besiege. They made, however, little impression on the place until they obtained possession of the well which supplied the garrison with water, when the Turks agreed to capitulate, on condition of being sent unmolested with their wives and families to Asia Minor. The Greeks agreed to the terms, but a rumour having been falsely circulated that a large Turkish force was advancing upon Athens, the former immediately rushed upon the unfortunate garrison, and indiscriminately massacred men, women, and children. This atrocity, it has been well observed, reflects indelible dishonour on the Greek character, and proves that they inherit the faithlessness of their ancestors with the innate ferocity of their former masters. The third siege of Athens was by the Turks in 1826, who carried the city, and kept possession of it and the Acropolis until the termination of the war.

It would be altogether irrelevant were we to enter into any details respecting the war of the Greek Revolution. An arrangement was proposed by Great Britain, France, and Russia in 1827, which the Porte obstinately rejected, nor would the Sultan yield until he was humbled by numerous defeats in 1828 and 1829, and saw the Russian army within a few leagues of Constantinople. It was now determined to settle the affairs of Greece, and the Conference of London, after much deliberation, finally resolved that Greece should be erected into an independent monarchy, and be governed by

a Christian prince. Towards the end of 1829, the crown was offered to Prince John of Saxony, who declined. It was then offered to Prince Leopold of Saxe Cobourg, who accepted, but withdrew his agreement in May 1830. Greece was again falling into a state of anarchy, its provisional governor the president was barbarously assassinated at a church door in 1831, and civil war raged furiously in the provinces. This position of affairs probably accelerated the proceedings of the Conference of London, who in May 1832 fixed upon Otho, second son of the King of Bavaria, as the first sovereign of Greece. That prince, being born in 1815, was then a minor, and the government of the new kingdom was administered by a Council of Regency. In December 1834, a royal ordonnance was issued, declaring Athens to be the seat of government and the metropolis of the new kingdom of Greece. The King visited the city in person, and laid the foundation of his future residence, and Athens may yet become distinguished among the cities of Europe, while she can proudly boast of the greatness of her ancient inhabitants.

The modern town of Athens, now called by the various names of Athene, Athinia, and Setines, was situated in the province of Livadia when under the government of the Turks, and is described as being recently a small and miserable looking place, with narrow and irregular streets, the houses for the most part mean and straggling, many of them having large courts or areas in front. "The ruins of the town," says Captain Trant, "form such a mass of rubbish, that it seems a fruitless task to attempt rebuilding it on the same site, especially as the ground to the westward of the walls presents a more desirable position, opening both to the land and sea-breeze, and commanding a fine view of the country." The new town is on a very beautiful and regular plan, with straight streets of sufficient breadth; and among the names of the projected new streets are those of Minerva, Theseus, and Pericles. The

population has been variously stated by different travellers. Some allege that it amounted to from eight to ten thousand inhabitants during the time that it was under the Turkish government. Dr Clarke says that when he visited the city the population amounted to "fifteen thousand, including women and children." Sir John Hobhouse, who visited the place in 1820, states the number of houses to be between twelve and thirteen hundred, and of these at that time about four hundred were inhabited by Turks, the remainder by Greeks and Albanians, the latter of whom occupied three hundred houses. If we allow ten persons to each house, the population of Athens in 1820 must have amounted to 12,000 or 13,000 persons—an estimate which must now be greatly diminished by the removal of many Turkish families from the city. The French have had a consulate at Athens since the commencement of the seventeenth century, and the various Frank families were under the protection of the consul. The harbour of the Piræus is described as almost desolate, frequented only by a few English and French vessels of small size, which occasionally resort thither for oil, the staple production of Attica. The Greeks of Athens also carry on a little traffic in wool, silk, wax, olives, honey, and other articles, and receive in return various Italian and English manufactured goods, together with corn. Some cattle are also sent out of Attica. "Small craft," says Dr Clarke, "from different parts of the Archipelago occasionally visit the Piræus and the neighbouring coast for wood. The shops maintain an insignificant traffic in furs and cloth. The best blue cloth in Athens was of bad German manufacture, selling under the name of English. The silversmiths were occupied in making coarse rings for the Albanian women, and the poor remains of Grecian painters in fabricating rather than delineating pictures of saints and angels." Since the erection of the new kingdom of Greece, however, Athens has assumed a more interesting appearance. It is true that, still feeling

the demoralizing influence of their former masters, the Athenians walk with supineness among the glorious ruins of antiquity; and such is their debasement of character, that they seem incapable of admiring the genius of their predecessors, while their selfish cunning has given rise to a proverbial saying in Greece, "From the Jews of Thessalonica, the Turks of Negropont, and the Greeks of Athens, good Lord deliver us!" But schools have been instituted, printing presses are established, and newspapers and journals are regularly published in the modern Greek and French languages; and we may reasonably hope that another generation will forget the vices of their ancestors, and literature, philosophy, and religion regulate the habits and dispositions of the Greeks in general.

The number of churches, chapels, mosques, and religious edifices of all descriptions, are said to have amounted to two hundred in number, but of these few now remain. Athens is an archbishopric of the Greek Church, the occupant of which is reckoned one of the richest of the Greek prelates, his revenue exceeding a thousand pounds sterling annually. His place is purchased from the Patriarch, and is consequently the object of many intrigues, which, says Sir John Hobhouse, not unfrequently terminate in the expulsion of the incumbent, and the election of another archbishop. The archbishop's ecclesiastical jurisdiction extends over Bœotia and some parts of the Peloponnesus. "He exercises," says Sir John Hobhouse, "an absolute authority over the whole of the clergy of his see, and has a prison near his house for the confinement of offenders, whom he may punish with the bastinado, or in any degree short of death." Some of the priests have the reputation of being learned and eloquent preachers. The Jesuits of Paris sent a missionary to Athens about the year 1645, and the Capuchins began their labours in 1658. The Jesuits have now retired to the Negropont, and the Roman service is performed in the Capuchin convent. See GREECE.

ATROTH, the name of a town rebuilt and fortified by the tribe of Gad, Numb. xxxii. 35.

ATTALIA, now called **SATTALIA**, or **ADALIA**, a sea-port city of Asia-Minor, on the coast of Pamphylia, situated on a very fine bay of a gulf called the Gulf of Sattalia, about thirty miles south-west of Perga. It was built or enlarged by Attalus Philadelphus, king of Pergamus, from whom it received its name, and was the chief residence of the prefect. On account of its advantageous position the Turks preserved it from decay, and it is still a place of considerable trade. St Paul proceeded from Perga to this city, and preached the gospel, A. D. 46, Acts xiv. 25. The bishopric of Attalia was in existence in the fifth and sixth centuries. Some geographers have alleged that a place called Laara is the ancient Attalin, but the authority of Colonel Leake on this conjecture is quite conclusive: "Adalia possesses all the natural advantages likely to have made it the chief settlement of the adjacent country, when the power of Asia became embodied under the successors of Alexander. The walls and other fortifications, the magnificent gate or triumphal arch bearing an inscription in honour of Hadrian, the aquaduct, the numerous fragments of sculpture and architecture, the inscribed marbles found in many parts of the town, the Episcopal church now converted into a mosque, the European coats of arms seen upon this church and upon the city walls, and lastly the bishopric of Attalia, of which Adalia is still the see, appear to me incontrovertible evidences of identity. In regard to the names Adalia and Sattalia, applied to the place by the Turks and Italians respectively, it may not be unworthy of observation that they are both taken immediately from the Greek."

AUCHOO. See **ACCHO**.

AVA, a city or district of Assyria, from which Shalmanezzer brought a colony to inhabit Samaria after he had carried the Ten Tribes into captivity, 2 Kings xvii. 24. Of this place nothing is known. Ptolemy places a city called Abane on

the river Drava, or Adrava, in the province of Adrabene. It was probably the same as Ivah, mentioned in 2 Kings xviii. 34. Grotius places it in Bactriana.

AVEN, or **BIKATH-AVEN**, which signifies *the plain of vanity*, the name of a plain mentioned by Amos (i. 5). This was a place in Syria remarkable for its idolatry as Bethel, which is called Beth-aven for the same reason, Hos. v. 8. It is alleged that AVEN is the same with Balbec, or the Valley of Baal, which is sometimes called in Scripture the Valley of Lebanon, Josh. xi. 17. See **BAAL**, **BETHEL**, and **LEBANON**.

AVEN, ON, BETHSHEMESH, or **HELIOPOLIS**, a city of Egypt, translated Heliopolis in the Septuagint and Vulgate, was situated on the Nile south-east of Delta, and east of Memphis, celebrated for its Temple of the Sun. In the prophecy of the desolation of Egypt and its supporters uttered by Ezekiel, the "young men of Aven" or Heliopolis, and "of Pe-beseth" or Pubastum, "shall fall by the sword, and these cities shall go into captivity," Ezek. xxx. 17. See **ON**.

AVIM, a city in the territory of the tribe of Benjamin, Josh. xviii. 23.

AVIM, or **HIVITES**, a people descended from Hevæus, a son of Canaan. They were the first inhabitants of the country of the Philistines, Deut. ii. 23. There were some of the Avim or Hivites at Gibeon, in the centre of Canaan, Josh. xi. 19, and there were also some of them at the foot of Mount Hermon, beyond the Jordan.

AVITH, the name of the capital city of the ancient kings of Edom in Idumea, one of whom was Hadad, who killed Midean in the "field of Moab," Gen. xxxvi. 35.

AVOTH-JAIR, or **HAVOTH-JAIR**, hamlets or villages of Jair so called because they were conquered and possessed by Jair, the son of Manasseh and grandson of Joseph. They were situated in Bashan on the Batanea, beyond the Jordan in the Land of Gilead, and belonged to the Transjordan Manasseh, Numb. xxxii. 41; Josh. xiii. 30.

AZA, or **AZA**, a town of Palestine belonging to the tribe of Ephraim.

AZANOTH. See **AZNOTH-TABOR**.

AZEKAH, *strength of walls*, a town belonging to the tribe of Judah, about twelve miles distant in a southern direction from Jerusalem. The five confederated kings of the Amorites, namely, the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, were defeated and slain here by Joshua, and their army totally destroyed by an extraordinary shower of hailstones from heaven, and "more died of the hailstones than they whom the Children of Israel slew," Josh. x. 10, 11. Here the Philistines were also routed with great slaughter, after David slew their champion Goliath, 1 Sam. xvii. 1, 52. Eusebius and Jerome relate that there was a town in their time near this place called *Ezeca*, which was probably the same mentioned by Joshua.

AZGAD, *a strong army*, or *the strength of a troop*; otherwise, *a gang of robbers*, or *a troop of soldiers*, mentioned by Ezra (ii. 12) as amounting to

one thousand two hundred and twenty-two persons.

AZEM, a town belonging to the tribe of Simeon, Josh. xix. 3.

AZMAVETH, **AZMOTH**, or **BETHESMOTH**, a town conjectured to have been situated in the tribe of Judah, not far from Jerusalem and Anathoth. It is the city mentioned by Ezra (ii. 24), and by Nehemiah (vii. 28; xii. 29).

AZMON. See **ASSEMOM**.

AZNOTH-TABOR, or **AZANOTH**, or **AZNOTH**, one of the boundaries of the tribe of Naphtali, Josh. xix. 34, a city which Eusebius places in the plain not far from Cæsarea-Philippi.

AZOCHIS, a town of Palestine in the province of Galilee.

AZOR, or **AZON**, a town in the northern part of Palestine, southward of the territory of the tribe of Dan.

AZOTUS, or **AZOTH**, the name by which Ashdod is designated in the New Testament, between thirty and forty miles distant from Gaza. See **ASHDOD**.

AZZAH, the Hebrew name for **GAZA**.

B



BAL, **BEL**, or **BOL**, *he that rules and subdues*; or, *master, lord, or husband*, a celebrated idol of antiquity, the name of which distinguished several cities, especially those subsequently mentioned, either because this idol was held in peculiar veneration by their respective inhabitants, or because they were considered the capital cities, where resided the governors of various provinces. An account of this idol, therefore, for the frequent worshipping of which the Israelites were punished in a remarkable manner, is necessary to explain the allusions to it in this present work.

The idol Baal of Oriental worship is alleged by some writers with great probability to be the same with the great Bali of the Hindoo Mythology. The idol was the chief divinity of the Canaanites,

Phœnicians, Sidonians, Carthaginians, Babylonians, Chaldeans, and Assyrians. Some of those nations worshipped the sun under this appellation, as they did the moon under the name of Ashtaroth, and "all the host of heaven," 2 Kings xxiii. 4; and others deified one of their early kings, Nimrod or Belus, by the title of *Baal*, signifying *lord* or *owner*. Various opinions have been advanced as to the origin of the name. The word *Baal* in the Punic as well as in the Hebrew language signifies *lord* or *master*, and it doubtless originally meant the Deity, the Supreme Lord and Master of the Universe. Some critics maintain that the god Baal, or Bel, or Belus, of the Chaldeans and Babylonians, was Belus, an Assyrian king who reigned during the fabulous period of the history of that monarchy, either the father of Ninus, or a son of the famous queen Semiramis.

Other learned writers have discovered an analogy between the Baal of the Phœnicians and the Saturn of the Greeks; others are of opinion that the idol Baal was the Phœnician or Tyrian hero Hercules, a god of great antiquity in Phœnicia; and others, again, have considered Baal to be the planet Jupiter. A supreme idol might easily be compared with those of other nations. In the Septuagint, Baal is called Ἡρακλῆς, *Hercules*, who is denominated in the Phœnician language *Or-cul*, that is, *Light of all*.

There can be little doubt that the opinion first stated is the correct one, and that Baal, which is an appellative word, originally denoted the true God among those who adhered to the true religion. The Phœnicians, who were of Canaanite extraction, once possessed, like other nations of the ancient world, a general knowledge of the true God; but as the transferring of divine adoration from spiritual and invisible objects to those which are visible and tangible, is a certain characteristic of men who are left to the uncertain guidance of tradition, the Phœnicians, like the adjacent nations, gradually degenerated into idolatry, and applied this appellation to their respective idols. Thus, although the term Baal was always applied to the superior deity, it was also given in a generic sense to a variety of divinities introduced by the Phœnicians called *Baalim*, with some epithet annexed to it, such as Baal-Berith, Baal-Gad, Baal-Moloch, Baal Peor or Baal-Phegor, Baal-Zebub or Beelzebub. The learned Mede suggests that Baal, in the Chaldee dialect *Bel*, was the first king of Babylon after Nimrod, and being deified and worshipped as a god after his death, originated the name of *Baalim* as applied to other divinities of an inferior order. These *Baalim*, he alleges, might be the deified souls of the dead, but they might also be the deified souls of departed warriors and heroes—a practice common to all the ancient pagan mythologies. Dr Prideaux does not controvert these inferences as to the *Baalim*, but he differs from Mede

respecting the identity of Bel. "He is supposed," he says, "to have been the same with Nimrod, and to have been called *Bel* from his *dominion*, and *Nimrod* from his *rebellion*; for *Bel* or *Baal*, which is the same name, signifies *lord*, and *Nimrod*, a *rebel*, in the Jewish and Chaldean languages; the former was his Babylonish name, by reason of his empire in that place, and the latter his Scripture name, by reason of his rebellion, in revolting from God to follow his own wicked designs." Without, however, attempting to reconcile what must ever give rise to a variety of opinions, we have merely laid before the reader the views adopted by learned commentators and mythologists on this ancient system of Oriental idolatry. Some writers allege that the descendants of Ham first worshipped the sun under the appellation of Baal, founding their conclusions on 2 Kings xxiii. 4, already cited, where King Josiah is recorded as putting down "them also that burned incense unto Baal, *to the sun*, and to the moon, and to the planets, and to all the host of heaven;" but the enumeration here evidently denotes a multiplicity of objects which had been incorporated into those ancient mythological rites unknown to their primitive adherents. If the sun was exclusively worshipped under the appellation of *Baal*, that worship must have originated in the rational notion that the luminary was the representative of the Deity himself, until at length he was beheld as the real Deity worthy of adoration; and it has often been observed, that of all the systems of Pagan mythology, that of the worship of the sun was the most excusable and natural, for men in those early ages would be most sensibly influenced by those external objects which they could not comprehend, yet from which experience convinced them that they received the greatest and most essential benefits.

Baal, with the definite article *the*, means the deity of the Phœnicians and Carthaginians, whose complete title occurs in a Maltese inscription in Hebrew, the translation of which is *Malhereth*

Baal Tsor, meaning *King of the City*, *Lord of Tyre*; the word *Malkereth* being a contraction of two Hebrew words denoting *King of the City*. From the general character of Oriental idolatry it is therefore likely that Baal signified the *true lord of the universe*, and that his worship subsequently degenerated into the worship of the resplendent luminary of the material world. Sanchoniathon states that the Phœnicians worshipped the sun as *the only lord of Heaven* (μόνον ὀψαναυῶ κύριον), called *Beelsamen* (Βεελσάμεν), and that this Beelsamen was the Greek Ζεύς, *Zeus*, equivalent to the Latin *Deus*. The statement of Herodian, that the Phœnicians and Syrians worshipped the sun, is confirmed by the occurrence of the name of Baal, together with that of the sun, on ancient Carthaginian coins and Palmyrean inscriptions.

In addition to the names of cities compounded with the name Baal, such as Baal-Gad, Baal-Hammon, Baal-Thamar, &c. the Phœnicians and Carthaginians frequently formed proper names of men by composition with the same word. Hence we have Ethbaal, *with Baal*, the name of a king of the Sidonians, 1 Kings xvi. 31, whom Josephus designates Ἰθώ-Βαλυσ; Jerubaal, *Baal will behold it*; Hannibal, *grace of Baal*; Hasdrubal, *help of Baal*. The Greeks frequently compounded the names of men with that of God, as Theophilus (Θεόφιλος), Theodorus (Θεόδωρος), Timotheus (Τιμόθεος). The Germans did the same, as *Gottlieb*, *Gotthold*, *Fürchtegott*; and other nations in like manner. The name of Baal occurs frequently with epithets, hence Baal-B'rith, *lord of confederacy*, or *god of treaties*, which corresponds with the Greek Ζεύς ἑρκιος, and the Latin *Deus Fidius*, or *Faithful God*.

It is very probable that Baal, Bel, or Belus, the great divinity of the Carthaginians, Sidonians, Babylonians, Chaldeans, and Assyrians, was the same as the Moloch of the Ammonites, the Saturn of the Latins, and the Chronus of the Greeks, the chief object of adoration in Italy, Crete, Cyprus, and Rhodes. The

rites of Baal exactly resembled those of Moloch, and the sacred writings completely prove that human sacrifices were offered to those idols. The temples and altars of Baal were generally built on the tops of hills, in groves, and sometimes on the roofs of houses. They were enclosed with walls, wherein was maintained a perpetual fire; and some of them had statues or images, called *Chamanim* in the sacred writings. Balak brought Balaam to the "high places" of Baal, that "thence he might see the uttermost part of the people," Numb. xxii. 41. Maundrel, in his journey from Aleppo to Jerusalem, observed some remains of these enclosures in Syria.

The worship of this celebrated idol employed a great number of priests, who burned incense, and sacrificed children, termed in Scripture "making them pass through the fire to Moloch;" who danced round the altar, and if their prayers were not answered, cut themselves with knives and lancets till the blood gushed out. They also raved, and pretended to prophesy, as if they were possessed of some invisible power. We read that Jezebel, the idolatrous queen of Israel, who was an enthusiast in the worship of this revolting idol, supported no fewer than four hundred and fifty of those impostors at her own table. Several of their practices, especially that of cutting the body, were funeral rites. When the Egyptians rendered their annual adoration to Osiris, they shaved their heads, beat their breasts, tore the flesh off their arms, and ripped open the scars and wounds which they had given themselves the year before. The priests of the Israelites in their mournings were forbidden to "make baldness upon their heads;" they were not "to shave off the corner of their beard, nor make any cuttings in the flesh," Levit. xxi. 5; in other words, all the idolatrous rites of these nations were prohibited which were voluntarily inflicted upon themselves by their superstitious votaries, in the hope of pacifying the supposed anger of the enraged deities. The same prohibition is repeated in Deut. xiv. 1. Some

of their rites, however, such as shaving the beard and rending their garments, although forbidden to be used at funeral obsequies, might be lawfully used upon other mournful occasions, Jer. xli. 5. The ancient Pagans, we shall subsequently see, retained them in the funeral worship of those whom they deified after death.

The cruel and bloody worship of Baal, together with that of Astarte or Ashtaroth, was frequently introduced among the Israelites, especially at Samaria, and forms a prominent feature in the history of the monarchy of the Ten Tribes, as given in the Books of the Kings and the Chronicles. The only accurate account of the worship of Baal, given in the Old Testament, is recorded in the First Book of Kings (chap. xviii). In the extremity of a severe famine caused by an excessive drought, Elijah was sent by God to Ahab, king of Israel, to whom he was introduced by Obadiah, the governor of that prince's household, whom he met on his way to Samaria. The interview between the Prophet and the idolatrous monarch is finely narrated, and the manner in which the former retorts the charge made by Ahab of being "the troubler of Israel," is done with dignity, becoming one who was delivering an express message from a superior power and a greater king, the Lord of Hosts. Ahab, probably induced by his distressed situation, agreed to Elijah's demand to gather all the prophets of Baal, who amounted to four hundred and fifty, and the prophets of the Groves, four hundred, at Mount Carmel, before "all Israel." A most awful display of the Divine Power was to be made on this solemn occasion. The prophets of Baal were collected in the sight of the Ten Tribes, and after a short address by Elijah to the people, to which they "answered not a word," he proposed to give them a proof of the disgusting nature of their idolatrous practices, by showing that the inanimate deity which they worshipped was the cause of the many severe judgments inflicted on them. After observing that he was the only remaining prophet of

the Lord, while Baal's prophets amounted to four hundred and fifty, he proposed to settle the dispute between the worship of the true God and that of the idol Baal in this manner:—"Let them," the prophets of Baal, he says, "give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord, and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken."

It is evident that Elijah had been commissioned by God to consummate a victory over idolatry in this manner, otherwise he would not have attempted such a dangerous experiment. The *answering by fire* was an ancient and well known token of God's acceptance of a sacrifice. if the wood on the altar that was to be consumed took fire in a miraculous manner. It was in this manner that God testified his acceptance of the sacrifices of Abel, Noah, and Abraham. Elijah proposed that the prophets of Baal should begin their ceremony first, on account of their numbers, and he would wait patiently to see the result, specially directing them to put no fire under the altar on which the bullock was laid. The prophets of Baal, who appear to have been conscientious in their idolatrous enthusiasm, acted according to Elijah's directions. They took the bullock, dressed it, laid it upon the altar, and began the ceremony early in the morning, exclaiming until noon, "O Baal, hear (or answer) us;" but, says the inspired historian, "there was no voice, nor any that answered." They now leaped upon, or, as it is in the margin, up and down at, or, as the Septuagint render it, *round about* the altar, a movement which some have supposed to signify the annual rotation of the earth round the sun, running and dancing about the altar like men in ecstasy, throwing themselves into uncouth and extraordinary

motions. The Prophet, in the mean time, while witnessing the gestures and attitudes of the superstitious devotees, began at noon to mock them in an ironical manner, exhorting them to "cry aloud," or with a loud voice, for "he is a god;" alleging that he may peradventure be "talking," or *meditating*, "pursuing," "in a journey," or "sleeping, and must be awakened." This irony, which was uttered before many bystanders, all in anxious expectation of witnessing the miracle, seems to have excited the priests of Baal to a frantic enthusiasm. They not only cried aloud, like men in despair, but "cut themselves after their manner with knives and lances, till the blood gushed out."

This extraordinary custom of cutting the body with knives and lancets, was common among barbarous nations in their idolatrous rites. Plutarch (*De Superstitione*) informs us that the priests of Bellona, when they sacrificed to that goddess, besmeared their victims with their own blood. According to Herodotus, the Persian Magi pretended to appease tempests and allay winds by making incisions in their bodies; and those who carried about the Syrian goddess Astarte, or Ashtaroth, cut and slashed themselves with knives, after the manner of the priests of Baal. It is related by travellers that there are fanatics at the present day in Turkey, Persia, and Media, who think that it is acceptable to the Deity to mangle their bodies, while it obtains for them a vast reputation for sanctity. The same things were practised in the rites of Cybele and Isis. This conduct of the priests of Baal was an earnest entreaty and conjuration by the most powerful marks of affection. "They certainly," observes Calmet, "demonstrated their attachment to Baal, but Baal did not testify his reciprocal attachment to them, which was the article in dispute between them and Elijah."

The superstitious priests of Baal ran up and down in this furious, raving, and distracted manner, until the time of the offering of the evening sacrifice, which was done

by divine appointment at a particular hour, when at length they relinquished their hopeless task in disappointment and despair. It was now Elijah's turn and he commenced his undertaking in the most solemn and deliberate manner. After inviting the spectators to come near to him, that they might satisfy themselves there was no deception, and examine his proceedings minutely, he first repaired the altar of the Lord which had been broken down, and which is supposed to have been one of those altars built in the time of the Judges of Israel before the commencement of the monarchy, when such structures were permitted from want of fixed places of worship. "In subsequent times," says Calmet, "we read of an altar on Mount Carmel; and historians relate that when Vespasian was in Judea, he went to consult *the God of Carmel*, at which time there was neither temple nor statue on the mountain, but one altar only, plain, and venerable for its antiquity." Elijah then took twelve stones, according to the number of the Tribes of Israel, for, although there were present in the assembly only the subjects of King Ahab, and consequently not more than the Ten Tribes, nevertheless Elijah, in the number of the stones he selected, intended to show them that, as he was acting under the divine direction, he was about to sacrifice in the name of all the race of Jacob, and to mark out that, while the kingdom of the Ten Tribes had become politically distinct from that of Judea after the revolt in the reign of Rehoboam, a conformity of religious worship ought nevertheless to prevail among a people so nearly connected as the whole Tribes were with each other. Of these twelve stones the Prophet built the altar, digging a deep trench round about it. He then put the wood in order, cut the bullock in pieces, and laid it upon the wood; and he ordered four barrels or earthen jars to be filled with water three several times, and poured over the sacrifice and on the wood, to prevent any suspicion that the sacrifice could possibly be burnt by common fire, and to make

the miracle the more convincing and undeniable. The Prophet's orders were obeyed, and the water drenched the sacrifice, and filled the trench which surrounded the altar. He then said a short and expressive prayer, beseeching God to let it be known "that day that He was God in Israel." Elijah had scarcely concluded when the fire of Heaven fell upon the drenched altar in the presence of the astonished multitude, consuming not only the sacrifice and the wood, but even the stones and the dust, and drying up the water in the trench. The people, amazed at this awful exhibition of divine power, could no longer restrain their feelings. They fell, as one man, paralyzed upon their faces, and exclaimed with a loud voice, "The Lord, he is the God; the Lord, he is the God."

Such was the truly magnificent miracle exhibited on Mount Carmel, not far from the Mediterranean Sea. The "fire of the Lord," thus visibly manifested, reminded the idolatrous Israelites of their remarkable preservations in their journey through the Wilderness, where the cloud by day, and the pillar of fire by night, guided them onwards towards the land "flowing with milk and honey." It is singular that traditional allusions to this divine manifestation of fire consuming the sacrifice, which was displayed only towards the Jews, are found in various of the ancient classic authors, which is one of the many instances of the intimate connection which exists between sacred and profane history. Homer represents Jupiter assuring the Greeks of success in this manner, when they are embarking for the Trojan War: and in the *Æneid*, Virgil makes Latinus thus exclaim, "Let the (celestial) father, who establishes covenants with thunder, hear what I say." It was also considered a happy omen when the sacrifice ignited of its own accord. Pausanias informs us that when Seleucus, who accompanied Alexander the Great in his expedition from Macedonia, was sacrificing to Jupiter at Pella, the wood advanced of its own accord towards the image, and was kindled without fire.

These instances prove that the Gentile world preserved among them the traditional rudiments of divine revelation, which they incorporated with the idolatrous rites to which they were attached.

The unfortunate priests of Baal, in addition to their mortifying defeat, were ordered to be slain by Elijah, and met their fate at the brook Kishon, which falls into the Great Sea. "Elijah," says Stackhouse, "as an extraordinary minister of God's vengeance upon sinners, executed the sentence of death passed upon the false prophets by the Lord of life and death, as perverters of the Law, and teachers of idolatry; as authors of cruelty, and inciters of Jezebel to murder the *prophets of the Lord*; and as cheats and impostors, to whose execution the people concurred, their princes gave their consent, and their king, astonished at the late stupendous miracle, could make no opposition."

The miracle on Mount Carmel appears to have made no permanent impression on Ahab, or on the Ten Tribes in general, while the execution of the prophets of Baal greatly exasperated Jezebel his queen. Ahab narrated to her "all that Elijah had done," and how he had "slain all the prophets with the sword." Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." But Elijah saved himself by an immediate flight to Beersheba, which being in the kingdom of Judah, and consequently beyond Ahab's territories, saved him from the threatened vengeance of the idolatrous queen of Samaria. A few years afterwards we find Jehu making a summary and complete extirpation of Baal and his worshippers out of Israel. But succeeding sovereigns relapsed into this idolatry, until the kingdom of Israel was destroyed, and the Ten Tribes carried into captivity. The worship of Baal was occasionally introduced into Judea, and Manasseh particularly distinguished himself in his zeal for erecting idolatrous altars to this idol, 2 Kings xxi. 3, 6.

It has been already observed that the Baalim which the Israelites occasionally worshipped, Judges ii. 11, viii. 33; 2 Chron. xxiv. 7, xxviii. 2, xxxiii. 3, were either a series of statues erected to Baal, or statues representing the deified souls of the dead. Among the other deities with whose names the word Baal is compounded, we have, first, BAAL-BERITH, derived from *Baal*, *sovereign*, and *berith*, which means a *covenant*. It is not ascertained whether this was the same deity as the great Baal, or an inferior one, but it was the name of a deity recognized under this title by the Carthaginians and Phœnicians in their treaties and alliances and hence his name, *the Lord of the Covenant*. Baal-Berith is mentioned as a new god in the Book of Judges, when the Israelites went "after Baalim, and made Baal-Berith their god," from which it appears that this idol was one of the Baalim. Bishop Patrick says that Baal-Berith was so called either because he was the god supposed to punish those who broke their covenants and contracts, or because his servants covenanted among themselves to maintain his worship. This latter view seems to be supported by Judges ix. 4. Baal-Berith, however, is also supposed to have denoted Ham or Chronus, who was anciently worshipped at Berytus. Bryant, in his *Ancient Mythology*, alleges that the Baal-Berith of the Canaanites was the Arkite god, with whose idolatry the Israelites were infected soon after their settlement in the Land of Canaan, Judges ii. 11, viii. 33, x. 6, 10.

BAAL-GAD, *Bagad*, or *Begad*, was an idol of the ancient Canaanites, whose name was composed of *Baal*, *lord*, and *gad*, *chance* or *fortune*. The god of chance was held in estimation next to the god of thunder, who was supreme.

BAAL-PEOR, or *Baal-Phegor*, a deity of the Moabites and Midianites, whose compound name signifies the *master of the opening*, was either the idol Baal, to whom a temple was erected on Mount Peor, or Peor was the name of an eminent person deified after death by this

title. Israel "joined himself unto Baal-Peor," Numb. xxv. 3; and the Psalmist thus mentions that unhappy defection, "They joined themselves also unto Baal-Peor, and ate the sacrifices of the dead," Psalm cvi. 28, namely, of some eminent person deceased who had been deified. The learned Selden suggests that Baal-Peor is Pluto, and rests this conjecture on the passage from the Psalm now quoted, observing that the sacrifices to which the verse refers were offered to appease the manes of the dead. But these sacrifices or offerings to the dead may mean nothing more than sacrifices to idols, which are emphatically called *the dead* in Scripture, in contrast with the true God, who is often termed *the living God*. Some, however, have supposed that Baal-Peor was Priapus, whose worship was conducted with great licentiousness; others, that he was Adonis; and others, that he was Saturn, worshipped under this name in some parts of Arabia; while Mede supposes that Baal-Peor was only another name for Baal, from the circumstance of his temple being on Mount Peor.

BAAL-SAMEN, or, according to the Hebrew mode of expressing it, *Baal-She-maim*, or the *Lord of Heaven*, a deity of the Phœnicians and Carthaginians, probably the sun, to whom they paid divine honours, and addressed with their arms extended.

BAALTIS, a Phœnician goddess, supposed to have been the Diana of the Greeks. She was chiefly worshipped at Byblos.

BAAL-ZEBUB, or *Beelzebub*, *the lord of a fly*, had a temple at Ekron, a city of the Philistines in the lot of the tribe of Judah, and afterwards in that of Dan. There appears to have been an oracle in this temple, and we find Ahaziah, king of Israel, who had met with an accident in his palace at Samaria, sending messengers to inquire of Baal-zebub, the god of Ekron, whether he would recover from the sickness which this accident had caused. The Prophet Elijah was sent by God to denounce Ahaziah for this gross act of idolatry, and to inform him that

he would never recover, for thus neglecting the great Jehovah, and evincing an impious regard towards a mere imaginary deity. The Prophet met the King's messengers in the way, and delivered to them the command of God, on which they turned back, and went to the king, informing him of the circumstance. The events which followed are fully narrated in the first chapter of the Second Book of Kings. The name Baalzebub, or Beelzebub, *the lord of a fly*, was not applied out of derision, since here we find Ahaziah acknowledging his divinity when he was seriously indisposed. It is well known that those who live in hot climates, where the soil is moist, are greatly infested with flies; and Ekron, which was situated in the country of the Philistines near the Mediterranean Sea, in a moist and hot soil, was a place of this description, the insects being a source of great annoyance to the inhabitants, who imagined that they engendered contagious as well as cutaneous distempers. It was also customary with the ancient idolators to designate their gods by the names of those insects from which they were supposed to deliver their worshippers, and hence we have *Μυιαδης*, the *god of flies*, and *Μυιαγος*, the *fly-hunter*, applied to Jupiter and to Hercules. The term Baalzebub was therefore in use among the Philistines as well as the Jews; and the latter had been taught by their heathen neighbours to regard the power of driving away flies as a divine prerogative, maintaining that no fly, notwithstanding the number of sacrifices offered in the Temple of Jerusalem, ever entered there, thus imitating the fables of the mythologists, who alleged that no flies could enter their temples. It has been disputed whether Beelzebub, mentioned by our Saviour in the New Testament, is the same Baalzebub, the god of the Ekronites, but on examining the matter there can be little doubt of the identity. Some writers have alleged that the Greek word used in the New Testament is not *Beelzebub* but *Beelzebul*, which signifies *the lord of a dunghill*. St Jerome changed the

common reading into Beelzebub, which has been adopted in the Vulgate, and approved by several critics; but in ancient languages it was not uncommon to change *b* into *l*, and Bochart and Grotius have given instances of such changes. In this view the Greek word will agree with the Hebrew, 2 Kings i. 2. The Hebrew word *zebel* properly signifies *an habitation*, and it may therefore be applied to the mansion or temple of the idol, and will agree with the title of Beelsemen or Beelsamen, *the lord of heaven*, which the Phœnicians gave to their supreme deity, as applied to the heavens, the supposed mansion of their supreme god.

BAAL-ZEPHON, or *Baal-tzephon*, which means the *god or idol of the north*, was a deity of the ancient Egyptians. It is conjectured that Baal-zephon probably signifies the *god of the watch-tower*, or the *guardian god*, such as the Hermus or Terminus of the Romans. There is a tradition recorded in the Targum of Jerusalem, that Pharaoh, when he was pursuing the Israelites after their departure, offered sacrifice, delaying the attack upon the Israelites until next day, whom he believed his god had given into his hands; but in the mean time they passed the Red Sea, and escaped.

BAALAH, *her idol*, or *she that is governed or subdued, a spouse*, a city allotted to the tribe of Judah, Josh. xv. 29. The name Baalah was sometimes applied to Kirjath-jearim, Josh. xv. 9.

BAALATH, a town belonging to the tribe of Dan, Josh. xix. 44, supposed to have been situated upwards of twelve miles north-west from Jerusalem. King Solomon is said to have built a city of this name, 1 Kings ix. 18; but perhaps he merely repaired Baalath, *building and repairing* being often used synonymously by the sacred historians.

BAALATH-BEER, a place mentioned as the boundary of the tribe of Simeon on the south, probably the same as the preceding town, Josh. xix. 8; 1 Chron. iv. 33.

BAAL-GAD, *the idol of the troop, of the army, or of felicity*; otherwise, *the*

Lord is master of the troop, the name of a city of the Canaanites in the Valley of Lebanon at the foot of Mount Hermon, mentioned in Josh. xi. 17, as the northern boundary of Joshua's conquest, Mount Halak being the southern. It was so called from the idol Baal-Gad worshipped there. See VALLEY OF LEBANON.

BAAL-HAMON, *one that possesses or rules a multitude, a populous place*, the name of a vineyard which belonged to Solomon, Cant. viii. 11. This estate was rented by a number of tenants, each of whom paid Solomon's Egyptian bride in rental one thousand shekels of silver, equivalent to about £122 sterling, the vineyard being her marriage-portion. Baal-Hamon is supposed to have been situated in the Valley of Bocat, in which are the celebrated ruins of Baalbec, or Balbec, one of the finest and most fertile valleys in Syria, excelling the Valley of Damascus, and better watered than the rich plains of Esdraelon and Ramah. Bishop Patrick places this vineyard near Jerusalem, "where abundance of people had vineyards, and he (Solomon) a very large one."

BAAL-HAZOR, the name of a place which probably belonged to the tribe of Ephraim, where Absalom kept his flocks, 2 Sam. xiii. 23.

BAAL-HERMON, *the possessor of destruction; or, of a thing cursed, devoted, or consecrated to God*, the name of a town said to have been situated north of the territorial possessions of the tribe of Issachar, the district of which was occupied by the half-tribe of Manasseh, near to which is Mount Hermon. This mountain is also called Mount Baal-Hermon, Judges iii. 3. Bryant supposes that the temple of Baal-Hermon in Libanus was probably founded by the Caducians, who formed one of the Hivite nations in those parts.

BAAL-MEON, or **BETH-BAAL-MEON**, *the idol, the master of the house*, a city of the Canaanites, east of the river Jordan, which the tribe of Reuben repaired, Numb. xxxii. 38; 1 Chron. v. 8. It was afterwards taken by the Moabites, and

was possessed by them in the time of Ezekiel, who denounces its inhabitants, Ezek. xxv. 9. It was one of the frontier towns of Moab, and therefore greatly exposed to hostile aggressions. Tradition reports that it was destroyed by the Chaldeans, but if it was destroyed by that people it must have been rebuilt, as it was a place of some importance in the time of the Maccabees. Jerome says that it was a large village in his time, and places it about nine miles from Esebon, at the foot of Mount Baaru, one of the Abarim ridge.

BAAL-I'EOR, otherwise **MOUNT-PEOR**, was, according to Dr Wells, one of the Abarim, on which was the temple of the idol Baal-Peor. See **MOUNT PEOR**.

BAAL-PERAZIM, *master or god of division, or he that possesses and enjoys divisions and dissipations*; also, the *plain of breaches*, the name of a mountain a few miles south of Jerusalem where David completely routed the Philistines, and burnt their images. At the foot of it lies the Valley of Rephaim, otherwise the *Valley of the Giants*, through which the road from Jerusalem to Bethlehem passes, celebrated as the scene of several victories obtained by David over the Philistines.

BAAL-SHALISHA, *the third idol, the third husband; or, that governs or presides over three*, a village, according to Eusebius and St Jerome, fifteen miles north from Diospolis. The benevolent individual who brought provisions to the Prophet Elisha when he went into Gilgal, after he restored the Shunammite's son to life, was a native of this place. At that time there was "a dearth in the land," 2 Kings iv. 39, 42.

BAAL-TAMAR, *master of the palm-trees*, a place in the territory of the tribe of Benjamin where the united tribes of Israel routed and killed 125,100 men of the Benjamites. The history of this furious and unnatural feud is given in the Book of Judges (chapters xix. xx.) The Canaanites anciently worshipped Baal in this place, in a grove of palm-trees.

BAAL-ZEPHON, *hidden, or secret*

one of the resting-places of the Israelites after their departure from Egypt, before they reached the Red Sea. It is supposed by some to have been a town opposite Pihahiroth, distinguished either by its northern situation, or by a watch-tower and idol temple. "Instead of proceeding from Etham," says Dr Hales, "round the head of the Red Sea, and coasting along its eastern shore, the Lord made the Israelites *turn* southward along its western shore, and, after a stage of about twenty or thirty miles (which cannot be exactly ascertained, because the Red Sea anciently extended a good way northwards of Suez), to encamp in the Valley of Bedae—where there was an opening in the great chain of mountains which line the western coast called Pihahiroth, the *mountain of the ridge*, between Migdol, the *castle or garrison*, westwards, and the sea eastwards over against Baal-Zephon on the eastern coast—to tempt Pharaoh, whose heart He hardened, to pursue them, when they were *entangled in the land*, and *shut in by the Wilderness*, on their rear and flanks, and by the sea in their front." Shaw alleges that Baal-zephon was at the eastern extremity of the mountains of Suez, or Attaka, which are most conspicuous in these deserts, overlooking a great part of the Lower Thebais, as well as the Wilderness which forms a district of the country of the Philistines. According to this statement, Migdol would lie to the south, and Baal-zephon to the north of Pihahiroth; and the march of the Israelites being towards the sea on the south-east, their encampment between Migdol and the sea could hardly have been in any other situation, *Exod. xiv. 2, 9*. Eusebius quotes a tradition that the Israelites passed the Red Sea at Clysma, now called Kolsoum by the Arabs, both the ancient and modern names signifying *destruction or submersion*, appellations most significant if they are deduced from the destruction of the Egyptian army. Kolsoum is near Suez, and hence it has been thought that Baal-zephon was at Suez, while it is placed farther to the south

by Pococke, Shaw, and Bruce. Those who support this opinion allege that the name *Baal-zephon*, or the *god of the north*, implies that a temple was erected to this idol either on the northern extremity of the Red Sea, or on the northern extremity of the gullet called Pihahiroth. "Baal-zephon," says Bruce, "was probably an idol's temple, which served for a signal-house upon the cape which forms the north entrance of the bay, opposite to Jibbel-Attaka, where there is still a mosque, or saint's tomb. It was probably a light-house for the direction of ships going to the bottom of the Gulf, to prevent mistaking it for another foul bay under the high land, where there is also a tomb of a saint called Abou Desage." In the best constructed maps, Pihahiroth is placed on a point which projects into the Red Sea at the foot of the Attaka ridge of mountains, and Baal-zephon stands on the opposite coast farther to the north, which most accurately corresponds with the account given by Moses in the Book of Exodus. See *PIHAHIROTH* and *RED SEA*.

BABEL, or, according to some readings, by altering the second *beth* into a *lamed*, *BALLEL*, *confusion*, or *mixture*, the name of a celebrated tower, the ambitious projecting and building of which occasioned the miraculous confusion of tongues, and accelerated the dispersion of mankind throughout the world, all the inhabitants having been previously "of one language and of one speech." The time of this enterprise is generally allowed to have been about the year 2247 before the Christian era; in the year of the Flood 101, according to the Hebrew calculation; in the year 401, according to the Samaritan; and in the year 531, according to the Septuagint, after that event. The persons concerned in this transaction were the posterity of Noah, who, as they journeyed from the plains of Ararat in quest of new settlements, entered the Land of Shinar—that part of Assyria where the celebrated city of Babylon afterwards stood—called Babylonia, and dwelt there. Bryant maintains that Shem and his

posterity had no concern in the enterprise, and that the chief agents in it were the Cushites, of the family of Ham, who were the ancient Titans, and early became addicted to the worship of fire; but there appears to be no reason for excluding the family of Shem in particular from a participation in this extraordinary transaction. It is evident, however, that *all* the then inhabitants of the world were not concerned in it. The sacred historian informs us that "as they journeyed from the East, they found a plain in the Land of Shinar, and dwelt there," which implies that it was exclusively a great colony of Noah's descendants, who, when the East, namely, the immediate vicinity of Ararat, was becoming thickly peopled, moved towards the west, for Noah was alive—if we adopt the Hebrew calculation of time, which is the same as the Bible chronology—at the time of the building of Babel, and lived two hundred and forty-nine years after the confusion of the common language of men, Gen. x. 20. It appears that this colony, when they reached the Plain of Shinar, or Sennaar, invited by its beauty and fertility, intended to settle there, which was in actual disobedience of the divine command to replenish the earth. Josephus affirms that Nimrod, the "mighty hunter," was the leader of this migration, which is certainly sanctioned by the inspired historian, who says that the beginning of his kingdom was Babel, or more properly Babylon, "in the Land of Shinar," Gen. x. 10, implying that he founded the city of Babylon. The inspired historian thus narrates the beginning of this remarkable enterprise:—After they resolved to settle in the Plain of Shinar, they said one to another, "Go to, let us make brick, and burn them throughly; and they had brick for stone, and slime had they for mortar." In the low and fertile Plain of Shinar no stone could be found, and hence Herodotus, Justin, and other ancient writers, describe the walls of Babylon as built of burnt bricks. Assyria abounds with the cement or *slime* which they used for mortar, probably bitumen, both in a

liquid and solid state. Having thus prepared themselves, they soon developed their intention, which was to build an immense and lofty tower. "And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. xi. 4.

The expression employed by the sacred historian regarding this tower, that its top was to "reach unto heaven," is to be understood as a strong Hebrew phrase denoting a very lofty tower, for we find the walls of the cities of Canaan subsequently described by Moses in a similar manner. The spies sent out by him in search of the land returned and reported that the "cities were great, and walled up to heaven," Deut. i. 28, ix. 1, which means that the people of those countries anciently raised the walls of their cities to a great height, to prevent them being scaled by hostile assailants. On this account some have ingeniously supposed that the expression denoted the use of the tower and the object of its erection, namely, the worship of the sun and moon, the planets, fire and air; and as this was most notorious and offensive idolatry, God interposed to prevent such a defection. The passage now quoted, which records their determination to build the tower, has been variously interpreted, and several motives have been assigned to the projectors for its intended erection. It has been supposed that they apprehended a second Deluge, and that the lofty tower was intended as a place of refuge; but this opinion is obviously untenable for two reasons; first, the bow in the cloud was a sufficient guarantee that another Deluge would never occur, and we cannot suppose that Noah would forget to point out this sign in the heavens to all his posterity, to allay their fears, and to induce them to fulfil the great purposes of Providence; and second, supposing that Noah had failed to point out to his family and their descendants this remarkable sign of the "covenant between God and all the earth," they could not have been so ignorant as to

have imagined that any building they were capable of erecting could either shelter them from a similar calamity, or be capable of containing a crowded population. Others allege that they resolved to erect the city and tower to prevent the separation and dispersion of which they had been admonished, maintaining that if they had been afraid of another Deluge they would not have built the tower on a plain, but would have selected an eminence as the site of their proposed edifice. Other interpreters, again, urge that the Hebrew word *shem*, translated *name* in the passage, should be rendered *sign*, and that the reading should be, "Let us make us a *sign*, lest we be scattered," thus proceeding on the view adopted by Perizonius, an ancient writer, who maintains that the tower was intended to serve as a beacon or mark, which would enable them to trace their route back to the proposed city, on account of their unwillingness to be ultimately dispersed. On the other hand, Bochart deviates from the literal account given by Moses, and alleges that the inspired historian did not mean any particular tower or city, but that he spoke in general of a city with strong and lofty turreted walls, such a city being different from the caverns in which men originally lodged, while its artificial elevations would afford a strong contrast to natural rocks and peaks. This last supposition must be held as completely visionary, and as unnecessarily deviating from the narrative of the sacred writer. A tradition of this tower and its height must have been long preserved after the confusion of tongues and dispersion of mankind, which probably originated the celebrated mythological fable of the giants attempting to scale heaven, for "the silliest of the Pagan fables," says Stackhouse, "generally have some foundation in truth, either misunderstood or misapplied."

We have already alluded to the materials with which this tower was to be constructed, which were bricks and slime. The edifices of Babylon in after times were generally composed of bricks, either

dried by the sun, or burnt in the kiln or furnace. The clay of which the bricks were formed appears to have been mixed up with chopped straw or reeds. When baked dry, they were laid in hot bitumen, sometimes in clay mortar, and occasionally also in a fine lime mortar. There are many specimens of such Babylonian bricks in the British Museum. The want of stone in the plain watered by the Euphrates and the Tigris, in the lower part of the course of these rivers, rendered brick the principal or universal material in all the buildings of that country. If the word *bitumen* were substituted for *slime* in the third verse (Gen. xi.), it would give a better translation of the passage, for the word certainly denotes that remarkable mineral pitch to which the name *bitumen* is given, and which is supposed to be found in the earth from the decomposition of animal and vegetable substances. It is described as the most inflammable of known materials, and of which there are two or three sorts bearing the same component parts. Herodotus states that the ancient Babylonians derived their supplies of this substance from Is on the Euphrates. This place is the modern Hit, a small mud-walled town chiefly inhabited by Arabs and Jews, situated on the western bank of the river. According to an Eastern tradition, three years were employed in making and burning the bricks, and each of them was thirteen cubits long, ten cubits broad, and five thick.

The sacred historian proceeds to inform us, that while the bold adventurers were engaged in the erection of the tower, "the Lord came down to see the city and the tower which the children of men builded." This phrase, "the Lord came down," is of course to be understood in a figurative sense, as implying that, by the extraordinary results which ensued, God observed their proceedings, and knew their intentions. These results were the confusion of languages, and the dispersion of those engaged in the undertaking, who being rendered unable to understand each other, were compelled to relinquish

the building of the tower and city, "therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth," Gen. xi. 9.

The primeval language is an inquiry which has excited considerable discussion and controversy. The Hebrew, Syriac, Arabic, Chaldee, Phœnician, Egyptian, Ethiopic, Greek, Sanscrit, and Chinese, have each had their zealous advocates, but it is evident that the Hebrew and Syriac, which were originally the same, have superior claims. This will appear more evident when we recollect that the names of the alphabetical letters, and the values attached to them in Hebrew and Syriac, have been generally adopted in the other languages, although the characters are in many instances written very dissimilar; and the antiquity of the letters of those two languages, originally one in appearance, is farther deduced from the simplicity of their forms. Many arguments might also be drawn from internal evidence, such as, that words derived from or identical with Hebrew words pervade all known languages, or at least the greater number of them—that all Oriental names of rivers, mountains, cities, persons, and in many cases of animals and plants, are deducible from the Hebrew—and that when Abraham, who is emphatically termed *the Hebrew*, journeyed throughout Palestine and Egypt, he was every where understood. While thus stating the weight and authority in favour of the Hebrew and Syriac, the following are some of the principal views held by learned men respecting the original language which was then spoken throughout the world, and the manner in which this universal language was confused, and men rendered unintelligible to each other. Le Clerc maintains that there were no new languages formed at the Confusion, but that it was accomplished by creating a misunderstanding and variance among the builders, without any immediate influence on the spoken language, which is evidently at variance with the account

given by the sacred historian. Scaliger thinks that the confusion of tongues was caused by a temporary interruption of the speech, or rather of their meaning, the builders of the tower, though speaking the same language, understanding each other differently. Others, again, are inclined to think that there was a total privation of the original language, and that the builders were obliged to invent new names of things, and indeed a new language, which consequently would be understood only partially, and among distinct parties or families of them. Causabon and Bishop Patrick maintain that the Confusion caused an indistinct recollection of the original language they previously spoke, which made them speak it in a different manner, "so that," says the latter, "by the various inflections, and terminations, and pronunciations of the divers dialects, they could no more understand one another, than they who understand only Latin can understand those who speak French, Italian, or Spanish, though these languages are out of the former. It is probable that each family had its peculiar dialect, or rather the same common dialect, or a way of speaking was given to those families whom God intended to form one colony in the following dispersion." Shuckford alleges that the Confusion was accomplished by degrees, by the invention and introduction of new words in the families of Noah's descendants, and that the differences increased as each of those families divided and subdivided among themselves. Mede and Wotton hold that, by an extraordinary interposition of Divine power, new languages were framed and communicated to different families by a supernatural infusion, which languages are the roots from which all the dialects that are or have been spoken may be easily reduced. Dr Hartley, in his "Observations on Man," vindicates this opinion; but Dr Bryant, in his "Analysis of Ancient Mythology," advances a new theory, both with respect to the confusion of tongues and the dispersion of the builders. He supposes that the

Confusion was only partial, and limited to Babel. He contends that the Hebrew words, which our translators have given, *the whole earth*, Gen. xi. 1, 8, should be rendered *every region*, and by the same words in the ninth verse, *the whole region* or *province*. The Confusion, he maintains, consisted in a labial failure, so that the builders could not articulate—that their speech was thus confounded but not altered—that after their dispersion, they recovered to a certain extent their primeval language and pronunciation, and the language of the earth continued for ages afterwards nearly the same—that the interviews recorded in the Scriptures between the Hebrews and neighbouring nations were conducted without interpreters—and that the various languages which are in existence sufficiently prove that they are all dialects from the same common origin, their variety being solely the effect of time, place, and circumstances. Such are some of the ingenious arguments advanced by learned men respecting the confusion of tongues occasioned by the building of the Tower of Babel; and without attempting to controvert or to defend any of the preceding arguments, it may be observed, that the great object of the Confusion appears to have been the prevention of the confederacy of those families of Noah's descendants who were engaged in the undertaking, and thus compelling them to spread themselves over the face of the earth, that it might be cultivated and replenished, of the necessity of which Noah had forewarned them, and which they obviously wished to prevent. Whether there was any other bad intention in the erection of this tower, or to what extent, will never be satisfactorily ascertained; it is evident that it was displeasing to the designs of Providence, and was prevented in an extraordinary manner. It is probable, as already observed, that the attempt to frustrate the appointed dispersion of mankind was involved in the undertaking, but it does not appear that the confusion of tongues was so much a punishment on this account, as a

proper and necessary measure for giving effect to the intended dispersion and distribution of the human race. If the Confusion was an actual change of language, it is probable that it was accomplished by degrees, in such a manner as to induce the builders to become dispirited in their undertaking, and at length to abandon it, for the alteration was not so great and so fundamental as some writers have maintained. This is proved by the uniformity of the Eastern languages, the similarity of the habits of the people, and the free intercourse which existed in the earliest ages after the Confusion and Dispersion between persons of different countries.

We have no particular or distinct information as to the extent which this remarkable Confusion operated on the languages of men. If there were no more than these nations, or heads of nations, the number of new languages introduced would be five for Shem, four for Ham, and seven for Japheth. The Jews allege there were seventy, because the descendants of the sons of Noah, enumerated in the tenth chapter of the Book of Genesis, amount to that number. It is not necessary to suppose that the confusion of languages was so great as at present, which could not possibly be, on account of the comparative paucity of the inhabitants of the world. It is, however, admitted that the formation of even two new languages or strongly marked dialects for two of the families of Noah, viz. Ham and Japheth, would be sufficient to account for all existing differences; but what these original tongues were is also a point which has excited considerable discussion. Dr Hales thus gives the opinion of Sir William Jones, collected from different volumes of the Asiatic Researches, in which he discovers traces of these primeval languages, corresponding to the three grand aboriginal races, which he calls the Arabic, the Sanscrit, and the Sclavonic:—1. From the Arabic, or Chaldee, spring the dialects used by the Assyrians, Arabs, and Jews. 2. From the Sanscrit, which is radically different

from the Arabic, spring the Greek, Latin, and Celtic dialects, though blended with another idiom, the Persian, the Armenian, the old Egyptian, or Ethiopic. 3. From the Sclavonic or Tartarian, which is again radically different both from the Arabic and Sanscrit, spring, so far as Sir W. Jones could pronounce upon so difficult a point, the various dialects of northern Asia and north-eastern Europe. The Hindoos believe there were originally eighteen languages, the names of which they have preserved, but they have no tradition of a confusion of tongues.

The primary object of the Confusion at Babel being the separation of mankind, let us now attend to the breaking up of this singular confederacy, which required the Divine interference. The reader need hardly be reminded of the very great difficulty which attends the investigation of ancient chronology, and therefore it is not surprising that various periods should be assigned by chronologists as the dates of the dispersion of mankind. It is alleged that the Confusion and subsequent Dispersion took place at the birth of Peleg, whence he derived his name, which means *division*; and it appears from the Bible or Hebrew chronology (Gen. xi. 10-16) to have happened one hundred and one years after the Flood, and 2247 years before the Christian era. To reconcile the Hebrew and Egyptian chronologies, some writers assert that there was a dispersion of mankind before the birth of Peleg; while others, unable to find sufficient numbers for colonies during the interval of one hundred and one years after the Flood according to the Hebrew computation, fix the dispersion of Babel at the end of Peleg's life, thus following the Jewish computation adopted by St Jerome and other Christian chronologers. Shuckford supposes the Dispersion to have been gradual, commencing with the migration of some parties from the Tower at the birth of Peleg, and to have been completed in thirty-one years. Petavius calculates the number of the inhabitants of the earth at the birth of Peleg to have been about

33,000; Cumberland makes them 30,000; Mede, 7000, besides women and children; and Whiston, who holds that mankind double themselves in four hundred years, and that they doubled themselves between the Deluge and the time of David, in sixty years at a medium, when their lives were six or seven times as long as they have been since, produces only 2389, a number evidently too inconsiderable for the purposes of colonization. This difficulty induced Whiston to reject the Hebrew and adopt the Samaritan computation, which places four hundred and one years between the Deluge and the birth of Peleg, thus furnishing 240,000 persons. Archbishop Usher alleges that one hundred and two years after the Flood, mankind might have increased to 388,605 males and as many females, for which extraordinary fecundity he accounts by referring to the Divine command or blessing, "Be ye fruitful, and multiply; bring forth abundantly on the earth, and multiply therein," Gen. ix. 1, 7.

There can be little doubt that the dispersion of the projectors of the tower afterwards called Babel was conducted with great order and regularity. In the tenth chapter of the Book of Genesis we have a retrospective summary of the Dispersion, and of the origin of nations, beginning with the families of Noah, "after their generations, in their nations," by whom "the nations were divided in the earth after the Flood," each being ranged according to their nations, and every nation ranged by their families, so that each nation had a separate lot, and each family in every nation. The ancient Fathers were of opinion that mankind were not left to settle at random, or according to the exigencies of the moment, but that a formal distribution of the world was made by Noah, who was constituted by God the sole proprietor a considerable time before the migration occasioned by the Confusion of tongues, or before any previous migrations took place. In this Noah is supposed to have been guided by Divine Wisdom, a supposition which is more than probable,

although it has been discountenanced by some writers; but Dr Hales, who strenuously supports it, quotes in proof two very striking passages, the one in Deut. xxxii. 7-9, "Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee; when the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel." The other passage is Acts xvii. 26, where St Paul, in his celebrated oration to the Athenian philosophers, declares that God "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Dr Hales also quotes a curious and interesting Armenian tradition given by Albufaragi, which tends to confirm the views which the most of inquirers have entertained as to the allotments which fell to the share of the three brothers. This Armenian tradition states that Noah distributed the habitable globe from north to south between his sons, giving the region of the blacks to Ham, the region of the tawny to Shem, and to Japheth the region of the fair and the ruddy. Albufaragi, it appears, dates the *actual* or grand division of the earth in the year B.C. 2614, being five hundred and forty-one years after the Flood, and one hundred and ninety-one years after the death of Noah, and in the one hundred and fortieth year of Peleg, in the following order:—"To the sons of Shem was allotted the middle region of the earth, namely, Palestine, Syria, Assyria, Samarra (supposed by some to be Singar or Shinar, and by others a town or district of Babylonian or Chaldean Irac), Babel (or Babylonian), Persia, and Hedjaz (Arabia). To the sons of Ham, Teiman (or Idumea, Jer. xlix. 7), Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India (or India west and east of the Indus) To the sons of Japheth, Garbia (Northern Europe), Spain, France, the

countries of the Greeks, Sclavonians, Bulgarians, Turks, and Armenians." The only important difference between this traditional statement and that which European writers have agreed to consider the most probable, is the assigning of India to Ham, while the European accounts range that country in Shem's division. To give the order of the dispersion more minutely, Japheth, Noah's eldest son, had seven sons, viz. Gomer, whose descendants peopled those parts of Asia Minor which lie upon the Egean Sea and the Hellespont, northward, containing Phrygia, Pontus, Bithynia, and a great part of Galatia—the ancient Galatians, according to Josephus, being called Gomeræi; and the Cimmerii, according to Herodotus, occupied this tract of country; and from these Gomeræi, Cimmerii, or Celts, Camden derives the ancient Britons, who are still called *Cymro*, or *Cymru*. The descendants of Gomer thus peopled Great Britain, Germany, France, Spain, and the maritime countries washed by the Mediterranean Sea, which are called the "Isles of the Gentiles" by the sacred historian, Gen. x. 5. Magog, the second son of Japheth, was the father of the Scythians, on the east and north-east of the Euxine or Black Sea. Madai, the third son, peopled Media, and, according to Mede, Macedonia; his descendants were also found stretching into the country north-west of the Black Sea, bordering on Thrace on the one side, and the banks of the Danube on the other. Javan the fourth son, was the father of the Grecians about Ionia, the Archipelago, and various districts along the coast of the Mediterranean. The descendants of Tubal and Mespech, the fifth and sixth sons of Japheth, first peopled Cappadocia and the north-west countries of the Caspian Sea, and thence migrating over the mountainous range of the Caucasus, colonized Muscovy or Russia. Thrace was peopled by the descendants of Tiras, the seventh son.

Thus far have we traced and located the descendants of Japheth; we now turn to Shem, Noah's second son. Shem had

five sons, Elam, whose descendants peopled Persia and all the country between Media and Mesopotamia; Ashur, or Asshur, the father of the Assyrians; Arphaxad, termed by Josephus the father of the Chaldeans; Lud, who, it is alleged, gave name to the country of Lydia in Asia Minor, near the river Mæander, celebrated for its serpentine and wandering course; and Aram, supposed to have peopled the countries westward of Assyria, including Syria and Mesopotamia. Ham, the youngest son of Noah, had four sons, Cush, Mizr. Phut, and Canaan, whose posterity spread themselves into the several parts of Arabia, over the borders of Edom or Idumea to Midian and Egypt, the Land of Canaan, whence the Phœnicians derived their origin, and the several regions of the immense African peninsula. "Armenia," observes Dr Hales, "the cradle of the human race, was allotted to Japheth by right of primogeniture, and Samarra and Babel to the sons of Shem; the usurpation of these regions therefore by Nimrod, and of Palestine by Canaan, the grandson and son of Ham, was in violation of the Divine decree. Though the migration of primitive families began at this time, B. C. 2614 (Dr Hales here refers to the Armenian tradition formerly quoted), or about 514 years after the Deluge, it was a length of time before they all reached their respective destinations. The *seasons*, as well as the *boundaries* (Acts xvii. 26), of their respective settlements were equally the appointment of God; the nearer countries to the original settlement being planted first, and the remoter in succession. These primitive settlements seem to have been scattered and detached from each other according to local convenience. Even so late as the tenth generation after the Flood, in the time of Abraham, there were considerable tracts of land in Palestine unappropriated, on which he and his nephew Lot frequently pastured their cattle without hinderance or molestation."

Having thus glanced at the confusion of tongues which the building of the tower called Babel occasioned, and the gradual

dispersion of mankind throughout the world, of which the Confusion was the cause, we must now turn to the tower itself, which received the name *Babel* from the extraordinary occurrence which frustrated the projects of those concerned in the undertaking. We have already mentioned that the common accounts make Nimrod, the "mighty hunter," to have been the prime mover in this transaction, though some commentators—there being no limits to ingenious speculation—proceeding on the supposition that Nimrod for some unknown reason relinquished his kingdom in Shinar, and founded another in Assyria, according to the marginal reading of Gen. x. 11, represent this ancient hero in a most favourable light, alleging that, being disgusted with the mad project of the tower of Babel, he withdrew from the country to exonerate himself from the consequences. It is evident from the narrative of the sacred historian, that the adventurers had proceeded to a considerable height in the erection of the tower, for we are told that after God had confused their common language, and when symptoms of the breaking up of the confederacy in consequence had appeared, "they left off to build the city," namely, the tower, which was to be the *acropolis* or *citadel* of the projected city. The sacred historian does not intimate that what had been erected of the tower sustained any damage at the Confusion and subsequent Dispersion; he simply states that the building was discontinued. He gives us no information as to its precise dimensions in its unfinished state, but the imagination of Oriental and ancient writers has not been wanting to supply this deficiency by fabulous traditions. Some of them pretend that the tower was no less than 10,000 fathoms, or twelve miles high! Even St Jerome alleges, from the testimony of eye-witnesses, who said they had seen and examined the tower or its remains, that it was in his time four miles high. Others, again, make it range from a furlong to five thousand miles in height! Notwithstanding these absurd fables, it is generally

admitted that the fabric was in a considerable state of forwardness at the Confusion, and that it could have sustained no great damage at the time when the building of Babel, or Babylon, was recommenced. The ruin called *Birs Nemroud*, which now exists, and is undoubtedly the most ancient building in the world, is understood to be the remains of this celebrated tower; yet travellers have held various opinions on this subject, and three different masses of building have each been named as the remains of the tower of Babel, namely, *Nimrod's Hill* at Akkerkoof; the *Mujelibè*, about nine hundred and fifty yards east of the Euphrates, and five miles above the modern town of Hillah; and the *Birs Nemroud*, already mentioned, to the west of that river, and about six miles to the south-west of Hillah. There is, in short, no end of conjectures, but we may safely assume that all the ruins, with the exception of the *Birs Nemroud*, described more elaborately and dogmatically by some authors, are the remains of structures subsequently reared by the Arabs and other predatory tribes, or the faint traces of towns which have now no existence, or monuments of antiquity, the shapeless ruins of which alike defy the researches of the ingenious and the persevering. We shall therefore limit our inquiries to the *Tel Nimrod*, or the *Hill of Nimrod*, at Akkerkoof, the *Mujelibè*, and the *Birs Nemroud*.

The inspired historian informs us, that the beginning of Nimrod's kingdom was "Babel, and Erech, and Accad, and Calneh, in the Land of Shinar." These were certainly Nimrod's principal towns. As the greatest kingdoms in those times seldom consisted of more than a single town and the surrounding district, we may reasonably conclude that Nimrod's kingdom was comprehended within very narrow limits at its commencement, and that those most ancient cities must have been at no great distance from each other. From the arrangement in the sacred history, this Babel, mentioned as the first postdiluvian city of which we have

any record, was the original of that great city which afterwards became celebrated as the capital of the Babylonian Empire. The town, however, founded there by Nimrod could have been of little importance; and what was of it, if any buildings were erected, was probably lost after the Confusion, with the exception of the tower left in its unfinished state. But the three other cities remained, although we have no information concerning their state, and their sites are now almost lost, or left to conjectural probabilities. It is generally admitted that the city Accad of the Scriptures, built by Nimrod, is the Sittace of the Greeks, and the Akkerkoof of modern times. It is situated about nine miles west from the Tigris, at a place where that river makes its nearest approach to the Euphrates, and its subsequent names of *Sittace* and *Akkerkoof*, both of which contain elements of the name *Accad*, clearly identify it with its original. Here a remarkable monument is in existence, which the Arabs to this day call *Tel Nemrod*, and the Turks *Nemrood Tepassé*, both of which appellations signify the *Hill of Nimrod*. It consists of a large mound, surmounted by a mass of building which resembles a tower at a distance, or an irregular pyramid, according to the point from which it is viewed. This mass is three hundred feet in circumference at the bottom, and rises upwards of one hundred and twenty-five feet above the elevated mound on which it stands; and the mound which constitutes the foundation of this structure is, like most of the ruins of Babylon, supposed to be rubbish formed by the decay of the superstructure. The different layers of sun-dried bricks, of which this tower is composed, can be distinctly traced, cemented together by lime or bitumen, and divided into courses varying from twelve to twenty feet in height. The solid and lofty appearance of this pile renders it probable that it was one of those immense edifices erected for the worship of the heavenly bodies built more or less after the model of the great Tower of Babel. The worship of the

heavenly bodies originated in the country in which this pile exists, and buildings of this description appear to have been common in the primitive cities of the Plain of Shinar. The *Tel Nimrood*, therefore, probably indicates the site of Accad, or some other ancient town; but it has no pretensions to be considered, as some travellers allege it to be, the Tower of Babel, or the temple of Belus.

The *Mujelibè*, or *Mujellibah*, which means *The Overturned*, is the other rival of the Birs Nemroud, and has been considered as the remains of the Tower of Babel by Della Valle, who visited Babylon in 1616, D'Anville, Rennell, Sir John Macdonald Kinneir, and more recently Captain Mignan, who visited Babylon in 1827; but it is to be observed that only the two latter gentlemen had any distinct information respecting the Birs Nemroud. The *Mujelibè* is a name given by the natives to an immense solid mound forming an oblong square, composed of kiln-burnt and sun-dried bricks, rising irregularly to the height of one hundred and thirty-nine feet, whence it slopes towards the north-east to a depth of a hundred and ten feet. Its sides face the four cardinal points. Captain Mignan says that he measured them exactly, and found that the visible face towards the north was 274 yards in length; to the south, 256 yards; to the east, 226 yards; and to the west, 240 yards. This statement, however, differs from that of Sir R. K. Porter, who says that the measurement along the face of the side looking towards the north is 552 feet, that to the south 230, that to the east 230, and that to the west 551. The summit is described as a broad and uneven flat, strewn with broken and entire bricks, the latter measuring thirteen inches square by three thick. Many of these bricks exhibited the arrow-headed character, which appeared remarkably fresh. Bitumen, pottery, vitrified and petrified brick, shells and glass, are abundant; and the materials of which the ruin is composed appear to be mud bricks baked in the sun and mixed up with clay, which was the great commodity employed in

building during ancient times, this mode of making bricks being of the greatest antiquity. On its summit there are considerable traces of an erect building; and at the west-end there is a mass of solid brick-work, sloping towards the top, and rising from a confused heap of rubbish. The chief material of which this fabric is composed seems to be similar to that of Akkerkoof—a mixture of chopped straw, with slime used as cement, and regular layers of unbroken reeds between the horizontal courses of the bricks. The base is considerably injured by time, especially towards the south-east, where it is cleft from top to bottom into a deep furrow. "The sides of the ruins," says Captain Mignan, "exhibit hollows worn partly by the weather, but more generally by the Arabs, who are incessantly digging for bricks, and hunting for antiquities. Several of the excavations I entered, and have no reason to suppose that they are inhabited by such ferocious animals as the generality of travellers assert. There certainly was an offensive smell, and the caves were strewn with bones of sheep and goats, devoured most probably by the jackals that resort thither in great numbers, and thousands of bats and owls have filled many of these cavities. The natives are very reluctant to follow the visitor into these dens, and dislike remaining near the ruins after sunset, rather from the fear of demons and evil spirits than from any attack of lions or other wild beasts. Indeed, by their account there are not half-a-dozen lions within thirty miles round Babel, though about sixty miles below Hillah, on the banks of the river, in a considerable patch of brush-wood, those animals are very numerous. It appears that the only risk attendant on entering the recesses in all the mounds is the liability of being stung by venomous reptiles." The *Mujelibè* is also called Harût and Marût, from a tradition handed down that near the foot of the ruin there is a well invisible to mortals, in which those two rebellious angels mentioned in the Koran were condemned by God to be hung with their heels upwards

until the day of judgment, as a punishment for their wickedness. A Mahometan writer says, that at no great distance there is an excavation usually known as the well of the Prophet Daniel, which was in his time much frequented both by Jews and Christians on certain of their anniversary festivals.

Mr Rich, the late British resident at Bagdad, in his "Visit to Babylon," says that he discovered a wooden coffin containing a skeleton in high preservation near the summit of the northern part of the Mujelibè, and a little further the skeleton of a child was found. The question then is, what the immense pile called the Mujelibè, or *the overturned*, could have been, for it may be observed that the grand dimensions of both the Birs and the Mujelibè correspond with that of the Tower of Belus, the circumference of which, if we take the stadium at five hundred feet, was two thousand feet; that of the Birs is two thousand two hundred and eighty-six feet, and that of the Mujelibè two thousand one hundred and eleven, which in both instances is a remarkable approximation, affording no greater difference than is easily accounted for by our ignorance of the exact proportion of the stadium, and by the enlargement which the latter must have undergone by the crumbling of the materials. Mr Rich thinks that in some respects the Mujelibè would answer sufficiently well to the accounts of the celebrated Hanging Gardens, which, according to Strabo, formed a square of four hundred feet on each face, and stood upon the river, from which it was supplied with water. Sir R. K. Porter is of opinion that, from its general appearance, its solid elevation was never much higher than it stands at present, and says that he has no doubt of its having been a ground-work or magnificent raised platform, like that of Persepolis, though there it was of the native rock, to sustain habitable buildings of consequence. The huge mass stands wholly unconnected with any other whatever, excepting the remains of some protecting lines

of wall or embankment, which at certain distances surround it on three of its sides—the east, north, and west, the mass itself being distant from the Euphrates little more than half a mile. After a close and minute examination, Sir R. K. Porter was satisfied that it never was intended to be the base for a pyramidal succession of towers. "Had one such stage," he says, "ever existed, we should have found a slight elevation at least towards the middle of the summit, but instead of that essential feature, it unites there in a deep hollow. There is also another reason against its having any pretension to the name with which some writers would distinguish it, that of being the remains of the Temple of Belus, because its size considerably exceeds the single stadium specified by the ancients as the base of that Tower. Besides, there are no traces whatever of any buildings near it, which seems necessary to make its adjacent ruins answer to the structures dedicated by Nebuchadnezzar to the great central worship of his favourite deity. But with regard to what the Mujelibè really was, my ideas are to be drawn from what I saw, when compared with certain representations I have read concerning Babylon. All ancient authors who have written on this subject speak of its *Fortified Palace*, by which title we must understand a fortified space of sufficient extent to contain the terraced habitation of the sovereign, with his courts of pomp and ceremony, his private temples to the gods, his personal treasury, and residences for his officers of state, and, besides strong lodgments on the embattled surrounding walls, a fortress or citadel to garrison the royal body guard. The situation and style of the Mujelibè seem to mark it out to have been the citadel of this embattled place. With regard to the Mujelibè having originally been intended for a place of sepulture, had it been so, the magnificence of its dimensions would have demanded its dedication to the sovereigns of Babylon, and in that case surely some of the

ancient writers in describing the city must have mentioned it. But that the remains of the illustrious dead may occasionally be found in embattled towers and walls, without any extraordinary military circumstances having rendered such an interment necessary—the arbitrary directions of the deceased having alone compelled the unusual place of sepulchre—we have at least one instance from history to support, and the personage is Nitocris, queen of Babylon. It is related that she caused her own monument to be *built over one of the most distinguished gates of the city*, with an inscription ‘conjuring all who might have the power, as they valued their own future peace, never to bring themselves into the necessity of invading that tomb for the treasures it might contain.’ One of the early monarchs (Darius), after the subversion of the Babylonian Empire by Cyrus, broke open the tomb, but instead of the riches that were expected, found only a scroll with something of these words: ‘If thou hadst not a most improvident, sordid, and avaricious soul, thou wouldst never have violated the rest of the dead.’ The great gates of these pre-eminent Asiatic cities were in themselves fortresses.” It seems therefore to be agreed by most of the travellers who have visited the spot, that the large masses of ruins called Mujelibè, on the east bank of the Euphrates, are the remains of the fortified palace. The lines of defence surrounding it are visible even at the present day, inclosing also the Mujelibè, which must evidently be considered as parts of the palace, or at least connected with the palace, and not as the Temple of Belus. The palace, then, supposing that Herodotus did not affect extreme accuracy in speaking of an inclosure so extensive, might be said to be in the centre of the eastern quarter, and, according to the ruins still existing, on the banks of the Euphrates. The only way in which we can account for the entire destruction of the walls is by supposing that all the cities within a reasonable distance of Babylon, which have been built out of its ruins, have had

their materials chiefly taken thence. Some of the rubbish may have been thrown by the inhabitants into the ditch, and the rains of many centuries may have washed down the earth, and completely obliterated all traces of the walls.

It is thus generally admitted that the Birs Nemroud was the Temple of Belus, which contained the celebrated Tower called Babel; at least there is not one of all the masses of ruins found in the neighbourhood which so exactly corresponds with the description of that tower. Finding that Babylon was subsequently famous for a stupendous tower, which is described as an object of wonder equal to the Egyptian Pyramids, we may safely infer that the original tower of Babel formed at least the nucleus of that renowned tower which stood in the midst of the magnificent temple built by Nebuchadnezzar in honour of Belus. This prince, who began his reign a little more than six hundred years before the Christian era, resolved to render this extraordinary ruin the principal ornament of the city which he was proud to embellish. There can be little doubt that he preserved the original form, for it would not only have caused vast expense and labour to alter it, but the form it afterwards bore is that which would hardly in those times have been thought of, being most characteristic, in its simplicity and proportions, not only of *very* ancient, but of the *most* ancient constructed masses known to exist on the earth. Herodotus is the first historian who describes the Temple of Belus in an authentic manner, but he did not see it till thirty years after Xerxes, king of Persia, had damaged it to a very considerable extent. That historian describes its precincts as sacred inclosures dedicated to Jupiter Belus, consisting of a regular square of two stadia or one thousand feet on each side, adorned with gates of brass. In the midst of this area rose a massive tower, the length and breadth of which was five hundred feet on each side, and upon this rose one tower upon another, until the entire number amounted to eight; and

because each tower decreased gradually to the top, Strabo calls the whole a pyramid. It was built of the same materials of which the Scriptures tell us the Tower of Babel was constructed—bricks and bitumen—and is alleged to have exceeded in height the greatest of the Egyptian Pyramids. Herodotus does not mention the elevation, but Strabo, who concurs with him in the dimensions of the basement tower, adds that the whole structure was a stadium or furlong in height. The ascent to the top, we are farther told by Herodotus, was by steps formed on the outside, winding up to each tower in the exact manner commonly represented in modern engravings, which turned by slow degrees in a spiral line eight times round the tower from the bottom to the top, and had the same appearance as if there had been eight towers placed one upon another. In the middle of every flight a resting-place was provided, with seats. In the different compartments or storeys were many rooms with arched roofs supported by pillars, which became so many parts of the temple when the Tower became consecrated to idolatrous purposes. The upper story was that most sacred, containing a magnificent chamber expressly dedicated to Belus, furnished with a splendid couch, near which was a table of gold, but there was no statue, the deity being supposed to inhabit it at his pleasure. Rollin, however, says, that "the riches of this temple in *statues*, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other *images*, there was one forty feet high, which weighed one thousand Babylonish talents." The Babylonish talent, according to Rollin—who refers to Pollux, an ancient writer, as his authority—contained seven thousand Attic drachmas, and was therefore a sixth part more than the Attic talent, which contained six thousand drachmas. Diodorus makes the riches amassed in the Temple of Belus to amount to 6300 talents of gold; the sixth part of 6300 is 1050, consequently, 6300 Babylonish talents are equivalent to 7350 Attic talents of gold. "Now,

7350 Attic talents of silver," adds Rollin, "are worth upwards of L.2,100,000 sterling. The proportion between gold and silver among the ancients we reckon as ten to one; therefore 7350 Attic talents of gold amount to above L.21,000,000 sterling." Xerxes, on his return from his Grecian expedition, plundered this temple of its immense riches. Diodorus Siculus farther says, that over the whole of the top of the tower there was an observatory, the Babylonians being celebrated for their skill in astronomy beyond other nations.

Bochart supposes that the ancient Tower of Babel, as built by Nimrod and his followers, stood within this temple—a suggestion which has every appearance of authenticity from this circumstance, that when Alexander the Great took Babylon, Callisthenes, a philosopher who accompanied him, found that they had astronomical observation for 1903 years from that time, which carried up the antiquity of the original tower as high as the one hundred and fifteenth year after the Flood, or within fifteen years, according to the Bible chronology, after Babel was built. Till the time of Nebuchadnezzar, the Temple of Belus contained only this tower, but that splendid prince enlarged it by erecting edifices round it in a square of two furlongs on every side, and a mile in circumference, exceeding the square of the Temple of Jerusalem by eighteen hundred feet; and a wall inclosed the whole of these buildings, which is computed to have been two miles and a half in circumference. This wall contained several gates of solid brass, supposed to have been formed out of the Brazen Sea, Brazen Pillars, and other vessels and ornaments carried to Babylon by Nebuchadnezzar from the Temple of Jerusalem; for in the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar entered Judea, and besieged Jerusalem, which he took, and carried the king in fetters a captive to Babylon, with his mother, his wives, his officers, and the "mighty in the land;" and "he carried out thence all the treasures of the Lord, and the

-treasures of the king's house, and cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord," 2 Kings xxiv. 12-16; 2 Chron. xxxv. 6, 7. The Prophet Daniel, however, limits this plunder to only a "part of the vessels of the house of God," but this evidently implies that he carried off a very considerable proportion of the most valuable of them. These, the Prophet says, "he carried into the Land of Shinar, to the house of his god, and he brought the vessels into the treasure-house of his god," Dan. i. 2. The reader is aware that this designation, *Land of Shinar*, was the original name of the country about Babylon, and it was still in use with the Prophets, Isa. xi. 11; Zech. v. 11.

It has been already observed that Xerxes, on his return from his Grecian expedition, plundered this temple, and demolished it to a considerable extent. About two centuries after the devastations committed by Xerxes, Alexander the Great conceived the project of restoring the famous tower to its former condition; and, as a preparatory step, he employed upwards of ten thousand men for two months in removing the rubbish which the Persian king's dilapidations had accumulated. The death of Alexander frustrated the attempt to restore it, but the circumstance of employing so many men to clear away the rubbish gives us a suitable knowledge of its stupendous magnitude, while it reminds us that we ought to be content, at this distance of time, in looking for the remains of this great and earliest work of man, with the very few traces of what we may suppose the original structure to have been.

Referring the reader to the article which immediately follows for an account of the greatness, the decay, and the desolation of Babylon, which in its present state is another unanswerable testimony to the truth of prophecy, the *Birs Nemroud*, the acknowledged and authentic remains of this celebrated tower, the building of which was characterized by the most extraordinary circumstances and results, now claims our attention.

The word *Birs*, as now applied to the mound of Nimrod, cannot, according to Captain Mignan, be satisfactorily explained. It is not known in the Arabic as a derivative of that language, and all attempts to deduce it from the Hebrew or Chaldean tongue have failed. Whatever may be its etymology, it is that which is now usually given to this celebrated mass so distinguished in the sacred annals. The Arab name of the *Birs Nemroud* is exactly translated by the designation, *Nimrod's Tower*. The indefatigable traveller Niebuhr saw it at a distance, but he was prevented from examining it from his apprehensions of the wild tribes of the desert, and none of his predecessors attempted to explore it in a satisfactory manner, until Mr Rich, Sir R. K. Porter, Mr Buckingham, Captain Mignan, and others, succeeded in the arduous undertaking. We first take the description by Mr Rich of this stupendous pile, the dimensions of which have been variously stated, that traveller reckoning its base at two thousand two hundred and eighty-six feet in circumference; Sir R. K. Porter, two thousand and eighty-two feet; and Captain Mignan, two thousand one hundred and twenty-two feet. It may be easily conceived that it is scarcely possible to fix in a positive manner the circumference of such a ruin, or even its actual height. "At the eastern side," says Mr Rich, "it is cloven by a deep furrow, and it is not more than fifty or sixty feet high; but at the western side it rises in a conical figure to the elevation of one hundred and ninety-eight feet, and on its summit is a solid pile of brick thirty-seven feet high by twenty-eight broad, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height." Sir R. K. Porter gives a different measurement: "On looking towards its eastern face, it extends in width one hundred and fifty-three yards, or four hundred and fifty-nine feet, and presents two stages of hills, the first showing an elevation of about sixty feet, cloven in the middle

into a deep ravine, and intersected in all directions by furrows, channelled there by the descending rains of succeeding ages. The summit of this first stage stretches in rather a flattened sweep to the base of the second ascent, which springs out of the first in a steep and abrupt conical form, terminated at the top by a solitary standing fragment of brick-work like the ruin of a tower. From the foundation of the whole pile to the base of this piece of ruin it measures about two hundred feet, and from the bottom of the ruin to its shattered top are thirty-five feet. The tower-like ruin on the extremity of the summit is a solid mass, twenty-eight feet broad, constructed of the most beautiful brick masonry, and presenting the apparent angle of some structure originally of a square shape, the remains of which stand on the east to a height of thirty-five feet, and to the south twenty-two feet." Captain Mignan, again, thus gives the result of his investigations in 1827: "Its eastern face extends 168 yards (504 feet) in width, and only two stages of a hill are distinctly observable. The first measures in height seventy feet, whence the second sweeps irregularly upwards to the height of 120 feet, crowned by the ruin of a turret. This is a solid mass of the finest kiln-burnt masonry, the circumference of which is ninety feet, namely, that face looking towards the south, twenty-seven feet; to the east, thirty; to the west, twenty-four; to the north, nine. It is 190 feet from the foundation of the tower to the base of the pile, and from the basement of the tower to its uneven summit, thirty-five. This measurement is taken at the western face, where the tower assumes a pyramidal form towards the top, whence it is rifted or split down its centre. The southern face of the mound is the most perfect, and the western the least, perhaps from the effects of the violent winds which prevail from that point. On digging into the base of this edifice I found it composed of coarse sun-dried bricks, fastened together by layers of mortar and reeds. At the depth of fourteen feet bitumen

was observable. The whole summit and sides of this mountainous ruin are furrowed, by the weather and by human violence, into deep hollows and channels, completely strewn with broken bricks, stamped with three, four, six, and seven lines of writing, stones, glass, tile, large cakes of bitumen, and petrified and vitrified substances." We shall not attempt to reconcile the discrepancies in these three several statements, and perhaps such variations in measurements occur from the impossibility of fixing them in an accurate manner.

The Birs Nemroud is situated about six miles south-west of the miserable village called Hillah, on the western bank of the Euphrates, and at a distance has the appearance of an oblong hill. The tower of Belus, or Babel, stood in one division of the city, and if we take into account the recorded dimensions of Babylon, and compare them with the relative situation of the Birs, and the traceable buildings still extant, it will be found that it stood considerably within the computed limits. The Jews give it the name of *Nebuchadnezzar's Prison*, and "it is not improbable that some old tradition of that monarch having been placed here during his madness, in charge of the priesthood dedicated to his deified ancestors, may have given rise to such a name. Among the Jews, who certainly considered his malady a punishment, or, in their minds, it may have received that appellation from an equally likely circumstance, Nebuchadnezzar, after his last conquest of Jerusalem, might have confined its captive monarch in the heart of the tower itself as the proudest part of the incalculable spoil he had consecrated to the idol; for, that the Jewish king was immured somewhere in Babylon by his command, we find from the Second Book of Kings," (chap. xxv.) Connected with the Birs, Sir R. K. Porter relates a curious Arab tradition respecting a triangular mound to the east of it, which bears some affinity to the Scripture account of the attempted burning of the three friends of Daniel by Nebuchadnezzar, for refusing to worship

the golden calf which he had set up. "It is here said, that a sensible fire was made on this mound by order of *Nimrod*, and that he commanded the *Prophet Abraham* to be cast into it, while he surveyed the dreadful spectacle from the top of the tower. Surely these kind of traditions, though confusing persons and often disfiguring facts, having had truth to ground them on, are no bad arguments in establishing the locality of the places where they actually did happen."

The immense mass of the *Birs*, on which the tower-like looking ruin stands, is composed of similar substances to that at *Akkerkoof*. The cement which connects the bricks of the building together on the summit of the *Birs* is so hard, that it is almost impossible to chip off the smallest piece, not to mention the impossibility of separating them; and hence none of the inscriptions can be copied, as they are always in the lower surface of the bricks. It is rent from the top nearly half way to the bottom, and the standing piece of the ruin is perforated in ranges of square openings, through which the light and air have free passage. The whole appearance of the tower-like pile on the summit of the *Birs* proves that it constituted a part of some extensive division of the great pile itself. The indications that fire at one time struck the pile are no less remarkable; and from the general appearance of the cleft in the wall, and the vitrified masses, it seems not improbable that this fire was lightning from heaven. This agrees not only with the general account given by the sacred historian, that the building of *Babel*, or of its mountain tower, the foundations of which were laid by the son of *Cush*, was arrested suddenly before completion, but also with that of various ancient writers, and with the traditions of several distant nations, which, under some localizing garb, allege that the original tower was not only stopped in its progress, but partially overturned by Omnipotence, attended with thunders and lightnings, and a mighty wind, and that the rebellious men who were its builders fled in horror and confusion

before the preternatural storm. *Bochart* relates that fire from heaven split the tower to the foundation, and *Faber* conjectures that "fiery globes, similar to those which checked the mad enterprise of *Julian* at *Jerusalem*, might burst from the pile itself, and by that miracle overthrow the impious builders, who had undertaken the erection for the special purpose of concentrating their idolatrous superstitions, and of obstructing the Divine command, that they should further spread themselves over the earth." These observations or inferences are merely founded on traditional testimonies, as it does not appear from the inspired narrative that any remarkable punishment followed the failure of the enterprise; but various travellers have observed similar appearances of fire in the enormous mass called the *Birs Nemroud*, although it is equally probable that these may be memorials of the devastation committed by *Xerxes*. "Leaving out of the question," says *Mr Rich*, "any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is that it was a solid pile, composed in the interior of sun-burnt bricks, and perhaps earth or rubbish; that it was constructed in preceding stages, and faced with fine brick having inscriptions on them laid in a very thin layer of cement; and that it was reduced by violence to its present ruinous condition. The upper storeys have been forcibly broken down, and fire has been employed as an instrument of destruction, though it is not easy to say how or why. The facing of fine bricks has been partly removed, and partly covered by the falling down of the mass which it supported and kept together. The *Birs Nemroud* is in all likelihood at present pretty nearly in the state in which *Alexander* saw it, if we give any credit to the report that ten thousand men could only remove the rubbish preparatory to repairing it in two months. If indeed it required one half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen

on the top of the mount appear to have marked its summit since the time of its destruction. The rubbish about its base was probably in much greater quantities, the weather having dissipated most of it in the course of so many revolving ages, and possibly portions of the exterior facing of fine brick may have disappeared at different periods." Mr Buckingham's more recent observations confirm the views of Mr Rich. After a minute examination he discovered traces of four stages or towers in the pile, and admitting that the original height was a stadium, which, as Herodotus states, amounts to five hundred feet, and the stages or towers to have been equal in height, it follows that vestiges of four towers are in existence within the acknowledged elevation of two hundred and thirty-five feet. The earth about the bottom of this enormous mass of vitrified building is now clear, but is again surrounded by the ruins of walls which form an oblong square, inclosing numerous heaps of rubbish, probably once the dwellings of the inferior deities, or of the priests and officers of the Temple. The appearance of the Tower of Nimrod is described as sublime even in its ruins. Clouds play round its summit; its recesses are inhabited by lions, and three majestic ones were seen by Sir R. K. Porter, "quietly taking the air upon the height of the pyramid;" and, scarcely intimidated by the cries of the Arabs, they gradually and slowly descended into the plain, leaving the broad prints of their feet in the clayey soil. Thus has prophecy been literally fulfilled respecting this celebrated tower and its idolatrous worship. "*Bel boureth down, Nebo stoopeth,*" Isa. xlv. 1. "Babylon is taken, *Bel is confounded*, Merodach is broken to pieces; her idols are confounded, her images are broken in pieces; for out of the north there cometh a nation against her which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast," Jer. l. 2, 3. "I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee

a *burnt mountain*; and they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord. I will punish *Bel in Babylon*, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him," Jer. li. 25, 26, 44. "While thus," says Sir R. K. Porter, "actually contemplating these savage tenants, wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting on how faithfully the various prophecies had been fulfilled which relate in the Scriptures to the utter fall of Babylon, and abandonment of the place, verifying, in fact, the very words of Isaiah—*Wild beasts of the desert shall be there, owls shall dwell there, and dragons shall cry in the pleasant places.*"

Near the miserable village of Hillah, or rather between it and the Tower of Nimrod, several interesting objects and ruins are scattered over the plain. Amongst the most conspicuous is the *Nebbi Koffeeel*, or *Tomb of Ezekiel*, an object of great veneration to the Jews of Hillah, who acknowledge it to be the real sepulchre of that Prophet.

We have already adverted to the curious Arab tradition, in which persons and places are completely confounded, that a mound in the vicinity of the Birs Nemroud, about fifty-five feet in height, is the spot on which Nimrod ordered a fire to be kindled, and the *Prophet Abraham* to be thrown into it, while the "mighty hunter" viewed the scene from the summit of his lofty tower. The following curious narrative is taken from one of Captain Mignan's notes to his "Travels in Chaldaea," and is a specimen of the historical traditions of the Eastern writers. It is proper to observe that another Eastern writer, referring to the Arab tradition respecting Nimrod and Abraham, talks of the *Birs*, which was a residence of Nemroud, at which he exposed Ibrahim Khalil, on whom be peace, to the action of fire."

"In the first chapter of Masûdi's General History, near its close, the author remarks that, of the sons of Shem, son of Noah, Mash (Gen. x. 23), son of Aram, son of Shem, occupied the land of Babel, where was born Nimrod, *son of Mash*, who erected the vast tower or palace at Babel, and a bridge on the Euphrates. He was king of Nabat, and in his reign the separation of tongues took place. Masûdi places the birth of this mighty monarch, to whom he attributes a reign of five hundred years' duration, in the age of Reu, son of Peleg, Gen. xi. 18. In this age, too, appeared the first dawning of idolatry, which mode of adoration was adopted to avert public evils of various kinds that threatened the existing race of mankind. The author farther states, that in the life of Terah, also called Azar (the fourth in descent from Peleg, and the father of Abraham), the worship of the heavenly bodies was introduced by Nimrod, and other respective gradations of rank ascertained. Great public calamities, and changes of dominion in the East and in the West, occurred at this time, a period equally remarkable for the introduction of astrology, and the influence of its predictions on the minds of men. Nimrod was also informed that a child would be born, who would dissipate these idle dreams, and destroy their idolatry; which inducing the monarch to command the presence of the child, Abraham was placed in concealment. When he had advanced a little in age, he came forth from his cave, and, attracted by the beauty of the heavenly host, admired each in succession, and pronounced it to be his Lord. Gabriel however turned his heart, and instructed him in the love and adoration of the One Eternal God. Abraham increased in holiness and piety, and derided and exposed the gods of his tribe and people. Their complaint was carried to Nimrod, who exposed him to the action of fire; but the Lord kept him cool and unhurt: and in that day, the planets, and their temples, in all parts of the earth, were humbled.

"To these notices it may be as well to

subjoin a few particulars collected from other sources, confirmative of the account of the Arabian historian above quoted. Terah, the father of Abraham, it is said, made statues and images for the purposes of that idolatrous worship which had been transmitted to him from his ancestor Serug, and which he encouraged by example and exhortation. Some Jewish authors relate that Abraham pursued the same occupation; and Maimonides says, that he was educated in the religion of the Sabæans, who acknowledged no deity but the stars; and that he was led by his own reflection to the belief of an intelligent Creator and Governor of the universe, but that he did not renounce paganism till the fiftieth year of his age. That he was brought up in the religion of the Sabæans is an opinion adopted by Spencer. Suidas informs us that at sixteen years of age he cautioned his father against seducing men to idolatry for the sake of pernicious gain, and taught him that there is no other God besides Him who dwells in Heaven, and created the whole world. It is added, that he destroyed the statues and images of his father, and departed with him from Chaldaea. Others relate that his father deputed Abraham to sell his statues in his absence, and that a man, who pretended to be a purchaser, having ascertained that he was fifty years of age, remonstrated with him for adoring, at such an age, a being which is but a day old. Abraham, impressed and confounded by this remonstrance, destroyed them all, excepting the largest, before his father's return; and he told him, that having presented an oblation of flour to the idols, the stoutest of them, in whose hands he had placed a hatchet, hewed the others to pieces with that weapon. Terah replied that this was bantering, because the idols had not sense to act in this manner; upon which Abraham retorted these words upon his father against the worship of such gods. But he was delivered up by Terah to Nimrod, the sovereign of his country; and because he refused to worship the fire according to his order, he was thrown

into the midst of the flames, from which he escaped uninjured.

"Mr David Levi, in his *Lingua Sacra*, has given an account of this tradition extracted from *Medrash Bereschith*; and it is related by Jerome, who seems to admit its general credibility. However, if we allow that Abraham, being born and educated in an idolatrous country and family, might have been addicted in very early life to that superstition, it is certain that he renounced it, and that he was providentially removed from a scene of danger; and that he contributed to propagate just sentiments concerning the Deity wherever he sojourned. The fame of his wisdom, piety, and virtue, spread far and wide among the nations of the world. His name is mentioned with honour all over the East to this day. In just deduction from the premises detailed, it may be affirmed that the Divine promise to this Patriarch was the foundation of that grand scheme for preventing the universal prevalence of idolatry, and for preserving among mankind the knowledge and worship of the only true God, which, after undergoing several variations and improvements, was to last to the end of time."

BABYLON, the name of a most celebrated city of antiquity, the metropolis of Chaldea and the Babylonian Empire, was situated on the river Euphrates, and, as it is supposed, in 32° 25' north lat. and 44° east longitude. The early history of this city is involved in the greatest obscurity. To Nimrod is ascribed its first foundation, or at least of its mountain tower just described, little more than one hundred years posterior to the Deluge. After its desertion by the son of Cush and his followers, who by the remarkable Confusion of tongues were compelled to fulfil the arrangements of Providence, and disperse themselves throughout the world, nothing is recorded of it until Semiramis, the widow of the Assyrian king Ninus, returned to the depopulated city with new colonies, surrounded it with walls, and established the worship of its "hero-god." Such is the account as transmitted by

historical tradition. Eusebius narrates that Babylon was founded by Nimrod, increased by Belus and Queen Semiramis, and adorned by Nebuchadnezzar, who rendered it one of the wonders of the world. This account is now generally followed, and the antiquity of the city is at least unquestionable, since it was the capital of Nimrod's empire. It is remarkable that Herodotus gives us no information respecting the reputed founder of Babylon; he merely informs us that two of its queens, Semiramis and Nitocris, strengthened the walls of the city, guarded it against inundations of the river, and improved and adorned it to a considerable extent. We may therefore conclude with Rennell, that from this fact its antiquity is very great, and ascended so high, that the venerable father of history could not satisfy himself concerning it; at the same time, adds that judicious writer, the improvements which took place in the city in the reign of the reputed Semiramis might occasion the original foundation to be ascribed to her, the like having happened in the history of other cities. Herodotus informs us that Babylon became the capital of Assyria after the destruction of Nineveh; and perhaps we ought to date the foundation of those works which appear so stupendous in history, with the exception of the old or interior structure of the Tower of Belus, from that period only. If, then, with the ancient writers generally, we allow Semiramis to have been the foundress of that Babylon described by Herodotus, the date of the renewed foundation cannot be placed earlier than the eighth century before the Christian era, so that the duration of the city in that improved form was, reckoning to the time of Pliny, less than eight hundred years. It seems extraordinary that Herodotus does not mention Nebuchadnezzar, yet he agrees in chronology with the statements of the Hebrew writers, for the Queen Nitocris, to whom he ascribes the great works in and about Babylon, was contemporary with Nebuchadnezzar, and was, according to some writers, his wife, or more probably his daughter-in-law

It has always been universally admitted that, by whomsoever Babylon was actually founded, Nebuchadnezzar was the person who repaired, beautified, and enlarged it in such an extraordinary and magnificent manner, that he may be said to have built it. Hence we find him thus exclaiming, in his own vain-glorious boast, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Dan. iv. 30. It is frequently expressed in Scripture that a person *built* a city who chiefly enlarged, repaired, or fortified it, 2 Chron. xi. 6; 2 Kings xix. 22. Whatever, therefore, we read of the original construction of Babylon by Nimrod, or Belus, or of its enlargement by Semiramis, it was either of little importance, or certainly it was not celebrated as one of the wonders of the world, until the walls with their hundred gates, the Temple of Belus, the monarch's magnificent Palace, the Hanging Gardens, and other grand works and improvements, were added by that splendid prince, who may in a most appropriate sense be said to have *built* Babylon. On account of its greatness and celebrity, and its giving name to a very large and powerful empire, it is denominated by a variety of just and appropriate terms in the sacred writings. It was situated in a plain, and surrounded by water, and hence it is termed, in prophetic language, "the desert of the sea," or rather the "plain of the sea," Isa. xxi. 1; and the propriety of this designation, as Bishop Newton observes, consists in this, that not only is any large collection of waters termed in the Oriental style *a sea*, but also the places about Babylon are said from the beginning to have overflowed with waters, and to have been called *the sea*. It was originally an immense morass; it became such after the capture of the city by Cyrus, and such it continues to the present day. Nevertheless, Babylon is also properly denominated a "mountain," Jer. li. 25, on account of the great height of its walls and palaces, towers and temples; and Berosus, cited by Josephus, says of some

of the buildings that they resembled mountains. The original intention of its tower, founded by Nimrod, as well as the greatness and grandeur of the city, is thus specially noticed in a prophetic denunciation uttered against it by Jeremiah—"Though Babylon should *mount up to heaven*, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord." Babylon is termed *the glory of kingdoms, the beauty of the Chaldees' excellency*, Isa. xiii. 19; *the golden city, or exactress of gold*, Isa. xiv. 4; and also *the lady of kingdoms*, Isa. xlvii. 5. She is described as *dwelling in many waters, abundant in treasures*, Jer. li. 13, referring to the river Euphrates, which encompassed and partly ran through Babylon, making it to all appearance secure and impregnable. She is also celebrated for her incomparable splendour, and spoken of as being without a rival, *the praise of the whole earth*, Jer. li. 41.

We have said that after the mention of Babel by Moses, who connects it with the celebrated building of which Jehovah prevented the completion, Babylon vanishes as it were from the scene of history. The Jewish writers had no opportunity of mentioning the city, as the Babylonians had no connection with them; and with regard to what the Greek writers, especially Herodotus and Ctesias, tell us, their statements are too often mixed up with fabulous reports which they collected in the country itself, which are incapable of being reduced to an exact chronological arrangement. Placing, therefore, no more dependence than is necessary on the mythological history of Babylon, and on the actions of Belus, Ninus, and Semiramis, the city and territory of Babylon were of little importance previous to the reign of Nebuchadnezzar. Gesenius, one of the most learned commentators on Isaiah, quotes and illustrates a passage in the Armenian version of Eusebius' *Chronicle*, from which it appears that Babylonia, even in the time of Hezekiah, from B. C. 728-700, was dependent upon the then powerful Assyrian Empire, although Merodach-baladan is

mentioned as *king of Babylon*, Isa. xxxix. It appears that the prince there spoken of had rebelled, and was anxious to obtain the assistance of Hezekiah, on whose recovery from sickness he sent an embassy of congratulation. He was slain about six months after the date of this embassy by Elhbus, another usurper, who was taken prisoner by the Assyrian monarch Sennacherib. But so little is known of primitive Babylon, that we are compelled to confine ourselves to that period when this city occupied a great and distinguished place in the history of the world. That epoch begins in the latter part of the seventh, or rather in the beginning of the sixth century before the Christian era, and according to some historians about seventy years before the triumph of the Persian monarchy.

Professor Heeren gives an account of the rise of Babylon, which differs considerably from that usually followed by historians, yet which contains many important facts. "A revolution," he says, "took place in Asia similar to that which Cyrus afterwards effected. A nomade people under the name of Chaldeans, descending from the mountains of Taurus and Caucasus, overwhelmed southern Asia, and made themselves masters of the Syrian and Babylonian plains. Babylonia, which they captured, became the chief seat of their empire, and thus King Nebuchadnezzar, by subduing Asia, to the very shores of the Mediterranean, earned his title to be ranked among the most celebrated of Asiatic conquerors. The great victory which he gained at Carchesium (Carchemish, 2 Chron. xxxv. 20), on the banks of the Euphrates, over Pharaoh-Necho, king of Egypt, established his power. He destroyed Jerusalem, besieged Tyre and the other cities of Phœnicia, and probably overran Egypt itself. Thus was founded the Babylonian Empire, which was in its turn overthrown by Cyrus. This was not the period of the foundation and growth of Babylon, but it was that of its power." But this view of the origin of the Babylonian Empire must be received as altogether fanciful,

except the last observation which ascribes the greatness and grandeur of the city of Babylon to Nebuchadnezzar, who undoubtedly erected the Temple of Bel or Belus in its most renowned state, in honour of its deified founder Nimrod, to whom he ascribed his conquests and his victories. It is evident that the Babylonian Empire sprung out of the weakness of the Assyrian—that the king Nebuchadnezzar, whose history occurs in the sacred writings, was not an adventurer, as Heeren here supposes, descending from the mountains of Caucasus at the head of barbarous hordes, but the son of Nabopolassar, viceroy of Babylon, who in conjunction with the governor of Media overthrew the Assyrian Empire in the reign of Sarac its last monarch—and that Babylon was indebted for much of its greatness to the ruin of Nineveh, which those conquerors destroyed.

Professor Heeren's observations on the progressive enlargement of Babylon, and the Asiatic cities in general, are quite in unison with the customs and manners of those ancient times. "It is one of the peculiarities of the great despotic empires which Asia has always contained, that they can with amazing facility concentrate their power upon one point, and thus, in consequence of the immense assemblage of various tribes from distant countries, and the almost incredible population which the ease of procuring subsistence accumulates in certain fruitful regions, many vast undertakings are practicable there which could not be executed in Europe. It must also be borne in mind that the great cities of Asia were constituted in a manner wholly different from those of Europe. They gradually grew out of the settlements of nomade conquerors, who fixed their abode in a subjugated country, and changed their old mode of life for one more settled and peaceful. The encampment of a chieftain near the walls of some already existing capital was speedily converted into a new city, which eclipsed the splendour of the old one. The vanquished people were employed in its erection: the plan

of the camp, which it followed in every particular, insured its symmetry, and enables us to account for its square form, and the straight lines in which its streets extended, and intersected each other at right angles. Such was the general origin of those vast capital cities, and the process of their foundation. Where a plentiful supply of building materials could be found at a convenient distance—a clay that the sun could dry or the fire burn into bricks, and sources of bitumen that rendered mortar unnecessary—our surprise must be lessened at the erection of edifices and monuments such as Europe cannot equal. Such was the origin and state of the mighty Babylon, where majesty and splendour were so celebrated in antiquity. Much of its glory was due to the Chaldeans, whose monarchs, having achieved by their swords the sovereignty of Asia, made it their habitation. 'Is not this great Babylon, that I have built?' was the proud exclamation of its king Nebuchadnezzar. Still more expressive is the testimony of the Prophet (Isa. xxiii. 13, as Michaelis translates it), 'Behold the Land of the Chaldeans; that nation which a little time was not. The Assyrian subdued it, and gave it to the inhabitants of the desert; they transformed the wandering hordes of nations into settled abodes, and built up the palaces of the land.'

Nebuchadnezzar in the pride of his heart called the city which it was his delight to beautify and adorn, "Great Babylon." According to the description of Herodotus, the first ancient writer who as an eye-witness has given a description of Babylon, the city must have covered about eight times as large a space as London. But the extent of the large Asiatic cities of antiquity forms a very incorrect guide to the European in estimating their population. The compact and close-built cities of Europe bear no resemblance to the scattered mansions of the East, surrounded by their extensive courts and gardens occupying more than an even portion of the whole area. In the case of Babylon much of the site of

the city was laid out in fields and gardens, and hence it was rather an immense inclosed district, with groups of buildings interspersed, than a *city* in the modern application of the term. "The buildings of Babylon," says Quintus Curtius, "do not reach to the walls, but are at the distance of an acre (*jugerum*) from them. Neither is the whole city covered with houses, but only ninety furlongs (*stadia*); nor do the houses stand in rows by each other, but the intervals which separate them are sown and cultivated, that they may furnish subsistence in case of siege." This is an account written by one who accompanied Alexander the Great, and if this author be correct, what Herodotus relates of the high houses and straight streets should be limited to one part of the city.

The most celebrated works in the city, as they are enumerated and described by Prideaux, were the Walls, reckoned one of the *Seven Wonders* of the world, and which appeared more like the work of nature than the contrivance of man; the Temple of Belus, half a mile in circumference, and a furlong in height; the Hanging Gardens, piled on a successive series of terraces as high as the walls; the King's Palace; the embankments of the Euphrates; the artificial lakes and the canals.

The appearance of ancient Babylon was an immense square, traversed each way by twenty-five principal streets, which intersected each other, and farther divided the city into a number of small squares, amounting to six hundred and twenty-six. These principal streets were terminated at each end by gates of brass, of prodigious thickness and strength, with smaller ones opening towards the Euphrates. Without the walls the city was surrounded by a deep ditch filled with water, and lined with bricks on both sides formed of the earth which had been dug out of the site of the ditch. A branch of the Euphrates intersected the city from north to south, and across the river, in the central part, was a magnificent bridge, according to some writers a furlong in

length, and thirty feet broad, and according to others more, very ingeniously constructed to supply a defect in the bed of the river, which was composed of sand. At each end of this bridge stood a palace, the old palace being on the east side, and the new palace on the west side of the river. The whole city was situated in a large plain, which comprised a rich and deep soil, adorned and fertilized by the Euphrates and the Tigris, from which, aided by the numerous canals which intersected the plain, water was obtained by manual labour and machinery for the fields. Herodotus, Strabo, and Pliny, speak in the strongest manner of the extraordinary fertility of this once highly-favoured but now neglected region; the former even declining to mention some instances of it which he had seen lest he should be accused of exaggeration or credulity. That part of the city which lay on the east side of the Euphrates was called the *old city*, and that on the west was added by Nebuchadnezzar, but both were included within the walls. The design of the whole was evidently taken from Nineveh, which had been destroyed by the father of Nebuchadnezzar, whose ambition it was that Babylon should excel that ancient seat of the Assyrian Empire in size and magnificence. The whole city, however, was never entirely inhabited, notwithstanding the number of captives which Nebuchadnezzar carried out of Judea and other conquered countries; nor was time allowed for its arrival at that population and glory which that splendid prince contemplated, for when Cyrus removed the seat of government to Shushan, Babylon gradually sunk into decay. "While in the plenitude of its power," says Dr Keith, "and, according to the most accurate chronologers, one hundred and sixty years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust, and the gradation of its fall is marked till it sunk at last into utter desolation. At a time when nothing but magnificence was around

Babylon the great, fallen Babylon was delineated exactly as every traveller now describes its ruins; and the prophecies concerning it may be viewed connectedly from the period of their earliest to that of their latest fulfilment."

The extent of the walls of Babylon has been variously stated by ancient writers. Herodotus makes them two hundred royal cubits, or nearly 337 feet high, and fifty royal cubits, or upwards of 84 feet thick. Ctesias gives fifty fathoms, or 300 feet for the height. Strabo and Quintus Curtius, who follow an anonymous writer in Diodorus Siculus, make the height fifty common cubits, or 75 feet. Pliny gives 200 feet, and Orosius 300 feet. Those who give the height of the walls as only 50 feet, represent them as they existed after the time of Darius Hystaspes, who caused them to be beaten down to that level. Diodorus Siculus asserts that six chariots might drive upon them abreast, whereas Herodotus says that only one chariot could turn, but he places buildings on each side of the tops of the walls. The same discrepancies exist as to the actual extent of those celebrated walls. Herodotus makes them 120 stadia each side, or 480 in circumference, equivalent to sixty of our miles. Pliny and Solinus give the circuit at 60 Roman miles, which nearly agrees with the statement of Herodotus. Strabo makes the extent 385 stadia; Diodorus Siculus, from Ctesias, 360; Clitarchus, who accompanied Alexander the Great, 365; Curtius, 368. Rennell thinks that 360 or 365 is the correct statement, since one of those numbers is reported by Ctesias, and the other by Clitarchus, both of whom were eye-witnesses. Taking the circumference of Babylon at 356 stadia, and these at 491 feet, each side of the square, which is equal to $91\frac{1}{2}$ stadia, we have an area of 72 miles and a trifling fraction.

The walls of Babylon were built of brick baked in the sun, cemented with bitumen instead of mortar. In the compass of the walls there were one hundred gates, or twenty-five in each of the four

sides, formed of solid brass, thus mentioned by Isaiah in a prophecy against Babylon:—"I will break in pieces the gates of brass, and cut in sunder the bars of iron," Isa. xlv. 2. Three towers were erected at proper distances between each two of those gates, and three between every corner and the west gate on either side; and those towers were ten feet higher than the walls, especially in those parts of the walls necessary for defence. The whole number of those towers amounted to two hundred and fifty. In the interior of the city the streets crossed each other at right angles, twenty-five streets extending from the same number of gates on one side of the walls to the corresponding gates on the opposite side. In the numerous squares into which the city was subdivided stood the houses, rising from three to four storeys in height, and adorned with every kind of ornament and design.

The palaces at each end of the bridge which crossed the river in the centre of the city have already been mentioned. Those palaces are said to have been connected with each other by a passage running under the bed of the river. The old palace stood on the east end of the bridge, near which was the famous Temple of Belus, which inclosed the Tower of Babel, the Birs Nemroud of modern times. The areas which inclosed those buildings were of great extent. The new palace, which stood on the west side of the river, was seven and a half miles in compass, and was surrounded with three walls within each other. Those walls, as well as those of the other palace, were embellished with an infinite variety of sculptured devices, representing all kinds of animals, amongst which a curious hunting-piece is mentioned, in which Semiramis on horseback was in the act of throwing a javelin at a leopard, and Ninus was seen piercing a lion. The new palace was built by Nebuchadnezzar, and in it Alexander the Great expired. Near this palace were the *Hanging Gardens*, so celebrated among the Greeks. They were constructed by

Nebuchadnezzar to please the taste of his queen Amytis, a daughter of Astyages, king of Media, who, accustomed to the lofty hills and forests of her own country, desired to have an imitation of them in the immense plain in which Babylon was situated. Those gardens were raised on arches, and contained a square of four hundred feet on every side. They were carried up to the same height as the walls by several large terraces one above another, and the ascent to each terrace was by stairs ten feet wide. The arches on which the gardens were piled were raised on other substantial arches one above another, strengthened by a surrounding wall twenty-two feet thick. On the top of the arches were first laid four large flat stones, sixteen feet long and four broad, over which was a layer of reeds mixed with quantities of bitumen, on which were two rows of bricks closely cemented together. The earth laid thereon was so deep that large trees could take root, and with such the terraces were covered, as well as with plants and flowers of every delicacy, beauty, and fragrance. In the upper terrace there was an engine or pump by which water was drawn up out of the river, and thence the whole garden was watered. In the spaces between the several arches on which the structure rested, were large and magnificent apartments for pleasure and recreation.

The Temple of Belus, the great work of Nebuchadnezzar, has been already described. The other works ascribed to that prince by ancient writers were the embankments of the river, the artificial canals, and the completion of the artificial lake begun by Semiramis; but Herodotus says that some of these were the work of the queen who succeeded Nebuchadnezzar, called Nitocris, who probably finished what he had begun. The lake was on the west side of the city, and was forty miles square, one hundred and sixty in compass, and from thirty-five to seventy-five feet deep. The embankments were constructed of bricks and bitumen, and extended on both sides of the river, to keep

it within its channel, nearly twenty miles. Opposite to each street, on both sides of the river, was a gate of brass leading from it to the river, which was open during the day and shut at night. The canals were cut on the east side of the Euphrates, to convey the water of the river, when it overflowed its banks, to the Tigris, before it reached Babylon.

Such was Babylon as described by ancient historians, of which a mere outline is here attempted. An idea may be formed of its greatness in the time of Nebuchadnezzar, when it was the imperial city, from the fact that when its territory was reduced to the rank of a province, it yielded a revenue to the Persian kings which comprised half their income. Besides supplying horses for military service, it maintained about seventeen thousand horses for the sovereign's use. The terms, we have already seen, in which the Scriptures describe its natural as well as acquired supremacy sufficiently prove its magnificence. Although it is not improbable, as the Baron Goguet well remarks, that the accounts of the ancient historians are greatly exaggerated, it nevertheless might well be styled "the Glory of Kingdoms, the beauty of the Chaldees' excellency—the Lady of Kingdoms, given to pleasure, that dwellest carelessly, and sayest in her heart, *I am*, and there is none else beside me." From the character and arrangement of its buildings, and, above all, from the tenor of prophecy, it was prevented from leaving monuments to posterity worthy of comparison with those of Persepolis or Balbec, but its heaps or rather mountains of rubbish still interest the philosopher and the historian, as the most ancient of ancient ruins, the very traditions of the origin of which lead back to the most remote antiquity, and to the very dawn of historical records. At the present time we may say, in the same expressive language of Scripture, "She sits as a widow on the lonely ground: there is no more a throne for thee, O daughter of the Chaldeans!" The abundance of the country and the fertility of the soil have disappeared as com-

pletely as if the "besom of destruction" had swept it from north to south, and all that the eye can perceive is now a melancholy waste.

We have repeatedly observed that Babylon was in its greatest glory and splendour during the reign of Nebuchadnezzar, who built or extended the eastern and probably the most magnificent quarter of the city, which may be emphatically styled *the city of the Chaldeans*. The city and the whole country of Babylon formed part of the Assyrian Empire until the reign of Sarac or Saracus, the last Assyrian king, who fell amid the ruins of Nineveh, his plundered capital. The government of Babylon, and the command of the Assyrian forces in Chaldea, had been given by Sarac to Nabopolassar, who appears from his name, which, according to Foster, is equivalent to *Nebu-polezitar*, or *our lord dwells in heaven*, to have been an Assyrian, and probably a descendant of Nabonassar, a king of Babylon after that division of the Assyrian monarchy which was ultimately recovered by the Assyrian kings. Nabopolassar, after the destruction of Nineveh in conjunction with the king of Medea, whose daughter or sister Amytis was married to his son Nebuchadnezzar, refounded the kingdom of Babylon, and made that royal city the capital of his dominions. Previous to this, and even during the time of Hezekiah, Babylon was tributary to the Assyrian Empire. Merodach-baladan, the son of Baladan, king or viceroy of Babylon, sent letters and a present to King Hezekiah, of whose sickness and recovery he had heard, and whom he probably wished to engage in a league against his Assyrian superior. Hezekiah on that occasion made a vain and imprudent display of his treasures, for which he received a severe reproof from the Prophet Isaiah, who announced to him the future disasters of his kingdom and his family—that the days were advancing when "all that was in his house, and which his fathers had laid up in store, would be carried to Babylon, and nothing would be left;" and that his "sons would be eunuchs in the

palace of the kings of Babylon," in other words, that they would wait upon the king of Babylon as his servants, which was partly fulfilled in the case of Daniel and his companions. On that occasion the ambassadors of the king of Babylon are described as coming "from a far country, even from Babylon," which shows that the Jews had little intercourse with Babylonia, and that it was a country almost unknown to them during the reign of Hezekiah. Ezar-haddon, the successor of Sennacherib, reconquered Babylon, which had revolted from the Assyrian domination about the end of the reign of the latter prince. The era of Nabopolassar, who is also called Nebuchadnezzar in the Scriptures, is fixed at the commencement of the sixth century of the Christian era, when Nineveh was destroyed, and the independence of Babylon as a kingdom completely established. Josephus, citing the Chaldean historian Berosus, gives us some brief notices of Nabopolassar, and says that he sent his son Nebuchadnezzar against Egypt and Judea with a great army, conquering Egypt, Syria, Phœnicia, and part of the frontiers of Arabia. "When Nabopolassar, father of Nebuchadnezzar," says the Jewish historian, quoting from the Chaldean writer, "heard that the governor, whom he had set over Egypt, and over the parts of Cœlo-Syria and Phœnicia, had revolted from him, he was not able to bear it any longer; but committing certain parts of his army to his son Nebuchadnezzar, who was then young, he sent him against the rebels. Nebuchadnezzar joined battle with him, conquered him, and reduced the country under his father's dominion again. Now, it so happened that his father Nabopolassar fell into a distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years. But as he understood in a little time that his father Nabopolassar was dead, he set the affairs of Egypt and the other countries in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt,

to some of his friends, that they might conduct that part of the forces that had on heavy armour with the rest of his baggage to Babylon, while he went in haste, having but a few with him, over the desert to Babylon, whither, when he was come, he found the public affairs had been managed by the Chaldeans, and that the principal person among them had preserved the kingdom for him." The historian, after thus narrating the peaceable accession of Nebuchadnezzar, proceeds to describe the magnificent works, familiar to the reader, with which he adorned Babylon.

Nebuchadnezzar the Great, or Nabopolassar, whose history occurs in the sacred writings, began his reign in the beginning of the sixth century of the Christian era, and Babylon by his exertions became the magnificent city already described. The period of the reign of this prince is variously stated; Josephus assigning him forty-three years; Scaliger, Hales, and Sir Walter Raleigh, forty-four; Prideaux and Lightfoot, forty-five; and the Canon of Ptolemy, only twenty-three. It is extremely difficult to ascertain the succession of the kings of Babylon between the death of Nebuchadnezzar and the subjugation of the Babylonian Empire by Cyrus. The Scriptures, which are silent as to the years of Nebuchadnezzar's reign, only mention two of his successors, Evil-Merodach, his son, who is alleged by some historians to have been the husband of Nitocris, and Belshazzar, the last king of Babylon, who was unquestionably the grandson of Nebuchadnezzar. An idea may be formed of the difficulty which attends this investigation by comparing the different computations of some commentators. Josephus thus enumerates the successors of Nebuchadnezzar, and the number of years which they reigned:—Evil-Merodach, eighteen years; Neriglissar, forty-six; Laborosoarchod, nine months; Belshazzar, seventeen years; yet in his treatise against Apion, the Jewish historian assigns only two years to Evil-Merodach, and four to Neriglissar; while in the Canon of Ptolemy,

Ilvarodam, or Evil-Merodach, is assigned a reign of three years; Neucolassar, Neriglissar, or Belshazzar, five years; Nabonadius, seventeen years, after whom succeeded Cyrus the Great. According to Scaliger's hypothesis, Evil-Merodach reigned two years; Balhasar, or Belshazzar, five years; and Nabonadius, or Darius the Mede, seventeen years; while Dr Hales thus computes the succession after Nebuchadnezzar:—Evil-Merodach, three years; Belshazzar, five; Darius the Mede, two; and Cyrus, 22. Dr Prideaux, again, assigns Evil-Merodach one year; Neriglissar, three; Laborosoarchod, nine months; Nabonadius, or Belshazzar, seventeen years, after whom he places Darius and Cyrus, which forms a singular contrast to the computation of Sir Walter Raleigh, who alleges that Evil-Merodach, Neriglissar, and queen Nitocris, reigned during Nebuchadnezzar's lifetime, referring probably to the period of that prince's insanity, and that Evil-Merodach reigned altogether twenty-six years; Balshasar, or Belshazzar, seventeen, after whom he places Darius and Cyrus.

Rollin, on the other hand, thus classes the succession of the kings of Babylon, beginning with Nabopolassar. In the year B.C. 607, he makes Nabopolassar associate his son Nebuchadnezzar with him in the empire, who sends the latter at the head of an army to re-conquer the countries taken from him by Pharaoh-Necho, king of Egypt. In the year B.C. 606, Jerusalem submitted to Nebuchadnezzar, who transported great numbers of Jews to Babylon, amongst whom was the Prophet Daniel; and Rollin dates the beginning of the Captivity from this carrying away of the Jews to Babylon. In the year of the world 3399, B.C. 605, Nebuchadnezzar succeeded his father in his extensive dominions. At this period the king of Babylon's lieutenants still ravaged Judea, and blockaded Jerusalem. In the year B.C. 599, the year of the birth of Cyrus, Nebuchadnezzar repaired in person to Jerusalem, made himself master of the city, deposed Jehoiachin the king, whom he carried into captivity, and elevated

Mattaniah, Jehoiachin's uncle, to the throne of Judah, and changed his name to Zedekiah, 2 Kings xxiv. Six years after this, Zedekiah rebelled against Nebuchadnezzar, who, B.C. 588, destroyed Jerusalem, and carried the Jewish king to Babylon as prisoner, having barbarously put out his eyes at Riblah, after massacring his sons before his face; and it was after his return from this expedition that he caused the three young Hebrews to be thrown into the fiery furnace. In the year B.C. 572, Nebuchadnezzar made himself master of Tyre, after a siege of thirteen years, and he immediately marched against Egypt. Some years afterwards he was afflicted with a remarkable insanity, announced by the Prophet Daniel in his interpretation of the king's second dream, and this mental derangement continued seven years. Subsequently on his recovery, he reigned one year, and was succeeded by his son, Evil-Merodach. That prince, according to the chronological arrangement of Rollin, which we are still following, reigned only two years, and was succeeded, B.C. 562, by Neriglissar, who made preparations for war against the Medes, and called his contemporary Croesus, king of Lydia, to his aid. Cyaxares and Cyrus defeated the Babylonian and Lydean monarchs in a battle, B.C. 556, in which the former was slain. Laborosoarchod succeeded, who reigned only nine months, when Belshazzar, whom Rollin, after Herodotus, calls Labynitus, ascended the throne. In the year B. C. 538, Cyrus made himself master of Babylon, at the taking of which Labynitus or Belshazzar was slain, and thus ended the Babylonian Empire, which was united to that of the Medes.

From the preceding details, the extreme confusion which prevails among the historians of that period and their subsequent commentators is at once apparent. The causes of these contradictory accounts may be in some degree ascertained from the hints which the ancient writers give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during the period of his mental de-

rangement. Evil-Merodach, or *foolish* Merodach, his son and successor, was, as his name implies, a weak prince, and taking advantage of his imbecility, several of the princes mentioned by the authorities just cited may have opposed him, and exercised the regal power, while he was merely the nominal sovereign; and it is not unlikely that to those usurpers may be ascribed the various accounts transmitted to us of the Babylonish succession during that period. In the *Cyropædia* of Xenophon, an injured nobleman repeatedly praises the father of that king of Babylon against whom Cyrus was marching, whom the latter calls an Assyrian; and from the description given by Isaiah (xix. 29), of the three kings of Babylon, it is not improbable that Belshazzar was the king who committed the cruelties complained of by the friends of Cyrus, and recorded by Xenophon. The Prophet describes Nebuchadnezzar as a "serpent," Evil-Merodach as a "cockatrice," and Belshazzar as a "fiery flying serpent," excelling his predecessors in cruelty. In the short account of Evil-Merodach in the Scriptures, we are only informed that he released Jehoiachin from prison, and that "he (Jehoiachin) ate bread continually before him all the days of his life," 2 Kings xxv. 29, 30, from which last expression we are entitled to infer that Jehoiachin lived many years after his restoration to liberty, and that during his lifetime Evil-Merodach was still king.

The Scriptures, we have previously said, mention only two kings of Babylon after Nebuchadnezzar, Evil-Merodach and Belshazzar, without giving the duration of their reigns. This arrangement is followed by Lightfoot, who assigns to Nebuchadnezzar the Great a reign of forty-five years, to Evil-Merodach his son twenty-three years, and to Belshazzar three years. This hypothesis, besides being conformable to Scripture, is the most probable and consistent, if we observe three facts which seem to be implied in the Book of Daniel. First, Belshazzar, the last king of Babylon, was undoubtedly of the family of Nebuchadnezzar for

he is repeatedly called *his son*, and Nebuchadnezzar is said to be his *father*, namely, his grandfather. The Prophet Daniel, when summoned before him to explain the mysterious handwriting on the wall at the memorable banquet, while he refuses the gifts and dignities which the king promised him, and professes his willingness to make known the interpretation, thus addresses him, "O thou king, the most high God gave Nebuchadnezzar, *thy father*, a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down," Dan. v. 18, 19. Here we have not only Belshazzar's descent clearly stated, but a direct allusion to the greatness and grandeur of the Babylonian Empire under Nebuchadnezzar. In 2 Chron. xxxvi. 20, the "king of the Chaldees," or Nebuchadnezzar, is recorded as punishing Zedekiah for his rebellion, and carrying off the Jews as captives to Babylon, where they were "servants to him and *his sons* until the reign of the kingdom of Persia." Jeremiah prophesies in the same distinct and emphatic manner:—"Thus saith the Lord, I have given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant, and the beasts of the fields have I given him also to serve him. And all nations shall serve him, and his *son's son*"—namely, Belshazzar, who by a common Hebraism, 1 Kings xv. 3, compared with verse 11, and 2 Kings viii. 16, compared with verse 18, is styled the *son* of Nebuchadnezzar, although he was his grandson—"until the time of his land come, and then many nations and great kings shall serve themselves of him," or until the time had expired which God had fixed for the period of the Babylonian monarchy, and then many nations and great kings were to come, and divide it amongst them as a common prey. Secondly, Belshazzar, according to Lightfoot, whose hypothesis harmonizes with the narrative of the

sacred writer, reigned only three years. We find that Daniel saw the vision of the ram and the he-goat, recorded in the eighth chapter of his Prophecy, at the palace of Shushan, in the province of Elam. Now Elam was not a city of Babylon in the reign of Belshazzar, but of Persia, and Elam was not then even a province of Babylon. Elam, in the enlarged sense, was another name for Persia, of which Shushan was the capital, and that country had been engaged in perpetual wars with Babylon for more than twenty years before the overthrow of the latter. Lightfoot, therefore, interprets Dan. viii. 1, 2, to signify that "in the third year of Belshazzar, *after the fall of that monarch*, Daniel was taken by the king of Persia to his own capital, where he saw this vision," for we have no reason to conclude that Daniel was ever absent from Babylon, where he was held in the highest honour, until he was removed either by Cyrus or Darius. The expression in the twenty-seventh verse, "I rose up, and did the king's business," consequently has a reference to the business with which Daniel was entrusted by Cyrus or Darius, king of Persia, and not by Belshazzar, king of Babylon. And, thirdly, we are expressly told that after the death of Belshazzar his kingdom was divided, and given to the Medes and Persians, Dan. v. 28. The Scriptures assure us that Nebuchadnezzar was to have a "son," and "son's son," to succeed him on the throne of Babylon, thus confirming the positive declaration to two generations, son and grandson, to whom the Jews were to continue captives during a certain specified time; and if we suppose that Belshazzar was not lineally descended from Nebuchadnezzar, and that his kingdom was divided by the Medes and Persians before the expiration of the appointed seventy years, these prophecies must have failed in their accomplishment. God threatens to punish the king of Babylon and the land of the Chaldeans, by bringing "many nations and great kings" against him; but this prophecy could not have been fulfilled if the

family of Nebuchadnezzar had been extinct at the end of seventy years. The evils denounced against the kings of Babylon were caused not only by their iniquitous conduct and gross idolatry, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar. Isaiah foretells the capture of Babylon at a feast, when the "night of pleasure would be turned into fear," Isa. xxi. 4; and the same Prophet predicts that God would dry up the river, and break in pieces the gates of brass before his anointed servant Cyrus, who was to rebuild Jerusalem, and lay the foundations of the Temple: from all which it appears that the reigning monarch of Babylon at the time Cyrus gained admission was a descendant of Nebuchadnezzar. Herodotus, moreover, represents the last king of Babylon as being the son of the celebrated queen Nitocris, and she must therefore have been the wife of Evil-Merodach, for by that prince only could she have been the mother of a king of Babylon who was "son's son" to Nebuchadnezzar.

Nothing of importance occurs in the history of Babylon from the reign of Nebuchadnezzar until the taking of the city by Cyrus. For a considerable period preceding that great event, the city existed in renown and splendour, during which time the Jews were in captivity, and exposed to most tyrannical cruelties. The 137th Psalm throws considerable light on their situation in Babylon, and the wanton indignities they experienced from their masters. That Psalm, evidently the sorrowful lamentation of one of the Jewish captives either during the time of the Captivity or at the return from it, contains some mournful reflections on the expatriation of the Jews from their native country, combined with the insolent behaviour of their enemies, and foretells the future destruction which was to overtake the city and its deserted inhabitants. "By the rivers of Babylon, there we sat down"—sitting on the ground denoting mourning and the deepest distress, Job ii. 13; Lament. ii. 10—"yea, we wept when we remembered Zion. We

hanged our harps upon the willows in the midst thereof." The captives were exposed to the rude insults and derision of their idolatrous masters—"for there they that carried us away captive required of us a song (or *the words of a song*), and they that wasted us (literally, *laid us on heaps*) required of us mirth, saying, Sing us one of the songs of Zion." Then follows a mournful exclamation, expressive of the deepest suffering and sorrow—"How shall we sing the Lord's song in a stranger's land?" Many singers, "the children of Asaph," were among the captives, for we find one hundred and twenty-eight of them returning to Jerusalem after the overthrow of Babylon, Ezra ii. 41. These had probably carried their instruments with them, and thus were insulted, as it is expressed in the Psalm, while their refusal to comply strongly exhibits their solemn feelings, their songs being sacred, and unfit to be sung before idolaters. The words, *how shall we sing*, however, are obviously not given as an answer to their enemies, but as the mutual utterance of their feelings amongst themselves. Their recollections of their native country, of its hallowed mountains, plains, and valleys, and, above all, of Jerusalem the holy city, which had witnessed the triumphs of David and the glory of Solomon, where the then desolated Temple consecrated to the worship of the great Jehovah on Mount Moriah reminded them of Israel's King and Israel's God, impressed their minds with the strongest ardour, and induced them to exclaim in the most devoted spirit of enthusiasm, "If I forget thee, O Jerusalem, let my right hand forget her cunning (or *skill to play upon the harp*): If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief (or *the head of my*) joy. O daughter of Babylon, who art to be destroyed," or wasted—that is, doomed to a fate inevitable and most certain—"happy shall he be," he shall go on and prosper, for the Lord of Hosts shall go with him, and fight his battles against the enemy

and oppressor of His people, "that rewardeth thee as thou hast served us," or, as it is in the marginal reading, "that recompenseth unto thee thy deed which thou dost unto us; happy shall he be that taketh and dasheth thy little ones against the stones." The Babylonians probably exercised this cruelty towards the Jewish children, and this retaliation is actually denounced against them by the Prophet Isaiah—"Their children shall also be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished," Isa. xiii. 16.

The last king of Babylon, who, there is most satisfactory evidence to conclude, was the grandson of Nebuchadnezzar, is termed Belshazzar in the Prophecy of Daniel, a name (*Bolshoi-tzar*) equivalent to a *great prince*, or *master of the treasure*, or *who lays up treasures in secret*. He is termed Labynitus by Herodotus, and by other writers Nabonadius. The war which had been carried on between the Medes and Babylonians was now to be ended, and the "Lady of kingdoms, the virgin daughter of Babylon," was literally to be "as when God visited Sodom and Gomorrah." It was prophesied of this magnificent city, "the glory of kingdoms, the beauty of the Chaldees' excellency," that it would "never be inhabited, neither would it be dwelt in from generation to generation." This and similar prophecies referred to the ultimate destruction, abandonment, and desolation of Babylon as it is at the present time, in heaps of rubbish and masses of ruins. The fate of the city, the circumstances attending it, and the agency by which it was to be accomplished, were predicted while Babylon was in the zenith of its glory, when the spoils of Nineveh, Jerusalem, and Egypt, had enriched it, after its armies had swept like a torrent over the finest provinces of the East, and when the arts and sciences, driven from Egypt and Phœnicia, were centered in the "virgin daughter of Chaldea," who sat on her lofty throne, the mistress of nations, the praise of the whole earth. The earlier prophecies only relate to the

surprise of the city by Cyrus, and the total overthrow of the Babylonian kingdom. These prophecies are given with the utmost minuteness in their descriptions. The Medes are represented as "coming from a far country, from the end of heaven." "Behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it," Isa. xiii. 17. The invaders would not be induced to spare by any large offers of ransom; and it is worthy of remark that Xenophon makes Cyrus open a speech to his army, praising his soldiers for a similar disregard of riches:—"Ye Medes, and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth." Cyrus is subsequently mentioned by name as the great leader of this conquering expedition long before he was in existence; and the mode of surprising the city is distinctly described. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the *two-leaved gates*, and the gates shall not be shut," Isa. xlv. 1.

In attending to the narrative of the remarkable siege, and the subsequent history of this celebrated city, we will at once perceive the certain fulfilment of every prophecy uttered by the "holy men of old, who spake as they were moved" by the Spirit of Inspiration. The besiegers of Babylon, the cowardice and effeminacy of the Babylonians, the manner in which the city was taken, and all the circumstances connected with the siege, were foretold by the prophets in precisely the same manner as these are related by ancient historians. "Go up, O Elam (or Persia), besiege, O Media.—A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars (or *soothsayers*); a sword is upon her mighty men; a sword is upon their houses, and upon their chariots, and upon all the

mingled people that are in the midst of her; a sword is upon her treasures, and they shall be robbed; a drought is upon her waters, and they shall be dried up, for it is the land of graven images, and they are mad upon their idols.—The Lord hath raised up the spirit of the kings of the Medes, for his decree is against Babylon to destroy it. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord hath sworn by himself, saying, Surely I will fill thee with men as with caterpillars, and they shall lift up a shout against thee.—Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion."

These are a few of the predictions uttered against this devoted city in the style of the Prophets, remarkable as their language generally is for its strength, animation, and impressiveness. A few observations on the historical allusions in the prophecies now quoted are here necessary as to the military array which was to besiege Babylon. "Go up, O Elam! and besiege, O Media!" The name Elam, taken in its widest latitude, may be understood to signify Persia. We do not find the name *Persia* (which signifies *horsemen*, and as such the Persians have been long distinguished) used in the early books of Scripture. Ezekiel is the first who mentions Elam by its modern appellation of Persia, previous to whose time it is probable that Cush and Elam included most of Persia. If, however, by Elam we understand the province properly so called, it is true that it also, though once subject to Babylon, rose in rebellion. The kings of Media and Persia entered into a league against Babylon, and the command of the united army was given to Cyrus, the relative and eventually the successor of them both. But the taking of Babylon was not

to be achieved exclusively by the united army of Medes and Persians. According to the prophecy, a "standard," or general sign of concentration, was to be set up; the "trumpet was to be blown among the nations," and the nations were to be "prepared against her." Cyrus had subdued the several nations who inhabited the great continent from the *Ægean* Sea to the Euphrates, and likewise Syria to the borders of Arabia. The Armenians, who had revolted from Media, he overcame more by clemency than by force, and united their army with his own. "He adopted the Hyrcanians," to quote Dr Keith's well-expressed summary, "who had rebelled against Babylon, as allies and confederates with the Medes and Persians. He conquered the united forces of the Babylonians and Lydians, took Sardis, with Cræsus and all his wealth, spared his life after he was at the stake, restored him to his family and his household, received him into the number of his friends, and thus *prepared* the Lydians, over whom he reigned, and who were formerly combined with Babylon, for *coming up against it*. He overthrew also the Phrygians and Cappadocians, and added their armies in like manner to his accumulating forces; and by successive alliances and conquests, by proclaiming liberty to the slaves, by a humane policy, consummate skill, a pure and noble disinterestedness, and a boundless generosity, he changed in the space of twenty years a confederacy which the king of Babylon had raised up against the Medes and Persians, whose junction he feared, into a confederacy even of the same nations against Babylon itself; and thus a standard was set up against Babylon in many a land, kingdoms were summoned, prepared, and gathered together against her, and an assembly of great nations *from the north*—including Ararat and Minni, or the Greater and Lesser Armenia, and Aschenaz, or, according to Bochart, Phrygia—*were raised up, and caused to come against Babylon*. Without their aid, and before they were subjected to his authority, he had

attempted in vain to conquer Babylon; but when he had *prepared* and *gathered them together*, it was taken, though by artifice more than by power."

No authentic account has been transmitted as to the number of men composing the army of Cyrus. Xenophon relates that forty thousand Persian horsemen were armed from among the conquered nations, and that he was strong in archers and javelin men. This harmonizes with the prophecy uttered by Jeremiah, "Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape. Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses, every one first in array, like a man to the battle, against thee, O daughter of Babylon," Jer. l. 29, 41, 42. Belshazzar—we retain the name by which he is known in Scripture history—when he heard that Cyrus was advancing against Babylon at the head of an immense army, marched out to give him battle, but he was put to flight by the advanced divisions of the hostile army, and was compelled to retire within the city. Here, again, we observe the agreement between the Prophet and the historians. "The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs as of a woman in travail," Jer. l. 43. Cyrus encamped with his army before the city, which he now closely besieged; but the capture of a place so strong, and furnished with provisions for twenty years, was no easy enterprise. In vain he endeavoured to discover some position not utterly impregnable; not a single assailable point could he trace throughout the whole circumference of the walls. Despairing of taking the city by storm, and fearing that his army would be exposed to the assaults of the Babylonians if he extended and weakened his

troops, he drew a line of circumvallation round the entire city by a large and deep ditch, to cut off all communication between it and the surrounding country; and dividing his army into twelve bodies, he appointed each body to guard the trenches in succession for one month. It is said that the besieged, secure in the height and strength of their walls, and in the multiplicity of their stores, insulted Cyrus daily from the ramparts, and defied all his efforts; but it is more likely that the Babylonians were panic-struck with fear, and maintained a sullen apathy within their mountain-walled city. In vain Cyrus challenged their king to single combat, in vain he attempted to draw them out to battle, or to provoke them to a sally by pretending to extend and weaken his lines. Every gate was shut; the "mighty men of Babylon forbore to fight; they remained in their strongholds; their might failed; they became as women," Jer. li. 30. Courage had departed both from the monarch and his people, and they made no attempt to repel the invader, or to prevent the spoliation of the country. Thus frustrated in all his operations, unable to bring them to the field, to scale or break down any part of their immense walls, or to force their gates of solid brass, Cyrus concluded that, on account of the vastness of the population, they would eventually be compelled by famine to surrender. In this manner he spent two years without making any impression, yet without a single attempt on the part of the besieged to repel him by force from their gates.

At length a stratagem, as extraordinary in its contrivance as it proved successful, was adopted, which was to turn the course of the Euphrates, a branch of which ran through the city. This bold undertaking was apparently attended with most formidable difficulties. The Euphrates was a quarter of a mile in breadth, and twelve feet deep; and it was the opinion of some of Cyrus' officers that the city was stronger by the river than with its walls. But the anxiety of Cyrus stimulated him to the enterprise. Being informed that a great

annual solemnity was to be kept in the city on a particular day, when the whole night would be spent in revelling and debauchery, Cyrus resolved to take advantage of that circumstance as the proper occasion for surprising them. He began his preparations with the greatest vigour, but in such a manner as to divert the attention of the besieged, who, however, having never conceived the possibility of this mode of capture, and looking on the river as one of their great protections, had not the smallest apprehensions. "If the besieged," says Herodotus, "had either been aware of the designs of Cyrus, or had discovered the project before its actual accomplishment, they might have effected the total destruction of his troops. They had only to secure the little gates which led to the river, and to man the embankment on either side, and they might have enclosed the Persians as in a net, from which they could never have escaped." But Cyrus guarded against this possibility by choosing the anniversary of that festival, when they drank and revelled the whole night. On the night of the feast, he placed a detachment of his men where the river first enters the city, and another where it leaves it; and he ordered them to march in by the channel of the river as soon as they found it fordable. He also sent another detachment to the head of the canal, which led to the great lake made by Nebuchadnezzar to receive the waters of the Euphrates while he was facing the banks with brick walls; and this party had orders, as soon as it was dark, to commence breaking down the great bank or dam which kept the waters of the river in their place, and separated them from the canal now mentioned, thus turning the river by means of its canals into the great dry lake west of Babylon. At midnight the project was put in full operation. By cutting down the above-named bank leading to the great lake, and also making openings into the trench which in the course of the two years' siege he had himself dug round the city, the river was so drained of its water that it became

nearly dry. The two first bodies of troops thus entered the channel at the appointed place on each side, according to the instructions they had received, and advanced into the centre of the city. They found the *brazen gates* of the outer walls of the fortified palace not, as they were wont to be, carefully closed at night, but incautiously *left open* by the royal guards, then engaged in the festival, and in the drunkenness and revelling of the night. The two detachments met by concert at the palace before any alarm could be given, and here the guards were surprised and slain. Cyrus entered with his entire train; the city, as the Prophet had predicted, was "filled with men as with caterpillars;" the Persians, with all the "nations that had come up against Babylon," not only entering like caterpillars or locusts, but appearing to be as numerous; the "Lord of Hosts" was the leader of Cyrus; the city was doomed by the vengeance of Heaven, and Babylon as an empire was no more.

Before following the Persians in their progress, the reader will observe, while all this was going on without, and previous to the concerted time for turning the waters of the Euphrates from their former channel, a scene of a very different description, and if possible more remarkable, was going on within the fortified palace. Notwithstanding the vigorous blockade which Babylon had sustained for two years, and although the martial spirit of its citizens had degenerated into cowardice or apathy, their profligacy appears to have continued unabated, and on this night in particular Babylon was the scene of universal revelry. Belshazzar held his celebrated feast, which has been emphatically denominated *impious*, at which a thousand of his lords were present, besides his princes, his wives, concubines, and all the officers of the royal harem. In the midst of his drunken debauchery, he ordered the holy and consecrated vessels of gold and silver which had been brought by his grandfather Nebuchadnezzar from the Temple of Jerusalem to be produced, which he filled with copious libations of

wine, and thus daringly polluted those sacred vessels, by drinking out of them, with "his princes, wives, and concubines." Nor was this the extent of their impiety: we are farther told that in the midst of this wanton and sacrilegious revelry, they "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," namely, as they drank their wine and polluted those hallowed vessels, they blasphemously triumphed over that God to whose service they had been exclusively consecrated, and magnified the power of their idols. At that very hour, when they were offering this insult to the Omnipotent Jehovah, a sudden and appalling manifestation paralyzed every individual at the feast. The mysterious fingers of a man's hand were seen writing some no less mysterious characters on the wall opposite the king. The eye of Belshazzar at once caught the movements of those ominous fingers; the king "saw the part of the hand that wrote;" his consciousness of guilt at once harrowed his soul, while his wives and concubines beheld, horror-struck, the sight, and his princes were lost in astonishment and trepidation. The king's "countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other." Such was the scene within Babylon, while Cyrus was on the point of surprising the city.

But Belshazzar does not appear to have thought of his hostile assailants without at this awful crisis, and probably his trepidation, and the great confusion which ensued, made him forget that many thousands of men had lain before his capital for two years. The interpretation of the mysterious writing instantly occurred to him; he ordered the immediate attendance of the Chaldean astrologers and soothsayers, who were always retained about the court to unravel or explain what was thought incomprehensible to ordinary men, and who consequently pretended to the most profound knowledge of the future as well as the past. We find two remarkable instances of a similar

nature in the early history of Nebuchadnezzar. The magicians and astrologers of the Babylonians comprehended those persons in general who were distinguished in the several branches of learning known and cultivated among them, similar to whom were the Magi of Egypt and Persia, and the Wise Men that came to worship our Saviour at his nativity. The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from them, that the name Chaldean is often used both by Greek and Latin authors to signify an astrologer. These were the persons who, consulted on cases of emergency according to ancient custom, were now summoned to the presence of Belshazzar. His horror and trepidation were too great for him to threaten them with death, if they failed to explain the mysterious handwriting, as his grandfather Nebuchadnezzar had done to those who could not narrate his dream, which he had himself forgotten; but he promised splendid rewards to the successful interpreter—that he would be clothed with purple, invested with a chain of gold after the Eastern custom, and declared the “third ruler in the kingdom,” inferior only to the king’s son. But the wise men of Babylon could not “read the writing, nor make known the interpretation to the king.” This failure increased Belshazzar’s alarm, who was now in agony and despair. In the meantime the mysterious occurrence was soon known throughout the palace, and the queen, who it is conjectured was Nitocris his mother, entered the banqueting-house in the midst of the consternation. Being informed that the “wise men of Babylon” could not explain the handwriting, and that the despair of the king was caused by his being unable to comprehend it, she addressed to him a cheering speech, reminding him that there was still one man in Babylon celebrated for his wisdom, in whom was “the spirit of the holy gods,” who in the days of his grandfather Nebuchadnezzar had greatly distinguished himself by “interpreting dreams, shewing of hard

sentences, and dissolving of doubts,” or *knots*, as it is in the marginal reading, whom the king his grandfather had in consequence promoted to be “master of the magicians,” and “chief of the governors of all the wise men of Babylon,” or president of the college of the Magi; and that this wise man was Daniel the captive Jew, whom Nebuchadnezzar had named Belteshazzar, from Bel the chief idol of Babylon, according to the custom of the Eastern monarchs, who distinguished their favourites by new names when they conferred upon them new dignities. In compliance with her suggestion, Daniel was instantly summoned before the king. Belshazzar addressed him in a speech which sufficiently evinced his anxiety and troubled mind, telling him that he had heard of his wisdom and understanding—that none of the wise men could interpret the mysterious writing on the wall, and that if he could explain it, he would receive the reward which he had promised, be clothed with purple, invested with a chain of gold, and promoted to be the third ruler in the kingdom. Daniel modestly wished to decline the intended honours, while at the same time he expressed his willingness to make known the interpretation. He reminded Belshazzar of the greatness and glory of his grandfather Nebuchadnezzar, how he ruled among the nations, and carried his victorious arms through every country, exalting or deposing princes at his pleasure, and enriching Babylon with the spoils of distant climes, who, nevertheless, when his mind was lifted up, and disposed to deal proudly, was driven from his kingly throne, afflicted with a dreadful malady, and his glory taken from him, at the very moment when he was exclaiming, “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” He then informed the king that although he, his grandson, knew all this, and that Nebuchadnezzar was not restored from his malady until “he knew that the Most High God ruled in the kingdom of men, and

appointeth over it whomsoever *He* will," yet he had not taken warning by that example, but had "set himself up against the Lord of heaven," had consummated his daring impiety by polluting the vessels consecrated to the service of that Omnipotent God, and had set forth the praises of idols in his unhallowed revelry, while the "Most High God he had not glorified. This," continued the noble and undaunted Hebrew, "is what is written before thee by a mysterious hand sent to check thee at thy impious banquet—MENE, MENE, TEKEL, UPHARSIN; and this is the interpretation—MENE [*to number*], God hath numbered thy kingdom, and finished it; he hath fixed its bounds, determined the period of its existence, and it is now ended: TEKEL [*to weigh*], thou art weighed in the balances, and found wanting; the Most High God hath tried or weighed in a just and impartial manner thy conduct, and found thee unworthy of a kingdom, and a fit object of Divine vengeance: PERES [*to divide or break*, and has the same meaning as *upharsin*], thy kingdom is divided, and given to the Medes and Persians."

The ill-fated Belshazzar heard his inevitable doom with horror, yet true to his promise, he commanded Daniel to be clothed in purple, invested with the gold chain of dignity, and proclaimed the third ruler in the kingdom. But this elevation was of short duration. At that very moment the two detachments of the Persians, which had entered the city by the channel of the Euphrates followed by Cyrus with all his train, met by concert at the fortified palace, the guards of which they had cut to pieces. It had been prophesied concerning this memorable feast and this awful night at Babylon, which dissolved for ever this once powerful Asiatic Empire, "In their heat I will make their feasts, and I will make them drunken that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will make drunken her princes and her wise men, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep." It

was also prophesied of that eventful night, "One post shall run to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped (*or surprised*, namely, the entrance into the city from the river), and the reeds they have burned with fire, and the men of war are affrighted." Herodotus informs us that they were taken by surprise, and such was the extent of the city, that, as the inhabitants themselves affirm, they who lived in the extremities were made prisoners before any alarm was communicated to the centre of the place where the palace stood. But the assailants had done no outrage to the city in their progress; no gate of the city wall had even been opened, not a brick of it had been removed, which faithfully verified the prophecy, that "a snare was laid for Babylon, it was taken, and it was not aware; it was found, and also caught; how is the praise of the whole earth surprised!" The reeds were "burnt with fire." The Persian soldiers, seeing the Euphrates nearly dry, set fire to the reeds which covered its borders, to facilitate the approach of the troops to the walls. These reeds are described as having been large and high, and, together with the mud on which they stood, formed as it were another wall round the city. Messengers were sent as soon as possible to acquaint Belshazzar that all the waters round the city were dried up, and that there was no longer any obstacle to the enemy. The Persians, however, passing without any hindrance into the city, slaying some, putting others to flight, and mingling with the revellers, hastened to the palace, and reached it before any one of the messengers had reported to the king that the city was taken, Belshazzar being at that very time engaged in hearing the explanation of the mysterious handwriting on the wall of his banquet-apartment. The gates of the palace, which were strongly fortified, were shut, and the guards stationed at them were carousing before a cheerful blaze of light when the Persians rushed impetuously upon them. The clamour,

no longer joyous, alarmed the inmates of the palace, and unaware that an enemy was in the midst of Babylon, the king, excited by the tumult, commanded those within to examine the cause. Thus was prophecy also verified in this instance. As the gates leading from the river to the city were *not shut* when the Persians entered, so the "loins of kings were loosed to *open* before Cyrus the two-leaved gates." By Belshazzar's command the gates were opened, when the eager Persians immediately sprang in, and made their way to the banqueting-hall. "The king of Babylon heard the report of them, anguish took hold of him;" with his sword in hand he came out to meet the assailants, when he was immediately slain, with his armed followers, the rest having either submitted, or been put to flight. The lives of the Babylonian princes, lords, rulers, and captains, closed with that night's festival—they "slept a perpetual sleep, they did not wake." "In that night was Belshazzar, the king of the Chaldeans, slain." Such is the emphatic record of it in the Prophecy of Daniel. The race of Nebuchadnezzar became extinct for ever, and "Babylon was taken, Bel confounded, Merodach broken in pieces." The punishment of Nebuchadnezzar, the death of Belshazzar, and the expiration of the kingdom, are finely illustrated in that passage of the wise son of Sirach, Eccles. x. 12-18. "The beginning of pride is when one departeth from God, and his heart is turned away from his Maker; for pride is the beginning of sin, and he that hath it shall pour out abomination, and therefore the Lord brought upon them strange calamities, and overthrew them utterly. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead: the Lord hath plucked up the roots of the proud nations, and planted the lowly in their places: the Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. He took some of them away and destroyed them, and hath made their memorial to cease from the earth. Pride was not made for

man, nor furious anger for them that are born of a woman."

The reduction of Babylon terminated the Babylonian Empire, and fulfilled, in the name and character of the conqueror, and in the various circumstances which attended the event, the prophecies uttered by Isaiah and Jeremiah against this proud metropolis. "Darius the Median," we are told, "took the kingdom, being about threescore and two years old." Josephus says that he was the son of Astyages, and "had another name among the Greeks." What this "other name" was we learn from Xenophon, who tells us he was also called Cyaxares. He was the maternal uncle of Cyrus, and his colleague in carrying on the war with Babylon. The Chaldee phrase rendered "took the kingdom," is subsequently translated "possessed the kingdom" (vii. 18), and means the same as succeeding to the kingdom. "Moreover," adds Josephus, "he took Daniel the Prophet and carried him into Media, and honoured him very greatly, and kept him with him; for he was one of the three presidents whom he set over his three hundred and sixty provinces, for into so many did Darius part them."

Xenophon gives us some information respecting the proceedings of Cyrus after he became master of the city. He sent troops of his Persian cavalry throughout the streets, with orders to put all to death who were found in them; and he issued a proclamation that all were to remain within their houses under penalty of instant death. On the day following the capture of the city, when it was known that Belshazzar was slain, the strong posts were surrendered to Cyrus, who garrisoned them with Persian soldiers. He ordered the dead to be interred, and issued a proclamation requiring an immediate surrender of arms from the Babylonians. He summoned the Magi, and commanded them to select the first fruits of certain portions of ground for sacred use, as out of a city taken by the sword. He disposed of the palaces and other buildings to those who had distinguished

themselves in the campaign, and in all respects acted like a sovereign conqueror. For the security of his person, he took a fancy to make all his servants and attendants eunuchs, and tenthousand Persians, armed with lances, mounted guard both night and day round the royal palace and its extensive enclosures. This large force also marched with him whenever he went abroad. For greater security he established a strong garrison sufficient for the whole city, whose expenses he ordered to be defrayed by the citizens; intending to distress them as much as he could, says Xenophon, that they might be reduced to the lowest condition, and be the more easily managed. Shortly afterwards Cyrus made a display of his cavalry before the Babylonians in a grand religious procession. Four thousand of his soldiers were drawn up in front of the palace, two thousand on one side of the gate, and the same number on the other. As the chariot of Cyrus approached, four thousand of the guards advanced before him, and the four thousand stationed at the gates attended on each side. The officers about his person were about three hundred, all finely mounted, elegantly clothed, and armed with javelins. Two hundred horses belonging to Cyrus followed with bridles of gold, and these were followed by two thousand spearmen. These were succeeded by four square masses of Persian cavalry, each consisting of ten thousand men, and these, again, were followed by the Median, Armenian, Hyrcanian, Caducian, and Sacian cavalry, with lines of chariots four a-breast concluding the numerous train. Cyrus afterwards reviewed his entire army, which Xenophon says amounted to 120,000 horse, 2000 chariots, and 600,000 foot soldiers—in all, perhaps, amounting to nearly a million of soldiers, thus verifying the prophecy that Babylon would be “filled with men as with caterpillars.” Such was the fate of Babylon, which was taken B.C. 538, by this celebrated Persian.

It was prophesied against Babylon that none would return from attacking.

that city in vain, Jer. l. 9. If ever walls and bulwarks had been erected round any city in which, apparently, confidence could not be misplaced, the walls and bulwarks of Babylon were of that description, the loftiest and the strongest at any time built by man; yet, notwithstanding the amazing strength of this city, no enemy was ever to return from it successfully resisted and defeated. Cyrus indeed *returned* when he first appeared with his Persians before it, but that was to fulfil another part of prophecy—he returned to *prepare* and *gather* together the nations for the general attack. When he returned, it fell by stratagem, but Cyrus did not destroy it, nor was he the person predicted who was to raze the *beauty of the Chaldees excellency* to the foundation, and reduce it to a mass of ruins. Whatever Babylon may have suffered when it was carried by the troops of Cyrus, he left it to his successor in its grandeur and magnificence. Having established his court at Shushan, Babylon, formerly the seat of empire, was thus reduced to the rank of a provincial city. The inhabitants having become proud and wealthy during the existence of their empire, could not endure this reverse of fortune, and they resolved to regain their former power and importance. Rebelling against Darius Hystaspes in the fifth year of his reign, and twelve years after the death of Cyrus, the Babylonians prepared for a siege, and defied the whole power of the Persian Empire, having for several years covertly laid in great stores of provisions and other necessities. Herodotus gives us some interesting notices respecting this siege. Determined not to yield, and taking every precaution that famine should not reduce them, they adopted the horrible resolution of putting the women in the city to death, with the exception of their mothers, and one female in every family to bake their bread, anciently the employment of the Babylonian women. By this barbarous action, the prophecy of Isaiah against the city was signally fulfilled:—“But these things

shall come to thee in a moment, in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments." The women were strangled, and so general was the instant widowhood, that fifty thousand were afterwards taken from the neighbouring provinces of the empire to replace those who were slain.

This revolt of Babylon brought against the city the armies of Darius. He encamped before it and besieged it in form, but the Babylonians, secure against famine and assault, appeared on their ramparts, amused themselves with dancing, and treated Darius and his army with ridicule and disdain. The artifice of Cyrus could not again be a snare, and an attempt to renew it was easily frustrated. Yet Babylon was *again* destined to fall by artifice, and Darius did not *return* from it *in vain*. In the twentieth month of the siege, a Persian nobleman named Zopyrus presented himself at one of the gates of the city, his body mutilated in a shocking manner, his ears and his nose being cut off, his hair cut close to give it a mean appearance, while his person seemed as if he had been severely scourged. The sentinels on the watch-towers, who had observed him approaching from the Persian camp, went to the gate, and opening it a little inquired who he was, and the purpose of his visiting them in that mutilated condition. He told them his name and his rank, and that he had deserted from the Persians. They admitted him into the city, and conducted him before their superiors, to whom he began a long detail of the injuries he had suffered from Darius, for no other reason, he affirmed, but that he had advised him to withdraw his army, since it was impossible to take the city. "Ye men of Babylon," he said, "I come a friend to you, and a fatal enemy to Darius and his army. I am well acquainted with all his designs, and his treatment of me shall not be unrevenged." When the Babylonians beheld a man of his illustrious

rank, who had been the intimate friend of Darius, mutilated in such a manner, and covered with wounds and blood, they entertained no doubt of his sincerity. Zopyrus requested a military command, which he instantly received. He had previously arranged with Darius the manner in which he intended to obtain possession of the city. "Do you," said he to his sovereign, "on the tenth day after my departure, detach to the Gate of Semiramis a thousand men of your army, whose loss will be of little consequence; at an interval of seven days more, send to the Ninian Gates other two thousand; again, after twenty days, let another party, to the number of four thousand, be ordered to the Chaldean Gates, but let none of these detachments have any weapons but their swords; after this last mentioned period let the whole army advance and surround the walls. At the Beldean and Cissian Gates be careful that Persians are stationed. I think that the Babylonians after my exploits will entrust me with the keys of these Gates, and doubt not but the Persians with my aid will do the rest." Accordingly, on the tenth day, at the head of some Babylonian troops, Zopyrus made a sally from the Gate of Semiramis on a body of Persians, and slew them all. A second time, at the head of a chosen detachment of the besieged, he advanced from the city at the time appointed, and routed two thousand of the enemy. These successes gained Zopyrus the most unlimited confidence of the Babylonians, and he received a higher military command. The Persians, however, now affecting to be more cautious, were not open to attack for the space of twenty days. At the expiration of that period they appeared. Zopyrus led forth his troops from the Chaldean Gates, and in the attack slew four thousand men. This great exploit completely established him with the Babylonians; he was appointed commander of the army, and guardian of the walls.

At the time appointed Darius advanced with all his forces towards the walls, affecting to secure himself against such desultory carnage. The lofty walls were

manned to repel the assault, but the conduct of Zopyrus, alike unsuspected both by the Babylonians and the Persians, soon became apparent. As soon as the former mounted the walls to repel the assault, he opened to his countrymen the Belidian and Cissian Gates, close to which, as previously arranged, Persian troops exclusively had been stationed. Those Babylonians who saw the troops enter the city fled to the Temple of Belus, while the others continued at their posts till their being betrayed was notorious. Thus was Babylon a second time taken by artifice. Darius reduced the height of the walls fifty cubits, and took away the gates. He impaled three thousand of the principal nobility, and gave up the city to be plundered by the soldiers. Zopyrus was munificently rewarded by Darius, who frequently asserted that he would rather have lost twenty such cities as Babylon than that Zopyrus should have been mutilated. Every year the king presented him with most valuable gifts. He was made governor of Babylon for life, and exempted from the payment of tribute.

Babylon remained almost in the same state in which it had been left after the siege, during the remainder of the reign of Darius. After the reduction of the city, the Persian monarchs fixed their residences in their three great cities; they passed the winter at Babylon, the summer at Ecbatane in Media, and the greater part of the spring at Shushan. The Babylonians did not revolt under Xerxes, the son and successor of Darius, but that prince accelerated their downfall. In his return from his Grecian expedition, partly to indemnify himself for his losses, and partly out of zeal for the Magian religion, which held every kind of image-worship in abhorrence, Xerxes destroyed the temples, particularly that of Belus, now the Birs Nemroud, which he laid in ruins by fire, and the golden images in which alone were estimated as exceeding six thousand talents, or twenty-one millions sterling. From this period Babylon gradually declined. The walls had been "thrown down," the idol "Bel in,

Babylon had been punished," that which he had *swallowed*—the vast wealth of that Temple which both Cyrus and Darius had spared—was "brought forth out of his mouth," and "judgment was done upon the graven images of Babylon," as the prophets had foretold. Despoiled of its wealth, strength, and its various resources, and its population declining with the decay of its power and local advantages, Babylon was in no condition for any more revolts; and indeed nothing is said of it in history until one hundred and fifty years after the visitation of Xerxes, when it was taken by Alexander the Great without a siege, Mazæus the Persian general having surrendered it into his hands, and the citizens exchanged without a struggle the Persian for the Macedonian yoke; either the terror of his name or the weakness of the place being such that it made no resistance.

The conqueror of the world finding Babylon better suited, from its situation and resources, for the capital of his empire than any other place in the East, resolved to restore the city to its former strength and magnificence. For this purpose he employed ten thousand men in clearing away the rubbish from the Temple of Belus, which Xerxes had demolished, and an equal number in repairing the breach which Cyrus had made in the Euphrates, with the view of bringing back the river to its former channel through the city. But the death of Alexander, B.C. 323, which took place in the palace built by Nebuchadnezzar, the ruins of which are still to be seen, put an entire stop to those great undertakings, and to all the other projects of the Macedonian hero. After the death of Alexander, Babylon and the East fell to the lot of Seleucus, one of the generals among whom the conqueror's empire was divided. Seleucus was at first too deeply concerned in the contentions of his rivals to pay much attention to Babylon, and the city consequently rapidly declined. The building of the city of Seleucia by that monarch, about forty-five miles distant, on the

western bank of the Tigris, hastened the final ruin of Babylon. The restoration of the city, now in a most neglected state, to its former splendour, doubtless appeared to that monarch impossible, or he might conceive that the site of his new city was more favourable to the purposes of commerce; but the voice of prophecy was against it, and the decree had gone forth that Babylon "would never be inhabited." The building of Seleucia, which thus became the capital of the Macedonian conquests in Upper Asia, drained Babylon of its population, and the removal of the court soon deprived it of the little trade it had previously possessed. It was afterwards successively taken by Antigonos, by Demetrius, by Antiochus the Great, and by the Parthians, and no king or leader of any nation that came up against it ever "returned in vain."

The decline and final ruin of Babylon have been noticed by several ancient and modern writers. Diodorus Siculus relates, in reference to the Parthians, that Babylon having fallen into the hands of that cruel people, B.C. 130, many of the inhabitants were sent into slavery for trivial offences, their houses and temples were burnt, and the best part of the city demolished. That writer describes the buildings as destroyed, and asserts that when he wrote—about forty-five years before the Christian era—only a small part of the city was inhabited, the streets and squares having been tilled within the walls. Strabo, who wrote about thirty years before the Christian era, confirms this account by Diodorus Siculus; he says that the city was nearly deserted, and that it was becoming a great desert. Pliny, who flourished about seventy years after the Christian era, declares that Babylon was at that time "decayed, unpeopled, and lying waste." From this time the *ruin* of the *ruins* may be said to have commenced, which has been so complete that they are traced with difficulty, and their exact position has become a matter of dispute among the learned. Pausanius, about A. D. 153, says, that "of Babylon, the greatest city which the

sun ever saw, nothing remained but the walls." Another writer mentions it as lying neglected and forsaken; and Lucian, about the end of the same century, observes, that in a little time it would be sought for, like Nineveh, and would not be found. Eusebius has preserved an oration by Constantine the Great, in which that prince says that he himself was upon the spot, and beheld the desolation and misery of the place. St Jerome, who lived in the end of the fourth century, gives an account of a monk who had been at Babylon, and who says that the space occupied by the city was converted into a chase for keeping wild beasts within the compass of its walls for the Persian kings to hunt, and that, with the exception of the walls, which had been partially repaired for that purpose, the whole space within was desolate. A writer called Benjamin of Tudela, who lived in the twelfth century, says, that "ancient Babylon is now laid waste, but that some ruins are still to be seen of Nebuchadnezzar's palace, into which men fear to enter on account of the serpents and scorpions which abound in them." Bochart and Prideaux cite a Portuguese named Texeira, who in his travels from India to Italy affirms, that "of this great and famous city nothing but a few vestiges remained, and there is not any place in the whole region less frequented."

A foreign traveller, Dr Leonhart Rauwolff, whose work is translated from the "High Dutch" by Nicholas Staphorst, and was published by John Ray, F.R.S. in his "Collection of Curious Travels and Voyages, in two tomes," London, 1693, passed the ruins of Babylon in 1574, and describes them as being near a village which he calls Elugo (perhaps Hillah), not far from Bagdad. He describes the country as so sterile and bare, which was once the pleasant and fruitful Land of Shinar, that he would have doubted whether the stately and famous city of Babylon ever stood there, had he not known it by its situation, and several interesting memorials of antiquity which are standing in great desolation "First,"

he says, "by the old bridge which is laid over the Euphrates (called also *Sud* by Baruch in his first chapter), there are some pieces and arches still remaining, and to be seen at this very day, a little above the place where we landed. These arches are built of burnt brick, and so strong that it is admirable, and that so much the more because all along the river as we came from *Bir*, where the river is a great deal smaller, we saw no bridge; wherefore, I say, it is admirable how they could build a bridge here where the river is broad and very deep besides. Just before the village of Elugo is the hill whereon the castle or palace stood in a plain, where you still see some ruins of the fortification, which is quite demolished and uninhabited; behind it, and near to it, stood the Tower of Babylon, which the children of Noah, who first inhabited those countries after the Deluge, began to build up into heaven. This we see still, but it is so mightily ruined, and so full of vermin which have bored holes through it, that one cannot come near it but only during two months in the winter." Della Valle, who was at Bagdad in 1616, visited the ruins of ancient Babylon, which he describes as "appearing in confusion like a huge mountain, and exhibiting a mass corresponding in form and situation to the pyramid called by Strabo the Tower of Belus, and being probably the Tower of Nimrod, or Babylon, as the place is called." Tavernier, who visited the country in a later period of the seventeenth century, says, that "at a distance almost equal between the Tigris and Euphrates, there appears a vast heap of earth which the people call to this day *Nemroud*. It stands in the midst of a large plain, and may be discovered a great way off." This traveller adopts the opinion of the Arabs, and conceives these ruins to be the remains, not of Nebuchadnezzar's palace, or of the Tower of Babel, but of a tower built by an Arabian prince, as a beacon to assemble his subjects in time of war. Hanway alleges that the ruins of "Babylon are now so much effaced, that there are hardly any

vestiges of them to point out the situation."

But these travellers evidently obtained a very superficial knowledge of Babylon and its ruins, and it is probable that they contented themselves with merely a distant view of the celebrated plain of the Land of Shinar. Various obstacles prevented any one of them from making an accurate examination of the monuments of Babylon, and the most important, at least the largest, were precisely those which still remained enveloped in almost total obscurity. It was reserved for recent British travellers to raise the veil which had so long covered those venerable remains of the primeval world, and among these Kinneir, Rich, Porter, Buckingham, and Mignan, are the most prominent. The Turkish pachalic of Bagdad contains the ruins and the dust of the virgin daughter of Babylon, who is "silent now," and sitting on the ground. "Thou shalt take up this parable," said the Most High to his prophet Isaiah, "against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! Thy pomp is brought down to the grave, and the noise of their idols; the worm is spread under thee, and the worms cover thee. I will cut off from Babylon the name and remnant, the son and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water, and sweep it with the besom of destruction, saith the Lord. How is Babylon become a desolation among the nations! Every purpose of the Lord hath he performed against Babylon, to make the land of Babylon a desolation, without an inhabitant." Referring the reader, therefore, to the works of the before-mentioned travellers for minute descriptions of the results of their investigations, we may well exclaim with Bishop Newton, "How wonderful are such predictions compared with the events, and what a convincing argument of the truth and divinity of the Holy Scriptures! Well might God allege this as a memorable instance of his prescience, and challenge all the false

gods and their votaries to produce the like, Isa. xlv. 21; xlv. 10; and, indeed, where can you find a similar instance but in Scripture from the beginning of the world to this day?"

BABYLONIA, a large and important province of ancient Assyria, now the modern Turkish province of *Irac Arabi* or *Babeli*, of which Bagdad, the residence of the pacha, is the capital. This country was known in ancient times under the appellation of *Shinar* and *Shinaar*, which it retained until the time of the Prophet Daniel. The name Babylonia is derived from Babylon its capital, which in turn derived its name from the celebrated tower afterwards called Babel. This country is also sometimes called *Chaldea*, from the Chaldeans, or Chasdim; the two names Babylonia and Chaldea are often used synonymously, and sometimes they are limited to certain parts. Chaldea is used by the writers of the Old Testament for the whole country, Jer. xxiv. 5; xxv. 12; l. 8; Ezek. xii. 13; and Babylonia by the ordinary ancient historians. By Babylonia is meant the country more immediately in the neighbourhood of the city of Babylon, the extensive steppe, or table land, or plain, watered by the Euphrates on one side and the Tigris on the other, lying between the 29th and 35th degrees of north latitude, and anciently cultivated with prodigious skill, being irrigated by sluices, lakes, and canals from the Euphrates. In the more extensive sense of the word, this country was the most important satrapy of the Persian Empire, comprising both Assyria and Mesopotamia. Babylonia, properly so called, was bounded, according to Ptolemy, on the north by Mesopotamia, on the east by the Tigris, on the west by Arabia Deserta, and on the south by the Persian Gulf and part of Arabia Felix. In ancient times the Babylonian name, extending far beyond the limits of Babylonia and Chaldea, comprised all or the greater part of the province which comprehended the Babylonian Empire. The distinction, however, must be kept in view between Babylonia

and Chaldea, the former comprising the northern, and the latter the southern division; but when the Chaldæi, Cephennii, or Chasdim, poured down from the Carduchian mountains between Armenia and Adrabene, and established their dominion over the Babylonians, the Chaldeans mingled with the Babylonians, and became a conquering people, founding the Chaldee-Babylonian Empire, which flourished in its greatest glory under Nabopolassar and Nebuchadnezzar.

Babylonia Proper was principally situated between the Euphrates and the Tigris, the former bounding it on the west, and the latter on the east. Both of these streams meet in Armenia, and after pursuing their course from north to south fall into the Persian Gulf. But, on account of the extensive plain between these rivers having a considerable fall towards the east, the Euphrates has a much higher bed than the Tigris. "Its level banks," says Professor Heeren, proceeding on the description given by Arrian, "are generally filled to the brink with the mighty mass of waters which roll between them, so that the least increase causes an overflow. The Tigris, on the contrary, has a much deeper channel, with bolder shores, over which it seldom or never passes, although its current is much more rapid than that of the Euphrates. At a certain period of the year, however, from the snow melting on the mountains of Armenia, this latter river, like the Nile, constantly inundates the surrounding country. To set bounds to the frequent inundations of so large a stream in a completely level country was certainly not an easy though an indispensable undertaking. Like the people dwelling on the banks of the Egyptian river, the Babylonians had to wrest their country from the invasions of the flood, and the efforts this required seem to have developed their genius, and to have given an impulse to the progress of civilization and the arts among them, for which they were scarcely less celebrated than the Egyptians. In the warm and dry climate of Babylon it was not sufficient

merely to restrain the floods : there was likewise the proper irrigation of the soil to be cared for. The whole of Babylonia was intersected by a variety of large and small canals, some running right across the country from one river to the other, and answering the double purpose of a communication between these and the irrigation of the soil, while others were formed solely for the latter object. These canals began above Babylonia Proper, or Mesopotamia ; four of the largest, running from the Tigris to the Euphrates, being formed north of the Median wall, about two miles and a half apart, and sufficiently broad and deep to be navigable for ships of burden. It is impossible to determine the number of these canals, for, according to the testimony of Herodotus, the whole land was every where intersected by them, from their being every where indispensable for the watering of the soil. He relates as a curious fact that the Euphrates, which had formerly flowed to the sea almost in a direct line, had been rendered so serpentine in its windings by the number of canals dug above and in the neighbourhood of Babylon, that in its passage to the city, it passed three times the Assyrian village of Ardericca."

By the great works which the Babylonians accomplished of digging canals, lakes, and marshes, the Euphrates was drained of the greater part of its waters before they reached the sea ; instead of increasing in its course, it sensibly diminished, several of its channels were lost in the sand, and its mouth was so shallow as to be utterly unnavigable. Yet in those ancient times it did not lose itself altogether in the Tigris, as it now does, sixty miles above the sea, at a place called Corna, but retained its own proper mouth. The country of Babylonia, thus inclosed by these rivers, exhibited an immense uninterrupted level which they irrigated and fertilized. To facilitate this, on the banks of the canals and ditches were wheels and engines for raising the water and spreading it over the soil, the heat of the climate and the almost constant dryness

rendering such operations absolutely necessary ; for, although the air of the country was generally temperate and salubrious, it was occasionally visited by the extraordinary hot and pestilential wind called the *simoom*, as great a scourge as the other with which it is inflicted—the Bedouin Arabs. The soil was rich, the inhabitants were industrious, and the labours of man were rewarded by such a luxuriant crop, that historians have refrained from describing it lest they should be suspected of exaggeration. Herodotus compares Babylonia and Egypt, and says that with regard to the productions of the former in corn, it was reckoned equal to a third part of the Persian Empire, and that it generally yielded two hundred and sometimes three hundred fold. As the country was low, flat, and well watered, it abounded with willows, and was sometimes termed the *valley of willows*, Isa. xv. 7. The palm-tree, especially the date kind, also flourished, and afforded bread, wine, and honey. Cypressess, and sesame for the fabrication of oil, were common, and sources of naphtha were also very frequent. But the fertility of Babylonia in corn was counterbalanced by a dearth of wood: the fig-tree, olive, and vine, were not found; and these were poorly compensated by the palm-trees with which the country was completely covered, and which still grow on the banks of the Euphrates, although they are not found in the plains nor on the Tigris. Of lofty trees Babylonia was entirely destitute, and consequently the want of wood must have been severely felt, which would have a considerable influence on the architecture and navigation of the inhabitants. Like other steppe regions, the country was as destitute of stone as of wood; and the free-stone of which the Babylonians made use in their public buildings must have been brought down the Euphrates from the northern countries, near a place called Corsote, beyond the Median Wall, the quarries of which supplied them with mill-stones. But the vicinity of the city of Babylon furnished an inexhaustible supply of superior clay, which when dried

by the sun, or burnt in kilns, became so firm and durable, that their remains exist to this day, and even retain the arrow-headed inscriptions with which they were covered. Nature had not been forgetful of the mortar. A few days' journey from the city brought the builders to the little river Is, where there was a plentiful supply of bitumen or naphtha, and the modern town of Hit, where the pits or wells whence the bitumen was obtained still smoke and boil, and where Herbelot tells us a tradition still exists, that it was of this bitumen that Babylon was built. It must not, however, be supposed that Hit was the only place where naphtha or bitumen could be obtained. It is found in abundant quantities near the Tigris, and so common, that it is an amusement of the sailors upon that river to set fire to the masses which float on its surface. Such was the character or general appearance of Babylonia. "If nature," says Professor Heeren, "on one side had done much towards assisting the labours of the inhabitants, she had on the other thrown incredible obstacles in their way. The perception of the first urged them to overcome the latter. Yet all this, perhaps, would have been in vain, without the still greater advantage derived from the favourable position of the country. In consequence of this Babylon became the principal state of Western Asia, nature herself seeming to have formed it for the great seat of the international commerce of Asia. Situated between the Indus and the Mediterranean, it was the natural staple of such precious wares of the East as were esteemed in the West. Its proximity to the Persian Gulf, the great highway of trade, which nature seems to have prepared for the admission of the seafaring nations of the Indian seas into the midst of Asia, must be reckoned as another advantage, especially when taken in connection with its vicinity to the two great rivers, the continuation, as it were, of this great highway, and opening a communication with the nations dwelling on the Euxine and the Caspian. Thus favoured by nature, this country necessarily

became the central point where the merchants of nearly all the nations of the civilised world assembled; and such we are informed by history it remained, as long as the international commerce of Asia flourished. Neither the devastating sword of conquering nations, nor the heavy yoke of Asiatic despotism, could tarnish, though for a time they might dim, its splendour. It was only when the Europeans found a new path to India across the ocean that the royal city on the banks of the Euphrates and Tigris began to decline. Then, deprived of its commerce, it fell a victim to the twofold oppression of anarchy and despotism, and sunk, as the voice of prophecy had predicted, to its original state—a stagnant morass, and a barren steppe."

We now take a general view of the productions of Babylonian skill and industry before we enter on its commerce, and the customs of its people. The peculiar dress of the Babylonians consisted partly of woollen and partly of linen or cotton stuffs. "Their clothing," says Herodotus, "is of this kind: they have two vests, one of linen, which falls to the feet, another over this, which is made of wool; a white sack covers the whole. The fashion of their shoes is peculiar to themselves, though somewhat resembling those worn by the Thebans." Then, as to their personal appearance, "their hair they wear long, and covered with a turban, and are lavish in their use of perfumes. Each person has a seal, ring, and a cane or walking-stick, upon the top of which is carved an apple, a rose, a lily, an eagle, or some figure or other, for to have a stick without a device is unlawful." The dress of the ancient Babylonians, as described by Herodotus, must have been too warm for such a climate, and was probably assumed from ostentation, or was altered with the weather. Their carpets were splendid, and were exported into foreign countries from Babylon where they were woven. Babylonian garments were not less esteemed. It was one of those garments which tempted Achan to commit the crime for which he and

his family were signally punished, Josh. vii. 21. Such garments were ornamented with figures of various creatures in the most lively colours. The large weaving establishments were not confined to the capital, but extended to other cities and towns in Babylonia. Borsippa, situated on the Euphrates, fifteen miles from Babylon, and mentioned in history before the time of Cyrus, and Arech, situated on the Tigris, were celebrated as manufacturing towns. All kinds of apparel and every article of luxury appear to have been manufactured by the Babylonians; sweet waters, walking sticks delicately chased with figures, and elegantly engraven stones, were in general use. These last, when the Babylonian cylinders became less rare, would serve for seal rings; for in the East the seal supplies the place of a signature, or at least makes it valid. Their various manufactures and works of art, in short, necessarily infer an extensive commerce, because the materials must have been imported from foreign countries.

Our information is scanty respecting the nature and construction of the Babylonian vessels, and it is probable that the country was rather a place of resort for foreign nations than one whose "merchants were princes." M. Sabbathier thus describes their boats in which they sailed along the river to Babylon:—"These boats were invented by the Armenians, whose country lay north from Babylonia. They made them with poles of willow, which they bent and covered with skins; the bare side of the skin they put outwards, and they made them so tight that they resembled boards. The boats had neither prow nor stern, but were of a round form like a buckler. They put straw in the bottom. Two men, each with an oar, rowed these down the river, laden with different wares, but chiefly with palm-wine. Of these boats some were very large and some very small; the largest carried the weight of five hundred talents. There was room for an ass in one of their small boats; they put many into a large one. When they

had unloaded after their arrival at Babylon, they sold the poles of their boats and the straw, and, loading their asses with the skins, returned to Armenia, for they could not sail up the river, its current was so rapid."

The commerce and trade of the Babylonians extended by sea over the Persian Gulf, and by land over Persia to Little Bucharey, and perhaps even to China. The Persian and Median nobility decorated their houses with the productions of the Babylonians. The Persian kings were accustomed to spend a part of the year in Babylon: the satraps exhibited in that city a pomp little short of royal magnificence, and on that account all the country between it and the imperial city of Shushan, which was distant twenty days' journey, became as well cultivated and populous as any in Western Asia. The Babylonians also imported many of their most valuable and costly commodities from the countries towards the east beyond Persia, namely, Persian India, or the present Belur-land. From this region they obtained precious stones, the use of which for seal-rings was very general among them. Ctesias says that these stones came from India, and that onyxes, sardines, and other stones used for seals, were obtained in the mountains bordering on the sandy desert. "Emeralds and jaspers," says Theophrastus, "which are used as objects of decoration, come from the Desert of Bactria (Cobi). They are sought for by persons who go thither on horseback at the time of the north wind, which blows away the sand, and so discovers them;" and to this day large quantities of onyxes are found in that region. The Babylonians also imported Indian dogs, which are described as having been the largest and fiercest of their breed, peculiarly suited for hunting wild beasts, and even lions, which they will readily attack. The ancient Persian noblemen kept great numbers of these animals for the pleasures of the chase, and they generally took them with them in their military expeditions. Herodotus assures us that Xerxes was followed

oy an innumerable multitude of dogs when he marched against Greece; and he mentions a satrap of Babylon who, he says, "had so immense a number of Indian dogs, that four large towns in the vicinity of Babylon were exempted from all other tax but that of maintaining them." Ctesias tells us that the native country of these dogs was that in which the precious stones were obtained, an account which has been confirmed by another traveller (Marco Polo) in his account of those regions, who mentions large dogs which were able to overcome even lions.

From this quarter of the world—the sandy desert of Cobi, bounding Tangut on the west, and China on the north, which Ctesias describes as being extremely desolate—the Babylonians (and the Persians also) obtained various dyes, amongst which was the cochineal, or, more correctly, Indian lacca, the production of an insect so called, which when bruised produces a beautiful red. The Indians, we are told, used it for the purpose of dyeing their garments, to which it gave a colour surpassing in beauty the dyes of the Persians. These finely coloured Indian robes were articles of commerce with Western Asia, and as the mountainous countries of Cashmere and Candahir were the same with those in which the rearing of sheep formed the principal occupation of the inhabitants, it is evident that the same parts of Asia, which to this day are celebrated for their woollen cloths, and produce those shawls so highly prized in modern times, anciently enjoyed the same advantages, and that the harems of Babylon and Shushan were ornamented with those splendid productions of the loom.

Another branch of the Babylonian commerce was in a northern direction, and especially towards Armenia. We have already given M. Sabbathier's description of the vessels by which the Euphrates was navigated to convey the various wares, chiefly wines, to Babylon. Although we have no information concerning the vessels which the Babylonians

themselves possessed, it is evident that they cultivated maritime affairs when their empire was at the height of its grandeur, from the predictions of the Prophet Isaiah. "Thus saith the Lord, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles (in the Hebrew *bars*), and the Chaldeans, whose cry is in the ships," Isa. xliii. 14. This certainly refers to a people who were as proud of their ships as of their gates and ramparts. But the allusion of the sacred writer is confirmed by Æschylus. In his play of the Persians, after enumerating all the nations who composed the army of the great king, he says, "Babylon, too, that abounds in gold, sends forth a promiscuous multitude, who both embark in ships and boast of their skill in archery." The Babylonians also received pearls from the Persian Gulf, cotton from the islands in the Indian Ocean, ivory, ebony, and Indian spices, especially cinnamon, from Ceylon, and Arabian frankincense. These are at least the commodities mentioned by historians, which formed the chief articles of Babylonian commerce, but there can be no doubt, from our want of a complete catalogue, that many articles are omitted which used to be offered to strangers who came to the several countries, and upon which they set a considerable value. It would be tedious to inquire here into the probable routes, as related by the ancient historians, by which these valuable commodities reached Babylon. The preceding general sketch at once proves that the Babylonian commerce was both extensive and important; and, perhaps, from the enterprise, ingenuity, and public spirit of the people, Babylon may in another sense be called "the glory of kingdoms, the praise of the whole earth."

The reader has already been sufficiently informed of the architecture of the Babylonians. Their buildings appear to have been constructed with a view to durability rather than to elegance, for it is impossible to conceive that immense

piles of brick could present any remarkable external attractions. We have seen that at least internally their public buildings were most magnificent. The Babylonians were acquainted with statuary. Modern travellers have discovered a specimen on the *Kasr*, or the ruins of the palace of Nebuchadnezzar, which comprised the statue of a lion, beneath which was a man prostrate, extended on a pedestal measuring nine feet in length by three in breadth. Mignan describes the whole as composing a block of stone, "of the ingredient and texture of granite, and the sculpture in a very barbarous style, much inferior to the Persepolitan specimens of this art. I also discovered an ornamental flat fragment of calcareous sandstone, glazed with brown enamel on the superior surface, and bearing the raised figure in good relief. This proves that the Babylonians were acquainted with *enamelling*." Beauchamp found several varnished bricks, on one of which was the figure of a lion, and on another the sun and moon. We have already quoted Diodorus Siculus, who informs us that among the great variety of paintings represented upon the walls of the palace, Semiramis was seen on horseback piercing with her dart a panther, and Ninus in the act of fixing to the earth with his spear a savage lion. The Prophet has an allusion to these paintings, when he is denouncing the vengeance of heaven upon Judah for her idolatries or whoredoms, while a direct reference is made to the licentiousness of the Babylonians:—"When she saw *men pourtrayed upon its wall, the images of the Chaldeans pourtrayed with vermillion*, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea; and the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and

she was polluted with them, and her mind was alienated from them," Ezek. xxiii. 14-17.

We have no records of the music and poetry of the Babylonians. They were greatly addicted to astrology, and ascribed an influence to the stars and planets, the explication of which was their chief study. Astronomy was held by them in an inferior light to astrology, in which fanciful science almost their whole learning and philosophy consisted. Some writers, however, have made a distinction between the Babylonians and Chaldeans in preference to the former, and allege that they had a more accurate acquaintance with the principles of astronomy, mathematics, and mechanics, than the latter. It is unnecessary to decide on a subject on which no authentic information can be obtained. The inhabitants of Babylonia, in its most extended sense, were divided not only into two great tribes, the Babylonians and the Chaldeans, but into several subordinate sects. Three of these are described by Herodotus as having ate nothing but fish dried in the sun, and formed into a kind of paste which supplied them with bread.

We now come to the habits of the Babylonians, in which their licentious customs are most prominent. While the Jewish and Greek writers describe their wealth, pomp, and magnificence, they also set before us a melancholy picture of their luxury and profligacy. "Their banquets," says Professor Heeren, "were carried to a disgusting excess, and the pleasures of the table degenerated into debauchery; but this total degeneracy of manners was, above all, conspicuous in the other sex, amongst whom were no traces of that reserve which usually prevails in an Eastern harem. The Prophet Isaiah, therefore, when he denounces the fall of Babylon, describes it under the image of a luxurious and lascivious woman, who is cast headlong into slavery from the seat where she sits so effeminately. Moreover, at these orgies the women appeared, and they proceeded so far as to lay aside their garments,

and with them every feeling of shame." Herodotus mentions one of their customs which he justly reprobates as in the "highest degree abominable." It is questioned by some, and by Voltaire in particular, but it is mentioned by Jeremiah, who lived almost two hundred years before Herodotus, and it is confirmed by Strabo, who lived long after him. "Every woman who is a native of the country," says Herodotus, "is obliged once in her life to attend at the Temple of Venus, and to prostitute herself to a stranger. Such women as are of superior rank do not omit even this opportunity of separating themselves from their inferiors; they go to the temple in splendid chariots, accompanied by a numerous train of domestics, and place themselves near the entrance. This is the practice with many, whilst the greater part, crowned with garlands, seat themselves in the vestibule; and there are always numbers coming and going. The money given is applied to their sacred purposes, and is not to be refused, however small. The woman afterwards makes some conciliatory oblation to the goddess, and returns to her home, never afterwards to be obtained on similar or on any terms." In the apocryphal Book of Baruch, which some writers assert was written by Jeremiah, and others by Baruch, his intimate disciple, the Babylonians are reproached for this disgusting custom. "The women also with cords about them (Herodotus says, that they all sit with a rope or string annexed to them, to enable a stranger to determine his choice), sitting in the ways, burn bran for perfume; but if any of them, drawn by some one that passeth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, and her cord broken," Baruch vi. 43. Bryant remarks that this custom was universally practised wherever the Persian religion prevailed. It is certain that it was not only practised at Babylon, but at Heliopolis, at Aphace between Heliopolis and Byblus, at Sicca Veneria in Africa, and also in the Isle of Cyprus.

Like the Assyrians, the Babylonians

sold the marriageable women by auction, which Herodotus says the Hemeti, an Illyrian people, also did, and the *wisdom* of which he *admires*. He thus relates their mode of procedure:—"When the girls were marriageable, they were ordered to meet at an appointed time and place, where the unmarried men also assembled. The public crier sold the young women one by one, beginning with the most beautiful. When he had sold her at an immense price, he put up others to sale, according to their degrees of beauty. The rich Babylonians were emulous to obtain the most beautiful of the young women, but as the young men who were poor could not aspire so high, they were content to take the more homely-looking with the money which was given them; for the crier, when he sold the fairest, selected also one ugly or deformed, who was sold to whoever would take her with a small sum of money. Thus she became the wife of him who was the most easily satisfied; and thus the finest women were sold; and from the money which they brought, small fortunes were given to the homely-looking and the deformed. A father was not permitted to marry his daughter as he pleased, nor was he who bought her allowed to take her home until he gave security that he would marry her; but, after the sale, if the parties were not agreeable to each other, the law enjoined that the purchase-money should be restored. There were no restrictions with respect to residence; those of another town were permitted to marry wives at these auctions. They afterwards made a law, prohibiting the inhabitants of different towns from intermarrying, and punishing husbands who treated their wives ill." To this narrative it may be added, that if the custom of disposing of young women to the highest bidder was peculiar to the Babylonians and Assyrians, that of purchasing the person intended for a wife, and of giving her father a sum of money to obtain her, was much more general, it being practised amongst the Greeks, the Trojans, and their allies, and even amongst the mythological deities.

Herodotus, however, omits one very important circumstance, to prove that this ceremony was conducted with decency. "It passed," says Larcher, "under the inspection of the magistrates; and the tribunal, whose office it was to take cognizance of the crime of adultery, superintended the marriage of the young women. Three men, respectable for their virtues, who were at the head of the several tribes, conducted the young women that were marriageable to the place of assembly, and there sold them by the voice of the public crier."

"They have also another custom," continues Herodotus, "the good tendency of which claims our applause. Such as are diseased among them they carry into some public square; they have no professors of medicine, but the passengers in general interrogate the sick person concerning his malady, that if any person has been either afflicted with a similar disease himself, or seen its operation on another, he may communicate the process by which his own recovery was effected, or by which in any other instance he knew the disease to be removed. No one could pass the afflicted person in silence, or without inquiring into the nature of his complaint. Previous to interment their dead are anointed with honey, and, like the Egyptians, the Babylonians are fond of funeral lamentations."

The government of Babylon, like that of Assyria and the other Eastern empires, was hereditary and despotic; their kings assumed divine titles, and received divine honours. Some particulars have been preserved chiefly by the Prophet Daniel. In the court the eunuchs held the highest offices, the empire was divided into satrapies, governed by rulers, among whom was a regular gradation of rank and title, under whom there were collectors of tribute, and higher and inferior judges. There was also a priesthood, comprised under the name of Magians or Chaldeans, the chief of whom was styled the Master of the Magicians, whose office it was to satisfy the king on subjects connected with futurity. As might have been expected,

such men, whose pretensions were chiefly based on astrology and soothsaying, would exercise a considerable influence upon the government. Daniel was invested with this office by Nebuchadnezzar, but it appears to have become vacant at the close of every reign, for the Prophet certainly did not hold it during the reign of Belshazzar, to whom he appears to have been little if at all known previous to the memorable feast. The punishments were arbitrary, and depended greatly on the capricious will of the reigning sovereign, who seems to have also pronounced the sentence on offending parties. Beheading, cutting to pieces, and turning the house of the criminal into a dunghill, were penalties executed by order of the Babylonian kings. Burning offenders in a fiery furnace alive was another punishment used among the Babylonians, and perhaps among other Eastern nations. It was inflicted on Jews and Christians for capital crimes, or for what were held to be capital crimes, at Algiers, previous to the subjugation of that stronghold of piracy. As the Babylonians originated all the idolatries and superstitions of the surrounding nations, they are charged with having introduced, or at least having practised, the custom of sacrificing human victims to conciliate their deities.

Such was Babylonia, once one of the most fruitful countries in the world, and from its situation the greatest mart of Western Asia—such the ancient inhabitants, and such their customs, according to the scanty notices which have been preserved. This is the region, with its far-famed city, whose doom, so completely verified, was thus announced two centuries before its capture by Cyrus: "It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and

dragons in their pleasant palaces: and her time is near to come, and shall not be prolonged." Her cities are "desolations," where "no man dwelleth, neither doth any son of man pass thereby."—"I will punish," declares the Most High, "the Land of the Chaldeans, and will make it a perpetual desolation. I will cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. I will send unto Babylon fan-ners that shall fan her, and empty her land. The land shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation, without an inhabitant." To conclude, in the comprehensive language of Dr Keith, "Where labourers, shaded by palm-trees a hundred feet high, irrigated the fields till all was plentifully watered from numerous canals, the wanderer, without an object on which to fix his eye but stunted and short-lived shrubs, can scarcely set his foot without pain, after the noon-day heat, on the arid and parched ground, in plodding his weary way through a *desert*, a *dry land*, and a *wilderness*. Where there were crowded thoroughfares from city to city there are now silence and solitude, for the ancient cities of Chaldea are *desolations*." See CHALDEA and EUPHRATES.

BACA, *mulberry trees*, the name of a valley mentioned only in the 84th Psalm: "Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength (or from *company to company*); every one of them in Zion appeareth before God." "After many uncertain conjectures," says Bishop Horne, "offered by commentators on the construction of these two verses, it seems impossible for us to attain to any other than a general idea of their true import, which is this, that the Israelites, or some of them, passed in their way to Jerusalem through a valley that had the name of *Baca*, a noun derived from a verb which signifies *to weep*—that in this valley they were refreshed with plenty of water—and that

with renewed vigour they proceeded from stage to stage, until they presented themselves before God in Zion." While we think that this explication is most satisfactory, and that it may have been a valley near Jerusalem, it is also stated that some writers understand the name Baca as not applying to any particular place, but to every valley which abounded with mulberry trees or weeping willows, through which the Hebrews travelled in their journeys to Jerusalem to attend their solemn festivals, and where they dug wells for refreshing themselves and their cattle. In Calmet's Fragments, it is alleged that this valley lay among the mountains of Lebanon, that some rivulets ran through it, and that it was one of the most northern districts whence travellers were supposed to journey to Jerusalem. De la Roque informs us that the plain, or, properly speaking, the whole territory of Baalbec towards the mountains, is called *Al-bkaa* by the Arabs, which we express by *Bekaa*. It is well watered, and produces the fine grapes sent to various parts under the name of grapes of Damascus. There was a village called Baca or Batatha, which served as a boundary between the Tyrians and Galilee.

BAHURIM, BACHOR, or BACHUR, *choice, warlike, valiant*, a village belonging to the tribe of Benjamin, situated little more than two miles north-east of Jerusalem, and alleged by some geographers to be the same as Almon. Phaltiel accompanied his wife Michal, the daughter of King Saul, "weeping behind her to Bahurim," when Ish-bosheth took her from him and sent her to David, 2 Sam. iii. 16. David passed Bahurim in his flight, just as his rebellious son Absalom entered Jerusalem, and on that occasion Shimei, the Benjamite, a relative of the family of Saul, came out of his house, and bitterly cursed the monarch in his misfortunes, exclaiming, "Come out, come out, thou man of blood, thou man of Belial! The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into

the hand of Absalom thy son; and behold thee in thy evil, because thou art a man of blood," 2 Sam. xvi. 7-8. Abishai, one of David's friends, would have instantly slain the traitor, but was restrained by the king. Shimei afterwards bitterly repented of his conduct, and when David had put an end to Absalom's rebellion, hastened to express his contrition, and to proffer his allegiance, which was accepted by the king, and a promise given him that his life would be safe that day, 2 Sam. xix. 23. He was, however, afterwards put to death by Solomon, for disobeying an order of that prince commanding him to remain during his life within Jerusalem, from which we may infer that Shimei was a seditious and dangerous subject. Ahimaaz and Jonathan, the two messengers who were carrying the intelligence to David of Absalom's conspiracy, were hid in a well at Bahurim. They were pursued by Absalom's friends, but were denied by the woman who concealed them, and thus were enabled to join David while their pursuers returned to Jerusalem, 2 Sam. xvii. 18-21.

BAJITH, a place in the country of the Moabites where there was a celebrated idolatrous temple, which is thought to be the same as Baal-Meon. The king of Moab is represented as repairing to Bajith to supplicate the assistance of his idol against the Assyrian invaders: "He is gone to Bajith, and to Dibon, the high places, to weep," Isa. xv. 2. Bishop Lowth, however, interprets the prophecy thus: "*He* is used for the people of Moab. *Bajith* and *Dibon* are, in the Chaldee and Syriac version, made into the name of one place, *Beth-Dibon*. *Beth* may signify the house or temple of an idol."

BALA, otherwise called ZOHAR, a city belonging to the tribe of Simeon, Josh. xix. 3.

BALBEC, BAAL-BEC, BALBECK, or HELIOPOLIS, the vale of Baal, a city of Syria, described by the Arabians as the wonder of that district. It received its name from the worship of Baal, other-

wise the *sun*, the chief idol of the country. It was beautifully situated near the north-eastern extremity of the valley of Bocat, or Bekaa, at the foot of Antilibanus, on a rising ground where the mountain terminates in a plain. It is celebrated for its magnificent ruins. See LIBANUS and VALLEY OF LEBANON.

BAMAH, the name of some noted high place which the Jews frequented when they relapsed into idolatry, Ezek. xx. 29. The word conveyed a reproof for their wickedness in acting against the express will of God, and conforming to the idolatrous practices of surrounding nations.

BAMOTH, the name of the place where the Israelites made their forty-second encampment in their journey through the Wilderness, situated in the Plain of Moab, Numb. xxi. 19, 20.

BAMOTH-BAL, *heights sacred to Baal*, the name of a town so called from the worship of Baal, and probably connected with Beth-Baal-meon, given to the Reubenites by Joshua, who conquered it from Sihon, king of the Amorites, Josh. xiii. 17. It was situated on the river Arnon, or in the plain through which that stream runs.

BARIS, the name of a tower which Josephus says was built by the Prophet Daniel at Ecbatane, where he was high in favour with the Persian king. He describes it as a "most elegant building, and wonderfully made," and where "they bury the kings of Media, Persia, and Parthia to this day; and he who was entrusted with the care of it was a Jewish priest, which thing is also observed to this day," namely, to the time in which Josephus lived.

BASCAMA, or BASCA, a town said to have been in the territory of the tribe of Judah, where Tryphon slew Jonathan Maccabeus, 1 Macc. xiii. 23.

BASHAN, BAASHAN, or BATANEA, *in the tooth, or in the ivory*; otherwise, *in the change, or the sleep*; or, *in slumbering, or in confusion, or ignominy*, the name of one of the most fertile districts of the Canaanites, bounded on the east

by the mountains of Gilead, on the west by the river Jordan and the Sea of Tiberias, on the south by the brook Jabbok, and on the north by the Land of Geshur, or Lebanon. The whole canton, which has since been termed Batanea, took its name from a mountain called Bashan, which rises in its centre, and contained sixty walled towns besides villages. Its capital cities were Ashtaroth and Edrei. The country was so greatly esteemed as one of the most fertile districts in Western Asia, that it is specially commended for its rich pastures and stately oaks. The hill of Bashan is particularly noticed in the 68th Psalm: "The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan," which is here poetically represented with the neighbouring mountains as leaping for joy at Jehovah's presence, and ambitious of his abode upon them, as if there were a rivalry for that honour. The oaks of Bashan are mentioned as equalling the cedars of Lebanon, Isa. ii. 13. Its cattle were celebrated as the largest and fattest in the Land of Gilead, as were its sheep also, "rams of the breed of Bashan," Deut. xxxii. 14; and therefore it is joined with Gilead by the Prophet Micah (vii. 14), which, being woody and mountainous in some parts, was no less famous for breeding goats, animals which delighted to brouse on the pine-trees of Mount Gilead.

Bashan, or Batanea, is now called *El Bottein*, or *Belud Erbad*, and is the district south of Dicholan and Hauran, the geology of which is described by Seetzen and Burckhardt. Bashan belonged to Gilead in its widest sense, Josh. xiii. 30, 31; but, strictly speaking, it was situated to the north of Gilead, and comprehended Golan and its territory, Deut. iv. 43; Josh. xvii. 1, 5; xx. 8; xxi. 27; 2 Kings x. 33; Mic. vii. 14. It was a kingdom under Amoritish sovereigns, who resided in Ashtaroth and Edrei, Deut. i. 4; Josh. ix. 10; xii. 4. After Sihon, king of the Amorites, whose capital was Heshbon, had fallen before the victorious Israelites in their passage through the Wilderness, Og, the king of Bashan, and the last sovereign

of the Amoritish dynasty, encountered Moses at Edrei, where he fell "with his sons, and all his people, until there was none left him alive, and they (the Israelites) possessed the land," Numb. xxi. 33, 34, 35. This fine country was subsequently allotted to the half-tribe of Manasseh.

The inhabitants of Bashan at the time of Moses appear to have been a branch of the Amorites, and were of tall stature, exceeding in height the natives of the Desert and of Egypt. Hence the Prophet Amos figuratively describes them as high as cedars, and as strong as oaks (ii. 9). This poetical similitude is illustrated by the historical statement of the sacred writer Deut. iii. 11. "For only Og, king of Bashan, remained of the remnant of the giants; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the Children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." We may hence infer that Og's stature was gigantic, although it was not necessary that he should have filled it, bedsteads being, according to the common custom, made a third part longer than the persons that lay upon them. "Og," says Bishop Patrick, "was perhaps about six cubits high, *after the cubit of a man*, that is, according to the cubit of ordinary men, which is little more than half a yard." It is most likely that this celebrated bedstead, as it is called, was a kind of divan. "The people of the East," says the author of Fragments to Calmet, "use a kind of settle called a *duan*, or *divan*, or *sofa*, consisting of boards raised from the ground, about five feet broad and one and a half high, reaching sometimes quite round the room, sometimes only along a part of it; it is covered with a carpet, and furnished with mattresses, to rest upon cross-legged after the Turkish fashion, and with cushions placed upon the wall to lean upon. *They serve for beds at night*. This custom may tend to illustrate the dimensions of the bedstead of Og, which appears to have been about fifteen feet and a half long, and six feet ten inches broad. English

ideas have measured this by English bedsteads; but when we reflect that neither the divan nor its covering is so nearly fitted to the size of the person as our bedsteads are, we may make, in the necessary dimensions of his bedstead, no inconsiderable allowance for the repose of this martial prince." But the statement of the inspired historian could not restrain the flights of Rabbinical imagination, and regardless of the sacred text they professed to illustrate, the Rabbins surpassed the extravagancies of the Arabian, Persian, and Indian poetry. "The fable of the Loves of the Angels (Blackwood's Mag. 1832), that ancient perversion of the passage in Genesis which describes the apostasy of the sons of Seth, and their intercourse with the rejected family of Cain, forms a considerable share of the Rabbinical narratives. But their love of variety is not satisfied with one class of this offence, nor with one class of its perpetrators. The giant Og is one of the offspring of the angelic intercourse, yet the criminal is not the good angel, but the bad. We are thus told that Og was born before the Deluge, and was the son of the evil angel Schampiel, and that his mother was no less a personage than the wife of the Patriarch Shem himself. Sihon, the brother giant, king of the Amorites, was said to be born in the Ark. The giant Og is a prodigious favourite with the Rabbins, and figures alternately as the Orion and Hercules of the Talmud. In the *Jalkut Schimoni*, Moses is represented as having told the Angel of Death that 'he had been engaged in a war against Sihon and Og, two heroes of the heathens, who were of so vast a stature that they could not be drowned in the Deluge, its waters reaching no higher than their ancles.' Of Sihon it is told, as an instance of the singular triumph of Israel, 'that he was harder than a wall, and taller than any tower, and that no creature born of earth could withstand his strength.' But his chief power was connected with the prince of Demons. Yet the Rabbins grew sceptical as to the height of Og above the Deluge, and attempted to provide for him in a more

comfortable way than by thus wading or swimming for his life. The *Sevachir* declares that Og, after a bold attempt to check the descent of the waters of the coming Deluge by putting his hand against the windows of the firmament, and his foot against the fountains of the great deep—an attempt which was suddenly frustrated by making the waters boiling hot, until the giant was scalded to the bone, and obliged to give way—mounted upon the Ark, and thus rode out the storm. He must have been an inconvenient passenger if he retained his appetite, for the treatise of the *Sopherim* states, as his bill of fare, 1000 oxen and 1000 head of game, and for his drink 1000 measures of wine. But the giant perishes at last before the victorious progress of the Tribes. The *Berachoth* declares that Og (who, it seems, was Sihon's brother), knowing the inevitable mischief which must occur to his territories from suffering the approach of these sacred invaders, determined to meet them in time; and having ascertained that their camp was three miles in extent, he tore up from the ground a sheet of rock of the same size, and, lifting it over his head, went forth to overwhelm the Israelites. But on his way the rock proved his own destruction, for some insects were miraculously set to work upon the stone, which bored through it until the rock fell upon his shoulders, nearly strangling him. While he was in this dilemma it is obvious that he must have been powerless, a circumstance of which the Israelitish leader took advantage, though it must be allowed that his weapons and his activity were equally surprising. We read that he took an axe ten ells long, and jumped ten ells high; yet with all these natural and artificial endowments he was unable to reach above the giant's ancle! There, however, he struck him manfully, and lamed him for life, a preliminary to his final destruction. At this time Og was nine hundred years old."

The plains of Bashan are intersected by basalt ridges, which are prolongations of

the Antilibanus, the mountains of which being higher than Zion, are alluded to in that beautiful passage from the 68th Psalm already quoted, where it is farther said, "Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever." It appears from various writers that the ancient towns of Bashan were built on the heights. It also appears from Josephus that at the commencement of the Christian era Bashan belonged to the tetrarchate of Philippos, and afterwards to that of Agrippa II. It is at the present day, like the rest of Syria, greatly destroyed by the wild and irreclaimable Arabs.

BATH-RABBIM, the name of one of the gates of Heshbon, the ancient capital of Sihon, king of the Amorites, translated appellatively in the Septuagint and Vulgate, Cant. vii. 4.

BATHZACHARIAS, the name of a place situated between Jerusalem and Bethsura, where a celebrated battle was fought between Antiochus Eupator and Judas Maccabæus, 1 Macc. vi. 32, 33. It is no where else mentioned either in the Apocrypha or in the Sacred Scriptures.

BEALOTH, a city belonging to the tribe of Judah, situated on the frontiers of their territory, Josh. xv. 24.

BEER, the name of a well, concerning which, during the long journey of the Israelites through the Wilderness, "the Lord spake unto Moses, Gather the people together, and I will give them water. Then sang Israel this song, Spring up, O well; sing ye unto it: The princes digged the well; the nobles of the land digged it by the direction of the lawgiver with their staves," Numb. xxi. 16, 17, 18. The lawgiver here mentioned is Moses, and the expression *with their staves* means that they used no other labour than that of thrusting their staves into the ground, and turning up the earth. The word **BEER** is often compounded with other names.

BEER-ELIM, *the well of the princes*, a place in the country of Moab, Isa. xv. 8,

which appears to be the same as the preceding, Numb. xxi. 18.

BEER-LAHAI-ROI, *the well of him that liveth and seeth me*, the name of a well or spring between Kadesh and Bered, on the way to Shur. Hagar, Sarah's handmaid, having been expelled from Abraham's family when she was pregnant with Ishmael, was proceeding towards Egypt, her native country, through the Wilderness of Shur in Arabia Petræa, when she was stopped at this spring of water by a heavenly messenger, who commanded her to return to Abraham's family, Gen. xvi. 7-14. The well from that circumstance received the name of Beer-lahai-roi.

BEEROTH, *the wells or illuminations*; otherwise, *in the lights*. Beeroth of the Children of Jaakan, the name of a particular station or encampment of the Israelites, whence they marched to Mosera, immediately before the death of Aaron, Deut. x. 6. Eusebius situates it about ten miles from Petra. In the Book of Numbers (xxxiii. 31, 32), it is called Bene-jaakan instead of Beeroth-bene-jaakan, or Beeroth of the Children of Jaakan; or rather, *the wells of the Children of Jaakan*.

BEEROTH, an ancient city of the Gibeonites, which was taken by Joshua, and afterwards allotted to the tribe of Benjamin, Josh. ix. 17. Eusebius says it was distant about seven miles from Jerusalem, on the road to Nicopolis.

BEERSHEBA, *the well of the oath*, or *the well of seven*, called by the Septuagint Βηρσαβεί, or Φεῖαζ ὀρκισμοῦ, and by Josephus Βηρσουβαι, Βαρσουβαι, Βηρσουβεί, and Βηρσοβεί, the name of a very ancient place in Palestine, twenty miles south of Hebron, which has existed from the days of the Patriarchs to the present time. When the whole extent of Palestine is mentioned by the sacred historians, we have repeatedly the expression *from Dan to Beersheba*, namely, from Dan on the northern extremity of the country, and, reversing it, *from Beersheba even to Dan*, Judges xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10; xvii. 11; xxiv. 15; 1

Chron. xxi. 2; 2 Chron. xxx. 5. When the kingdom of Judah is only meant, the phrases are *from Geba to Beersheba*, 2 Kings xxiii. 8; *from Beersheba to the mountains of Ephraim*, 2 Chron. xix. 4. Beersheba, we are expressly informed, was situated on the *south* of Judah (2 Sam. xxiv. 7, 15), towards Idumea, and therefore must not be confounded with another Beersheba in Upper Galilee, mentioned by Josephus and recently by Dr Richardson.

Few places have been noticed in history during so many centuries as this venerable frontier town of the Holy Land. When Hagar was finally dismissed from Abraham's family with her son Ishmael, she wandered in the Wilderness of Beersheba, Gen. xxi. 14. The Wilderness had not then received that name, but such it was designated from a circumstance which immediately followed. Abimelech, the king of Gerar, along with Phicol, the "chief captain of his host," here met Abraham, and entered into an alliance with him, that he (Abraham) would not deal falsely with him, nor with his son, nor with his son's son; but according to the kindness that he had done unto him, he would do unto Abimelech, and to the land wherein he sojourned, Gen. xxi. 22, 23. "Now, therefore," says he, "swear unto me by God"—the first mention of an oath given or taken in the name of God—"and Abraham said, I will swear." Before he swore, however, he "reproved Abimelech, because of a well of water which Abimelech's servants had violently taken away," or he thought it necessary that there should be a right understanding between them, and he therefore argued with Abimelech about a well of water dug by his own servants, of which those of Abimelech had taken forcible possession. The latter, however, declared his ignorance of the matter, and that he had never heard of it till that moment. Abraham then took seven ewe lambs of his flock separately, and placed them by themselves. Abimelech's curiosity was excited by this procedure, and he inquired its meaning, to which

Abraham replied, "These seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well," namely, "Thy acceptance of these seven ewe lambs shall be an acknowledgment that this well which I have digged belongs to me." The alliance having been completed, Abraham called the place Beersheba, or *the well of the oath*. In this explanation it is to be observed that the Hebrew word *seven* is equivalent to the word translated *oath*, and both words are in Hebrew intimately related to each other, because the number *seven* was of frequent occurrence in sacrifices and holy rites. We are farther told that Abraham planted a grove in Beersheba "and called there on the name of the Lord, the everlasting God." In the marginal reading the word *grove* is simply rendered *a tree*. "Hence," says Bishop Patrick, "some think the custom of planting groves was derived into all the Gentile world, who so profaned them by images, and filthiness, and sacrifices to demons, that God commanded them by the Law of Moses to be cut down."

Abraham was residing at Beersheba when he encountered the extraordinary trial of his faith in the command to sacrifice his only son Isaac. The Patriarch and his son returned thither after the former had evinced his faith and patience, and received the Divine promise that "in his seed would all the nations of the earth be blessed," Gen. xxii. 18, 19. When Isaac repaired the well which his father Abraham had digged, he also called it *Sheba*, or *the oath*. In process of time a considerable town arose at Beersheba, which is noticed by various writers under the name of Barzimme, or Barsabc. Beersheba was the frequent residence of Jacob, Gen. xxviii. 10, and here he was comforted by the God of his fathers in a vision before he proceeded to Egypt with his family, Gen. xli. 1-5. Joel and Abiah, the sons of Samuel, were Judges in Beersheba, 1 Sam. viii. 2. Zibiah, the mother of Jehoshaphat, king of Judah, was a native of Beersheba, 2 Kings xii. 1; 2 Chron. xxiv. 1; and the Prophet Elijah retired

to this place when he fled from the vengeance of Ahab and Jezebel.

Beersheba at first belonged nominally to the tribe of Judah, Josh. xv. 28; 1 Kings xix. 3; but it appears from Josh. xix. 2, that it had been, strictly speaking, conceded to the Simeonites. Shimei, a lineal descendant of Simeon, "had sixteen sons and six daughters, but his brethren had not many children, neither did all their family multiply like to the Children of Judah, and they dwelt at Beersheba, Moladah," &c. 1 Chron. iv. 27, 28. In the reign of Uzziah, king of Judah, Beersheba was notorious for its idolatry, and it is classed with Bethel and Gilgal, into any of which the Jews were cautioned not to enter, Amos v. 5; viii. 14. After the return of the Jews from the Babylonish Captivity under their leader Nehemiah, B. C. 445, they re-occupied the town, and they are described as dwelling "from Beersheba unto the Valley of Hinnom," Neh. xi. 30. About A. D. 300, Eusebius describes Beersheba as a large village, having a Roman garrison. In St Jerome's time, about the beginning of the fifth century, it is described in similar terms, which are evidently taken from Eusebius. Heylin informs us that it was fortified by the Crusaders, when they took possession of Palestine, as a town of considerable importance; and it is thus described by an old author: "Beersheba is a town at the foot of the mountains, and near the commencement of the level country between the mountains and Ascalon, ten miles from Ascalon." A different position is thus assigned to it here from that given by Eusebius. Some travellers allege that a castle called *Gallin*, and others that a village called *Gibelin*, is on the site of Beersheba; but Seetzen asserts that the town is still in existence under the name of Birszabea, under which designation it is entered in several maps, and that it is now a poor village adjoining an extensive desert, which has scarcely an inhabitant except near the sea-coast.

BEESTERAH, a city of the half-tribe of Manasseh east of the Jordan, given "with her suburbs" to the Levites,

and one of the forty-eight cities allotted to them, Josh. xxi. 27. It was the same as Ashtaroth mentioned in 1 Chron. vi. 71.

BEL, or BELUS. See BAAL.

BELA. See ZOAR.

BELMEN, the name of a place whence the Jews received assistance when Judea was invaded by the Assyrian army under Holofernes, Judith iv. 4. It is supposed to be Abel-Maim in the tribe of Naphtali.

BENEBERAK, a city belonging to the tribe of Dan, Josh. xix. 45. Eusebius says that it lay near Azotus or Ashdod, and was in his time a small village.

BENEJAAKAN. See BEEROTH.

BEN-HINNON, or GENHINNON, *the Valley of the Children of Hinnon*, lay in the south-east suburbs of Jerusalem. See GEHENNA.

BENJAMITES, one of the Twelve Tribes, so called from Benjamin, the youngest son of Jacob by Rachel, who was called Benoni, or *son of sorrow*, after his birth, and Benjamin by his father, or *son of my right hand*. This tribe, which was the smallest in point of numbers and perhaps in influence of the Twelve, lay between the tribes of Judah and Joseph, contiguous to Samaria on the north, to Judah on the south, to the river Jordan on the east, and to Dan on the west, which parted it from the Mediterranean Sea. It contained comparatively few cities or towns, but this deficiency was supplied by the importance of those which it possessed, Jericho, Ramah, Gibeon, Mizpeh, Ai, Gilgal, Anathoth, and others, being populous cities, while, in conjunction with the tribe of Judah, the Benjamites claimed a considerable part of the city of Jerusalem. The two celebrated villages of Bethany and Gethsemane also belonged to this tribe, and four of its cities were allotted to the priests, Josh. xxi. 17, 18. The cantonment or province is described as being rich and fertile, presenting a fine undulated appearance of hills and valleys; and although it possessed no rivers or streams of any consequence, it was amply supplied with water, and produced excellent fruits and crops.

The tribe of Benjamin is thus described by Jacob, its ancestor: "Benjamin shall devour the prey, and at night he shall divide the spoil," Gen. xlix. 27. This tribe was fierce and warlike, and Benjamin is therefore fitly compared to a ravenous wolf, which appears from several instances, especially in the affair of the Gibeonites, whose cause they espoused; and although they gained two advantages on that occasion, they were subsequently almost extirpated, only six hundred of them escaping. The reader will find the entire account of this desperate civil war which the Benjamites sustained against all the other tribes, as well as the curious origin of it, in the three last chapters of the Book of Judges. When the tribe was numbered in the Wilderness, it amounted to 45,600 persons, Numb. xxvi. 41. Moses thus speaks of Benjamin in his final blessing of the Tribes, immediately before his death: "The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders." This imports that Benjamin would continue longer than the other tribes, which was exactly fulfilled, for the tribe of Benjamin adhered to Judah, when the Ten revolted in the reign of Rehoboam and formed themselves into the separate kingdom of Israel. Benjamin experienced the same fortune as Judah—both tribes went into captivity, and returned together. Benjamin is mentioned next to Levi by Moses, because the Temple in which the priests officiated was partly situated in his lot; hence it was said of the tribe, that "the Lord shall dwell between his shoulders," or by his *side* or *borders*, as the same word is translated in another place, Numb. xxxiv. 11. During our Saviour's personal ministry, the cities and towns of the canton of Benjamin, at that time an integral part of Judea, were honoured by his presence, and in them he wrought some great miracles.

The tribe of Benjamin gave birth to Ehud, Judge of Israel, a "man left-handed," or one who could wield a sword

equally with either hand, and who delivered the Israelites from the tyranny of Eglon, king of Moab, who had been permitted by the Almighty to conquer them, and keep them in subjection during eighteen years, "because they had done evil in the sight of the Lord." The king of Moab was killed by Ehud in a very remarkable manner, Judges iii. 15–25. The tribe of Benjamin, though the "smallest of the tribes of Israel," gave the Israelites their first king in the person of Saul, the son of Kish, whose family was even "the least of all the families of the tribe," 1 Sam. ix. 21. The tribe was peculiarly honoured in producing St Paul, the great Apostle of the Gentiles, who describes himself as "circumcised the eighth day, of the stock of Israel, *of the tribe of Benjamin*, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless," Philip. iii. 5, 6.

BEON, or BEAN, according to Manetho, an Egyptian writer quoted by Josephus, was the name of an ancient Egyptian king, whose posterity lived in hostility with the Israelites; but it is also the name of a place situated in the Land of Jazer or Gilead, mentioned as finely adapted for cattle, Numb. xxxii. 3.

BERACHAH, *blessing*, or *bending of the knee*, VALLEY OF, in which Jehoshaphat, king of Judah, and his people assembled to praise Jehovah for their triumph over the Moabites, Ammonites, and Edomites, 2 Chron. xx. 26. It lies in the immediate vicinity of Jerusalem, and is otherwise called the Valley of Jehoshaphat, which stretches between the Eastern walls of the city of Jerusalem and the Mount of Olives.

BEREA, *heavy*, *weighty*, from *βαρεος*, *weight*, the name of a large and populous city of Macedonia, about fifteen miles west of Pella and nearly thirty from Thessalonica, the site of which is now occupied by *Kara Veria*. Berea, Berœa, or Berrhœa, is often mentioned by the early writers as a place of great antiquity. When the Jews of Thessalonica assaulted

the house of Jason in that city, where St Paul and Silas lodged, and accused them of sedition to the constituted authorities, the Thessalonians sent the Apostle and his companion by night to Berea. Here there was a synagogue, the members of which are described as "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," Acts xvii. 11. The evangelical historian informs us that great success attended St Paul's preaching; "many of them believed; also of honourable women which were Greeks, and of men not a few." But when the Jews of Thessalonica received intelligence of the Apostle's proceedings, a party of them came to Berea, and "stirred up the people," which compelled him to leave the city, when he repaired to Athens. Sopater, or Sosipater, one of St Paul's coadjutors in the ministry, and whom he mentions as his "kinsman," Rom. xvi. 21, was a native of Berea, Acts xx. 4.

BERED, a village of Judah near Kadish, supposed to be the same with Arad, or Hazar-addar in the Hebrew and authorized versions, Numb. xxxiv. 4.

BERESCHITH, *in the beginning*, a name which the Jews give to the Book of Genesis, which begins with this word.

BERITH. See **BAAL-BERITH**.

BEROTHAI, or **CHUN**, a city of Syria, conquered by David in his wars with the Syrians, and one of those from whom he took "exceeding much brass," 2 Sam. viii. 8, with which Solomon his son afterwards made the "brazen sea, and the pillars, and the vessels of brass." This city is alleged by some geographers to be the ancient Berytus in Phœnicia, which was situated to the north of Sidon. **BEROTHAN**, mentioned by Ezekiel (xlvi. 16), between Hamath and Damascus, is supposed to be the same place.

BESIMOTH. See **BETH-JESIMOTH**.

BESOR, *glad news*, or *incarnation*, the name of a brook which is said to fall into the Mediterranean Sea between Gaza and Rhinocorura. David pursued the

Amalekites who had spoiled Ziklag, and in his progress came to the brook Besor. There is, however, considerable difficulty in ascertaining the stream which is called Besor. "From a solitary passage in the Septuagint version," says Dr Hales, "rendering *the stream or the river of Egypt*, Isa. xxvii. 12, by Rhinocorura, a city of Palestine Syria, built on the borders of the desert which separates that country from Egypt, it has been supposed to denote a stream or torrent near that city by Augustine, and by some respectable modern geographers, Wells, Cellarius, Bochart, &c.; but none of the old geographers, Strabo, Mela, Pliny, Ptolemy, notice any such stream or torrent there." Besor has been very erroneously taken for the *river of Egypt*, as it is called in the sacred writings, which is the eastern branch of the Nile. That stream is designated by the Prophet Amos, the *river of the wilderness* (vi. 14), and is literally a *torrent* in the rainy season.

BETAH, *confidence*, the name of a strong place in Syria which David took from Hadadezer, 2 Sam. viii. 8, called also **TIBHATH**, 1 Chron. xviii. 8.

BETEN, the name of a town in the territory allotted to the tribe of Asher, Josh. xix. 25, supposed by some geographers to be the same as the preceding. Reland says it was situated about eight miles from Ptolemais, or Acre. Eusebius terms it *Batvai*, and adds that it is now called *Bethlehem in the tribe of Asher*.

BETH, the second letter of the Hebrew alphabet, which gives name to the *beta* of the Greek, in literary history makes the title of a number of books in the Hebrew language, such as, **BETH-AVOTH**, or *The House of the Fathers*; **BETH-ELOHIM**, or *The House of God*; **BETH-ISRAEL**, or *The House of Israel*. It literally signifies a *house*, and the following names of places in the Holy Land are compounded with it, similar instances of which occur in various languages. In German the word *hausen* is compounded with other words, as *Mühlhausen*, *Nordhausen*, *Schaffhausen*; and in English such names

as *Limehouse, Lofthouse, Stonehouse*. The German *heim*, in *Hochheim, Manheim, Hildesheim*, corresponds to the English word *ham* in *Oakham, Egham, Clapham*, and the Scottish *hame*, the termination *heim* being equivalent to *house*. The Hebrew word *Beth*, when compounded with the names of places, probably indicates that those places at an early period contained *houses* or *temples* dedicated to some particular idol, as in the case of Baal. See BAAL.

BETHABARA, *the house of passage, or house of anger*, the name of a place beyond the river Jordan where John baptized great multitudes, John i. 28, and near which he pointed out our Saviour to two of his disciples as the "Lamb of God." This place is alleged to be the same as BETHBARA, mentioned in the Book of Judges (vii. 24), whither the Midianites resorted when discomfited by Gideon. The sacred writer informs us that "Gideon sent messengers throughout all Mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan." The meaning of this passage is, that they secured all the fords or passes along the river Jordan from Bethbarah, or Bethabara, lying near the south end of the river Jordan, to the beginning of that river, or its issuing from the Sea of Galilee. It appears to have been a regular passage or ferry over the Jordan, but it is uncertain whether it was the actual place where the Israelites under Joshua passed that river in a miraculous manner. The sacred writer informs us, that "as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap, very far from the city Adam, that is beside Zarepta; and those that came down toward the Sea of the Plain, even the Salt Sea, failed, and were

cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan," Josh. iii. 15, 16, 17. Dr Lightfoot places the passage at Scythopolis, out of the territory of Judea, where the Jews dwelt among the Syro-Grecians over against Galilee; while Cellarius places it between these two, observing that there were many passages over Jordan. As it is impossible to ascertain the exact place with certainty, we coincide with Dr Hales respecting the fact itself, that "the passage of this deep and rapid, though not wide river, at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and as it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants, it struck terror into the kings of the Amorites and Canaanites westward of the river, whose 'hearts melted, neither was there spirit in them any more, because of the Children of Israel,' Josh. v. 1." Bethabara is placed by Jerome, Calmet, and others, on the east bank of the Jordan, about thirty miles north-east of Jerusalem; others place it south of the Sea of Tiberias, and Dr Lightfoot argues that it was situated north-east of that Sea, in East Galilee. It was allotted to the tribe of Benjamin, Josh. xviii. 22.

In St John's Gospel, it was previously observed, Bethabara is mentioned as the place where the forerunner of our Saviour baptized (i. 28). Some old manuscripts of St John's Gospel read *Bethany*, or *Bethania*, instead of Bethabara—that Bethany being another place on the east side of the Jordan. Origen found, he tells us, in almost all the MSS. which he examined, or in every one of them, the verse alluded to thus written, "These things were done in *Bethany*, beyond Jordan, where John was baptizing;" but

he rejects this reading for the following reason:—"As I have been in that country in order to trace the footsteps of Christ and his Apostles, I am persuaded that we ought not to read Bethany in this passage, but Bethabara; for Bethany, as the Evangelist himself relates, was the birth-place of Lazarus, Martha, and Mary, and only fifteen stadia (a stadium corresponding to one furlong) from Jerusalem; but the Jordan was at least, to speak in round numbers, one hundred and ninety stadia from that city. Nor is there any city of the name of Bethany near to that river, but there is a city of the name of Bethabara on the banks of the Jordan, where it is said John baptized." To this alteration it has been objected:—"Origen grounds the reading which he has substituted for Bethany on no other authority than the relation of such persons as conduct travellers to the places in Palestine which are mentioned in the sacred writings. Those persons had either no inclination to conduct Origen to the Bethany which lay on the other side of the Jordan, as the journey might have been attended with danger on account of the tribes of wandering Arabs who infest that country, or they were wholly ignorant of the place. Not to lose, therefore, their profits arising from conducting strangers, they showed Bethabara to Origen as the place where John baptized, and the learned father was credulous enough to believe them. Besides, if the text itself be examined, Origen's objections to the common reading will vanish. He says that Bethany lay near Jerusalem, and therefore at a distance from the Jordan; but it may be asked whether there was not more than one place of that name, and whether we must necessarily suppose that the town in question was the place where Lazarus resided. It appears, even from the expression used by St John, that whether we read Bethany or Bethabara, there was more than one city of the name which he mentioned. St John mentions a circumstance by way of distinguishing it, and when he speaks of Bethany *beyond Jordan*, we are led to

suppose that there were two cities of that name, and that the city which he meant was different from that which was situated on the Mount of Olives. But Origen says there was no town of the name of Bethany on any part of Jordan. To this it might be replied, that Origen hardly visited all the towns on the banks of the Jordan, as he probably took the route pointed out by his guides, or that the wars between the Jews and the Romans had so desolated or altered the face of the country, that many towns might have existed in the time of John the Baptist of which no traces remained in the days of Origen. But this mode of reply is needless, because the Evangelist uses a very indeterminate expression when he says that the place where John baptized was on the other side of Jordan—an expression which by no means implies that the town lay on the banks of that river, for it might have been on the Jab-bok, or on some other stream considerably to the eastward, where John had a sufficient supply of water for the purpose of baptizing. The alteration, therefore, made by Origen, and which, upon his authority, and that of Chrysostom and Epiphanius, is introduced into our copies, is wholly without foundation."

These are the condensed arguments of Michaelis, which are evidently conclusive on the point that Bethany should be substituted for Bethabara in John i. 28. Possin observes that the names Bethabara (of which Bethbara is a contraction) and Bethany have a similar signification, the former signifying *the house of passing over*, and the latter, *the house of the chief*, or *the house of the ferry-boat*.

BETH-ACHARA, or BETH-HACCREM, *the house of the vineyard*, the name of a little town on a hill, so called from the vineyards round it between Tekoa and Jerusalem, a few miles from the latter, in the mountainous parts of Judah, and south of the capital, Jer. vi. 1. Malchial, the son of Rechab, the "ruler of part of Beth-haccerem," repaired the Dung-Gate of Jerusalem, after the return from the

Babylonish Captivity, "and set up the doors thereof, the locks thereof, and the bars thereof," Neh. iii. 14.

BETHAGLA, or **BETH-HOGLAH**, a town allotted to the tribe of Benjamin, Josh. xviii. 21, on the northern boundary of the tribe of Judah, about two miles from the Jordan. In the time of Jerome and Eusebius there was a village on its site called Agla, ten miles distant from Eleutheropolis, towards Gaza. There was another town of that name in the tribe of Judah.

BETHA-GABRIS, now called **BAIT-DJEBRIM**, a village situated between Jerusalem and Ascalon.

BETHAKAD, or **BETHEKED**, translated appellatively by some authors to mean the shearing-house mentioned in 2 Kings x. 12, where Jehu met the brethren of Ahaziah on their way to Jerusalem to salute that prince, and where he ordered them to be slain. Others assign it a locality between Jezreel and Samaria.

BETH-ANATH, *house of song, of an answer, or of affliction*, a city in the territory of the tribe of Naphtali, Josh. xix. 38.

BETHANY, or **BETHANIA**, *the house of song, or of affliction*; otherwise, *the house of obedience, or, the house of the grace of the Lord*; also, *the house of the ship*, that is, *the ferry-boat*, a considerable village at the foot of the Mount of Olives, about fifteen stadia or two miles south-east of Jerusalem, on the way to Jericho. It derived its name from the Greek word *Athene*, which described the tract of ground on which it stood as the *dates of palm-trees*, which grew there in great profusion. Although the town of Bethany was two miles from Jerusalem, the district called Bethany extended to within eight stadia, or one mile of the city, the Mount of Olives being only a *sabbath-day's journey*, or half a mile from it, Acts i. 12, and then commenced the tract called Bethphage, from the *phagi* or green figs which grew upon it, extending so near Jerusalem that the outermost street within the walls was called by that name. A charge of self-contradiction

has been brought against St Luke connected with this village. In his Gospel the Evangelist tells us that Christ ascended from Bethany (xxiv. 50), and in the Acts of the Apostles, of which he is the reputed author, we are informed that Christ ascended from the Mount of Olives (i. 12). But this objection is founded on an ignorance of ancient geography, because Bethany was not only the name of a *town*, but of a *district* of Mount Olivet, adjoining that town. There are two roads from Jerusalem to this place, one over the Mount of Olives, and the other, which is shorter, winding round the eastern end, having the greater part of the hill on the north.

Bethany, which in our Saviour's time was a considerable village, was the residence of his beloved friend Lazarus whom he raised from the dead, and his two sisters Martha and Mary. It appears to have been a favourite resort of our Saviour, and was the scene of some celebrated events during his personal ministry. When Lazarus was sick, his sisters sent to Christ, informing him of the circumstance, and probably requesting his assistance to prevent the death of their only brother and protector. He did not comply with the invitation at the time, but when he heard of the illness of Lazarus, he exclaimed, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Meanwhile Lazarus died, when Christ said to his disciples, "Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep." It is usual with the Hebrews to speak of death under the similitude of sleep, not only with reference to good but also to bad men, Psalm xiii. 3; lxxvi. 5; Deut. xxxi. 16; 2 Sam. vii. 12; Dan. xii. 2; and our Saviour meant that Lazarus was then dead, and that he intended to go and restore him to life. The disciples, however, did not understand it in this light, but taking it literally with reference to his illness, they replied, "Lord, if he sleep, he shall do well," meaning that he would likely recover. Our Saviour perceived their

ignorance, and at length told them plainly, "*Lazarus is dead*, and I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let me go to him." Thomas, surnamed Didymus, immediately exclaimed unto his fellow disciples, "Let us also go that we may die with him"—an expression which may either denote their affection for their deceased friend, or refer to the danger our Saviour had recently incurred of being stoned by the Jews. When Christ arrived at Bethany, he found that Lazarus had been buried four days. He immediately proceeded to his house, where many Jews, personal friends of the family, were assembled to comfort Martha and Mary for the loss of their only brother. Martha went and met Jesus, and a conversation ensued which strongly expressed her confidence and resignation. The dialogue as given by the evangelical writer is particularly interesting. "Lord," said she, "if thou hadst been here my brother had not died; but I know that even now, whatsoever thou wilt ask of God, God will give." Her faith was thus in some respects weak, because she only believed that Christ could prevail with God, and had no knowledge that all the fulness of the Divine Power resided in Him. "Thy brother," said Christ, "shall rise again." "I know," she replied, "that he shall rise again in the resurrection at the last day." "I am the resurrection and the life," said Christ; "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" "Yea, Lord," was her answer, "I believe that thou art the Christ, the Son of God, which should come into the world." Retiring into the apartment, she secretly informed her sister that the "Master was come, and had inquired for her." Mary immediately went to our Saviour, and falling down at his feet in the greatest sorrow, repeated the words of her sister Martha. The illustrious miracle which followed of raising Lazarus from the grave, after he had been dead four days, in the

presence of the Jews—the voice of the Son of God, exclaiming, "*Lazarus, come forth!*"—the corpse becoming reanimated, and appearing "bound hand and foot with grave-clothes," according to the Jewish custom, and "his face bound about with a napkin"—is familiar to every Christian, and is one of the most convincing proofs which Jesus gave during his whole life that he was the Son of God, especially serving to confirm the doctrine of the resurrection of the dead, and the truth of his own words, "I am the resurrection and the life."

From that part of the Mount of Olives "nigh to Bethphage and Bethany," our Saviour made his entry into Jerusalem amidst the shouts and hosannas of the disciples and the multitude, and on that occasion he uttered his celebrated prediction respecting the approaching siege and destruction of the city. He was acquainted with another family in Bethany, for we read of him being in the house of *Simon the leper* immediately before the feast of the Passover, when a certain woman, supposed to have been Mary, the sister of Lazarus, "having an alabaster box of very precious ointment, poured it on his head as he sat at meat."—"This act," observes Bishop Porteous, "however it may appear strange to us, was perfectly conformable to the customs of ancient times, not only in Asia, but in the more polished parts of Europe; and among the Jews particularly, the custom of anointing the head seems to have been almost as common a custom as that of washing the face," Matt. vi. 17, 18. Six days before the same feast of the Passover, when he was betrayed by Judas, our Saviour went to Bethany, "where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them that sat at table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment," John xii. 1, 2, 3. It is the

opinion more generally received among commentators, that the circumstance now quoted, of Mary anointing the feet of Jesus, is distinct from that related at Matt. xxvi. 7, and Mark xiv. 3. *This* event was six days before the Passover, *that*, two days; *this* occurred in the house of Lazarus, *that* in the house of Simon the leper. In *this* Mary anoints the feet of Jesus; in *that* a woman not named, but supposed to have been Mary, pours ointment on his head. It appears from St John's narrative, that the entry into Jerusalem took place on the following day, John xii. 12.

The village of Bethany is still in existence, or rather its site is now occupied by a village inhabited by some Arab families, and it is described as pleasantly situated on the shady side of the Mount of Olives, which abounds in vines and long grass. Tradition has not been wanting in reference to the sacred localities of this interesting village, and the house of Lazarus, his grave, and the house of Simon the leper, are still pointed out. The building shown as the house of Lazarus, but which is evidently the ruin of a Turkish castle, is situated at the entrance into the village. Near it is the tomb of Lazarus, held in great veneration by the Turks, and used by them as an oratory for prayer. Descending into the sepulchre by twenty-five steps, a small square room presents itself, and thence another of less dimensions, and about five feet deep, in which it is said the body of Lazarus was placed. Not far from this tomb is shown the site of Mary Magdalene's residence, and farther, descending a steep hill, is a fountain called *The Fountain of the Apostles*, so designated because they were accustomed to refresh themselves at it in their journeys between Jerusalem and Jericho. See JERUSALEM and MOUNT OF OLIVES.

BETH-ARABAH, a city first allotted to the tribe of Judah, Josh. xv. 6, and afterwards given to the tribe of Benjamin, Josh. xviii. 22.

BETH-ARAMPHTHA, a town of Galilee on the right bank of the River Jordan, on the western side of the Lake

Gennesareth, at the influx of the Jordan into that Lake. Dr Lightfoot places it on the left bank of the Jordan in Peræa. It was fortified and ornamented by Herod the Tetrarch, and called *Julias*, in honour of Julia, the daughter of Augustus, and wife of Tiberius. See BETHSAIDA.

BETHARAM, BETHHARAN, or BETH-ARA, the name of a town fortified by the tribe of Gad, Numb. xxxii. 36, and afterwards allotted to that tribe, Josh. xiii. 27. It was also called *Betharamphtha* by the Syrians, and *Lbias*, or *Livias*, by Herod, in honour of Livia, the wife of Augustus. Josephus confounds it with the town Betharamphtha just mentioned. It was situated on a rivulet called the Nimrim, about five miles east from the Jordan. Ptolemy says that it lay in the same latitude with Jerusalem, in the vicinity of the Dead Sea, the mountainous ridge Abarim, and the city of Heshbon.

BETH-ARBEL, a name mentioned by the Prophet Hosea, who alludes to some great military exploit well known in his day, but not recorded in the Scriptures. St Jerome inserts Jerubbaal instead of Beth-Arbel in this verse, and interprets it as referring to Gideon's victory over Zalmunna, Judges viii. 12. Other commentators understand the verse to relate to Shalman, or Shalmanezzer, who gained a battle at Beth-Arbel against Hoshea, king of Israel. There were various towns called Arbela, which Josephus and Eusebius mention. See ARBELA.

BETHHAVEN, *the house of iniquity, of vanity, of trouble, of strength*, the name of a town three miles distant from Ai, and six miles east from Bethel, Josh. vii. 2. It was situated in the allotment of the tribe of Benjamin, and gave name to the Wilderness in its neighbourhood, Josh. xviii. 12. Also a name applied to Bethel. See BETHEL.

BETH-AZMAVETH. See AZMAVETH.

BETH-BAAL-MEON. See BAAL-MEON.

BETHBARA. See BETHABARA

BETH-BASI, a town which the two Maccabæi, Simon and Jonathan, fortified,

in the cantonment of Judah, 1 Macc. ix. 62, 64.

BETH-BIREI, *the house of my Creator*, or *the temple of my Creator*, a city which belonged to the Simeonites unto the reign of David, 1 Chron. iv. 31.

BETH-CAR, *the house of the lamb*, or *the house of knowledge*, a town belonging to the tribe of Dan, to which the Israelites pursued the Philistines, and near which, as a memorial of the great deliverance from the enemy, Samuel erected the pillar or stone called *Ebenszer*, or *The Stone of Help*, 1 Sam. vii. 11, 12.

BETH-DAGON, *the house of corn*, or *the habitation of the fish*, or *the temple of the god Dagon*, the name of two towns, the one in the allotment of the tribe of Judah, Josh. xv. 41, and the other in that of the tribe of Asher, or rather perhaps the boundary of that tribe, Josh. xix. 27. The name doubtless originated from a temple of the idol Dagon being erected there. This was the name of the temple of Dagon at Gaza (Judges xvi.), which Samson brought to the ground in an extraordinary manner, when immense numbers of the Philistines were killed, and himself buried in the ruins. It was also the name of a temple dedicated to the same idol at Ashdod, in which the Philistines deposited the ark of God, 1 Sam. v. 2.

BETH-DIBLATHAIM, *the house of dry figs*, a town in the country of the Moabites denounced by the Prophet Jeremiah (xlviii. 22).

BETH-DIBON. See **BAJITH**.

BETHEL, *the house of God*, called also **BETHAVEN**, *the house of iniquity*, by the Prophet Hosea, after the introduction of the golden calves which were first set up here by Jeroboam, Hos. iv. 15, x. 5, the name of a city formerly called Luz, until it received the designation of Bethel by Jacob, after his celebrated dream which afforded him great consolation, and was of the most serious import, Gen. xxviii. 19. Luz and Bethel seem to be distinguished as separate places, Josh. xvi. 2; yet in the Book of Judges we are positively assured that the ancient name

of Bethel was **Luz** Judges i. 23; thus confirming the Mosiac statement. It is probable, therefore, that Luz, so called from the numerous almond-trees in the neighbourhood, and also Bethel, were in Joshua's time contiguous places, and that the name of the former merged into that of the latter. It was situated in Samaria, on the confines of the tribes of Benjamin and Ephraim, and, according to Eusebius, was twelve miles distant from Jerusalem on the way to Sichem.

Bethel is repeatedly mentioned in the Sacred Scriptures as a place of considerable importance. The first notice of it is that connected with Jacob, who was on his way to Laban, his mother's brother, when he saw the vision of the ladder, and the angels of God ascending and descending on it, and the promise was given him by Jehovah, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." When Jacob awoke, impressed with this important vision, he exclaimed, "Surely the Lord is in this place, and I knew it not;" his sense of the Divine Presence made him afraid, and he said, "How dreadful is this place! This is none other but the house of God, this is the gate of heaven." He immediately rose, and took the stone which had served him for a pillow, and set it up for a pillar, poured oil upon it, and called the name of the place *Bethel*, or *the house of God*.

This curious procedure of setting up a stone and pouring oil upon the top of it by Jacob, has induced Bochart to assert that it was the origin of that superstitious respect paid by the ancients to

to their great men after their death. These stones were called *Bætylos* or *Bætyli*, and were worshipped among the Greeks, the Phrygians, and other Eastern nations. In some parts of Egypt they were planted on both sides of the road. As to Jacob's stone or pillar, numerous have been the traditions respecting its travels and destination. Every reader of English history is aware, that it is pretended this very stone, which Jacob used as his *pillow* at Bethel, is now in the chair in which the British monarchs are crowned at Westminster Abbey, that same chair or stone having been carried from the palace of Scone in Perthshire by Edward I. when he invaded Scotland. The Rabbins allege that it was put into the sanctuary of that Temple which was erected after the return of the Jews from the Babylonish Captivity—that the Ark of the Covenant was placed on this stone—and that long after the ruin of that Temple, the Jews were accustomed to lament on it their calamities. The Mahometans, on the other hand, pretend that the Temple at Mecca is founded on that very stone, and profess for it the utmost veneration. Dr Clarke thus describes the vicinity of Bethel, as seen by him in his route from Napolose to Jerusalem: "The first part of our journey led through the valley lying between the two mountains Ebal and Gerizim. We passed the *Sepulchre of Joseph* and the *Well of Jacob*, where the valley of Sichem opens into a fruitful plain, watered by a stream which runs near the town. This is allowed by all writers to be the piece of land mentioned by St John (iv. 5), which Jacob bought *at the hand of the Children of Emmor*, and where he erected his altar to the God of Israel, Gen. xxxiii. 20. We passed without notice a place called *Leban* by Maundrel, the *Lebonah* of Scripture; also, about six hours' distance from Napolose, in a narrow valley between two high rocky hills, the ruins of a village and of a monastery situated where the Bethel of Jacob is supposed to have been. The nature of the soil is an existing comment upon the Record, of the

stony territory, where he took of the *stones of the place*, and put them for his *pillow*."

On the occasion of setting up the stone at Bethel, Jacob made a vow, saying, "If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set up for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee;" namely, for the maintenance of burnt-sacrifices and other pious purposes, perhaps also for the relief of the poor, for the priesthood was not then instituted. Some annotators have remarked that this vow, which Jacob performed on his return from Padan-aram (Gen. xxxv. 7, 14), is the first vow mentioned in the Scriptures; but Jacob appears to have done no more than his grandfather Abraham and his father Isaac had done before him; for when God is said to have made a covenant with Abraham, it must be supposed that Abraham on his part expressed his consent and acceptance; and not only so, but vowed and promised to perform the conditions, that he might obtain the benefits. Jacob, after his residence with Laban, his interview with his brother Esau, and the revenge of his sons Simeon and Levi on the Shechemites for the rape on their sister Dinah, repaired by the command of God to Bethel with all his family, having been absent from it thirty years, where he purged his household of all the *strange gods*, or the *gods of the strangers*, as the words may be rendered, probably meaning the idols of the Shechemites, which Jacob's sons had seized and brought into his family. These he hid under an oak which was near Shechem. Here he built an altar, which he called *El-beth-el*, or the *God of Bethel*, because God appeared to him there when he fled from his brother Esau. Here also died Deborah, Rebekah's nurse, who was buried near Bethel, at a place called *Allon-Bachuth*, or the *oak of weeping*.

We find the Patriarch subsequently removing from Bethel to Ephrath, or Ephratah, afterwards called Bethlehem, on the way to which place his favourite wife Rachel died, after having given birth to Benjamin. A monumental pillar, the first of which we read in the Scriptures to commemorate the dead, was erected by Jacob to mark the spot where her body was buried, which was in existence when Moses wrote, Gen. xxxv. 20. Maundrel tells us that the monument still shown near the site of Bethel, as indicating the spot of Rachel's sepulchre, is a modern Turkish structure; "the work is rude enough, and without any ornament, yet the whole is as entire as if it had just been made."

Bethel is again mentioned in the time of Joshua, who assigned it to the "Children of Joseph," or the Ephraimites, whose lot, with that of the half-tribe of Manasseh, "fell from Jordan by Jericho, unto the water of Jericho on the east, to the Wilderness that goeth up from Jericho throughout Mount Bethel," Josh. xvi. 1. Joshua took it along with Ai; but it appears that the Canaanites had regained possession of it, and fortified it in a strong manner. After the death of Joshua, when the other tribes began a campaign against the Canaanites and the Perizzites, the tribe of Ephraim resolved to besiege Bethel, and expel the inhabitants. A person belonging to the city pointed out to the spies sent by the Ephraimites a secret passage into the place, by which they entered and put the inhabitants to the sword, sparing only the informer and his family. This person, we are told, retired to Arabia-Petræa, or Edom, and founded another city which he called Luz. While Samuel judged Israel, he went from year to year "in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all these places, and his return was to Ramah, for there was his house," 1 Sam. vii. 16, 17. The city is mentioned as a place of religious worship connected with the anointing of Saul as the first king of Israel, 1 Sam. x. 1. David sent part of the spoils of the Amalekites, after his return to

Ziklag, as a present to the citizens of Bethel, 1 Sam. xxx. 27.

When the Ten Tribes revolted in the reign of Rehoboam, Bethel was included in the new kingdom of Israel. Jeroboam set up one of his golden calves at Bethel, and the other at Dan, the former being in the southern, and the latter in the northern boundary of Israel. At the first sacrifice to this idol, a prophet or "man of God" was sent to Bethel, who denounced the altar, and predicted that a "child would be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." This prophet then declared that a sign would be given that he had spoken by the command of God—the altar was to be immediately rent, and the ashes that were upon it would be poured out. Jeroboam, who was standing near the altar, ordered him to be seized, and stretched out his hand for that purpose, when his hand "dried up so that he could not pull it in again to him," and at that very moment the altar was rent, and the ashes were poured out. Alarmed at this manifestation, Jeroboam beseeched the prophet to pray that his hand might be restored, and the prayer was answered by the "king's hand becoming as it was before."

The prediction here uttered that "a child would be born, Josiah by name," is one of the most remarkable prophecies recorded in the Scriptures. "It foretells an action," says Stackhouse, "that exactly came to pass above three hundred and forty years afterwards. It describes the circumstances of the action, and specifies the name of the person that was to do it, and therefore every Jew that lived at the time of its accomplishment must have been convinced of the divine authority of a religion founded on such prophecies as this, since none but God could foresee, and consequently none but God could foretell, events at a distance." Josiah, king of Judah, great-grandson of King Hezekiah, was the *child* here predicted, who was to offer "the priests of the high

places that burned incense upon the altar." He not only purged his kingdom of the idolatrous rites of Baal, burned their vessels, and "carried the ashes of them unto Bethel," but he broke down the altar at Bethel, and the high place, and burnt it, stamping it to powder, "and he slew all the priests of the high places that were there upon the altar, and burned men's bones upon them, and returned to Jerusalem."

Abijah, king of Judah, wrested Bethel from Jeroboam, but it was soon afterwards retaken, or restored to the kings of Israel, 2 Chron. xiii. 19. From the time of Jeroboam, "who made Israel to sin," it became a stronghold of idolatry, and hence it is often termed *Bethaven*, or *the house of iniquity*, by the Prophets. Elijah and his successor Elisha proceeded to Bethel immediately before the translation of the former into heaven, 2 Kings ii. 2, and there they were met by the "sons of the prophets," namely, scholars of the prophets, who were educated in religion and virtue, upon whom God by degrees bestowed the spirit of prophecy, and whom the superior prophets employed, in the same capacity as the Apostles did the Evangelists, to publish their predictions and instructions to the people in those places where they could not go themselves. After the miraculous translation of Elijah on the banks of the Jordan, Elisha returned to Bethel, where a very melancholy circumstance occurred, which was signally punished by Omnipotence. As Elisha was approaching Bethel, a number of youths, who probably acted by the instigation of their parents, ran after him and mocked him, exclaiming, "Go up, thou bald head! go up, thou bald head!"—thus ridiculing not only the general custom of the prophets, which was to go with their heads bare, as the Eastern dervishes do at this day, but, as the town of Bethel was one of the principal nurseries of Ahab's idolatries, expressing their contempt for all such prophets as reproved them for their flagrant vices. The indignant prophet turned and uttered an imprecation on them "in the name of

the Lord," when two fierce bears rushed suddenly out of the adjoining forest, and destroyed forty-two of them. "The provocation," says Bishop Watson, "which Elisha received was an insult offered to him not as a man but as a prophet, and it was in his character of a prophet that he cursed them, which was followed by the divine infliction of destruction on the offenders. What impression this signal judgment had on the idolatrous inhabitants is now where stated, but it is probable it was not without a good effect."

Bethel was destroyed by the Assyrians, and the inhabitants shared the general fate of the Jews, and were carried into captivity. The men of Bethel and Ai amounted to two hundred and twenty-three when the Jews returned from the Babylonian Captivity, Ezra ii. 28; but it is to be observed that Nehemiah gives the number one hundred less, Neh. vii. 32. The town was then rebuilt, but no traces of it now remain except those mentioned by Dr Clarke.

BETHEL, FOREST OF, near the town of Bethel, whence the bears issued which destroyed the young men who mocked Elisha, 2 Kings ii. 24.

BETHEL, MOUNT OF, the name of a hill near Bethel, on which one of the divisions of Saul's army encamped when he commenced a war with the Philistines, in the second year of his reign, 1 Sam. xiii. 2.

BETH-EMEK, a town in the allotment of the tribe of Asher, Josh. xix. 27.

BETH-ENNABRIS, a town of Peræa, into which the Jews retired who fled from Gadara after it was taken by Vespasian, and which was forced by the tribune Placidus before his complete reduction of Peræa.

BETHER, *division*, or *in the dove*, or *in examination*, or *contemplation*, **MOUNTAINS OF**, mentioned in the Song of Solomon (ii. 17), about which great diversity of opinion prevails among commentators. The word translated *Bether* in the second chapter of our authorised version and in the Vulgate, is rendered *κοιλωματα* by the Septuagint. Le Clerc

disputes the translation by the Septuagint, and some old Latin versions read *Bethel* instead of *Bether*. In the second chapter of the Song of Solomon, *Bether* literally means *division*, or *mountains of division*, whereas in the eighth chapter the same phrase is rendered in the Septuagint, in the Vulgate, and by our translators, *mountains of spices*. Calmet supposes Bether to be Upper Beth-horon, called Betherā by Josephus, and Bether by Eusebius, situated between Diospolis and Cæsarea, fifty-two miles from Jerusalem. Eusebius speaks also of a place called Betharim near Diospolis, and others will have Bether to be one of the towns of Judah mentioned in the Septuagint. The Emperor Adrian took a town named Bether, about A.D. 134, when he quelled a rebellion raised by Barchochebas, a false Messiah of the Jews, which Eusebius says was about twelve miles distant from the neighbourhood of Jerusalem. Parkhurst, in his annotations on the passage in the Song of Solomon where the word occurs, says that the marginal reading of the phrase *mountains of Bether*, which means *mountains of division, craggy, intersected mountains*, is perhaps preferable to considering Bether as a proper name.

BETHESDA, *the house of mercy*, or *pity*, or *the house of effusion*, the name of a pool or reservoir of water in the city of Jerusalem, close to St Stephen's Gate, near the Sheep Market, at which our Saviour wrought a very distinguished miracle in the second year of his ministry, which is only related by St John (v. 2-15). It is called in the Septuagint *κολυμβητέρα προβατική*, and in the Vulgate *piscina probatica*, because, as has been supposed, the sheep used for the sacrifice in the Temple, called *προβάτα*, were washed in it; and, according to others, because it served as a kind of reservoir for the blood of the sacrifices. But it is well known that the sheep were washed as soon as they were bought in the adjoining market, from which they were driven to this pool; and the supposition that the blood of the sacrifices ran into it, which was Dr Pococke's opinion, is erroneous,

when we know that there was a drain or ditch between this Pool and the Temple, over which a bridge was thrown for access to the latter. Besides, Dr Lightfoot has sufficiently proved, that from the situation of the Sheep Gate, near which the Pool of Bethesda stood, which was on the south-east wall of Jerusalem, a part of the city lay between it and the Temple. The interpretation, therefore, *the house of mercy*, is more in unison with the design for which this pool or bath was constructed, and the purposes to which it was applied.

The Evangelical writer informs us that the Pool of Bethesda had five porches, or separate divisions for sick persons, and that "in these lay a great multitude of impotent folks, of blind, halt, withered, waiting for the moving of the water; for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." Dr Lightfoot conjectures that these porches were the several entrances by which the unclean went down to the water to be washed, and where they might lay up their clothes; and that perhaps they were so many different entrances according to the diseases with which the sick were afflicted. He also suggests that the Pool might have been a pentagon, the cloisters corresponding to its five sides. It thus appears that in these cloisters numbers of diseased and debilitated persons lay waiting for the "moving of the water," which took place at a particular feast, which some have supposed to be the Passover, and others that of Pentecost, or rather occasionally, and at certain intervals of time. We are told that this was done by the agency of an angel, yet we need not suppose that an angel visibly descended from heaven, but that the miraculous virtue of the water was ascribed to the power of an angel; for, according to the Jewish mode of speaking, every thing which had a divine effect was held to be done by ministering spirits or angels. We have no information how

long the Pool had previously retained this singular virtue, whether it was afterwards continued, or whether it ceased at the time of our Saviour; but the circumstance of the first who stepped in being cured clearly proves that the healing quality of the water was not natural, and that it was miraculously endowed.

Various opinions have been maintained respecting the water of this Pool and the process by which the cures were effected, which we lay before the reader in a condensed manner. It has been alleged that the miraculous cures recorded by St John were restricted solely to the season of the particular feast mentioned in the first verse of the chapter, and in this way they account for the silence of Josephus and Philo, who do not mention the healing qualities of the Pool. Those, on the other hand, who think that the water had been always of a healing nature, maintain that the silence of these writers is of little importance, seeing that they omit more important occurrences in our Saviour's history with which they must have had opportunities of being acquainted, such as his miracles, which were both numerous and varied, and which were well known in Jerusalem;—others, again, regarding the cures wrought at this place as standing miracles among the Jews, have been surprised that Josephus should have omitted a fact so honourable to his nation;—while others, finally, have maintained that the healing quality of the water was a peculiar honour conferred on the personal appearance of the Son of God on earth. But it is to be observed that St John does not narrate the fact as if it was a *new thing*, unknown or unheard of before, or which depended solely on Christ's appearance; on the contrary, he relates it as if it had been a *well-known fact*, and for the benefits of which a considerable rivalry existed among those who lay in the porches. We have no information as to the opinions which the Jews themselves entertained on this subject, or whether they actually believed that an angel was the instrument; but we must recollect that miracles were not new among

them; their previous history abounded with them; and although they were astonished, as well they might, at some of those which our Saviour wrought, they never denied or even doubted them; they rather expressed their admiration, and often exclaimed that he had done all things well. They were strongly persuaded that he was a *Divine Messenger*, which the miracles he wrought sufficiently proved, but they would not allow Him to be the *Messenger foretold*.

Dr Doddridge thinks that the silence of Josephus respecting the healing qualities of the Pool of Bethesda is one of the greatest (if not the greatest) difficulties in the Evangelical history, and that in which "of all others the learned answerers of Mr Woolston have given him the least satisfaction." Grotius conjectures that the angel is *said* to have descended, not that he was ever *seen* to do so, but because the Jews believed in the immediate ministration of angels; and that, from the violent motion of the water, and the effects produced by it, the presence of an angel was supposed. Dr Hammond held that the blood of the great number of sacrifices washed in this Pool communicated an efficacy to the water, and that the angel who *troubled* the Pool was no other than a messenger from the high priest. By this hypothesis, Pococke was so misled as to seek for the Pool of Bethesda on that side of the city where it never was situated. Fleming, to avoid the difficulties of the literal interpretation, rejects the latter part of the third and the whole of the fourth verse, which refer to the agency of the angel, as a spurious addition of some credulous monk in the eighth or ninth century, because these passages are omitted in Beza's MS., and were apparently added by a later hand in an old MS. preserved in the Royal Library at Paris. But as all the old and authentic Syriac versions, and the other versions of the Polyglott, contain the passages exactly as they are translated in our Version, it is impossible to admit this argument; and besides, the seventh verse, the authenticity of which

was never disputed, expressly ascribes a miraculous virtue to the water which extended only to the first who was so fortunate as to step in, and hence it was that the man whom Christ cured, who had been thirty-eight years afflicted with his peculiar disease, and who, our Saviour was aware, had been a *long time in that case*, could never succeed in his attempt, being defeated by the more active and the more wary.

The opinion of Dr Hammond has been rejected not only as unphilosophical, but as at variance with history, and with the actual site of the Pool. Dr Doddridge maintains that, although it has been asserted by many, he does not find any satisfactory proof that the sheep to be sacrificed were ever washed there, not to mention the utter impossibility that the blood of the sacrifices could run into it; and he thus attempts to account for the silence of Josephus as to this Pool and its healing qualities. After observing that the Jewish historian was not born when the circumstance happened recorded by the Evangelical writer, he says, "Though he heard the report of it, he would, perhaps, as is the modern way, oppose *speculation* and *hypothesis* to *fact*, and have recourse to some undigested and unmeaning harangues on the unknown force of imagination; or, if he secretly suspected it to be *true*, his dread of the marvellous, and fear of disgusting his pagan readers with it, might as well lead him to suppress this as to disguise the passage through the Red Sea, and the divine voice from Mount Sinai, in so cowardly and ridiculous a manner as it is known he has done. The relation in which this fact stood to the history of Jesus would make him peculiarly cautious in touching upon it, as it would have been difficult to handle it at once with decency and safety." It may be here observed that the learned Bishop Pearce, in his "Vindication of Christian Miracles," agrees with Dr Doddridge in the most material points of his hypothesis.

Tradition now points out this Pool on

the east side of the mount on which the Temple stood, where there is an empty tank one hundred and twenty feet long, forty broad, and about eight feet deep, walled round with stones, but without water. This agrees with Maundrel's measurement, who surveyed it in 1696, and found at the west end three old arches built or choked up, which are said to be the remains of the five original porches in which sat the lame, blind, and withered of Jerusalem. Sandys was in Jerusalem on Good Friday, A. D. 1611, and says he saw the spring running, but in small quantities. The erection of the Pool of Bethesda is ascribed to King Hezekiah. The following observations on it are given by the author of "Letters from Palestine," an anonymous work published in 1819:—"Towards the eastern extremity of the town, not far from the Gate of St Stephen, is the *Piscina d'Israel*. This is the Pool of Bethesda, which an angel was commissioned periodically to trouble. It appears to have been of considerable size, and finished with much care and architectural skill; but I was unable to ascertain either the depth or the dimensions, for its contiguity to the enclosure which contains the Mosque of Omar made it rather hazardous to approach even the outer borders, and our dragoman entreated us to be satisfied with a cursory view. Near to this place is the church of St Anna, so named from being erected on the ground where the house of the Virgin's mother formerly stood, and where the Virgin herself was born. Between that structure and Pilate's Palace is the Tower Antonia, which has a more striking air of antiquity than any in the city."

BETH-EZEL, the name of a place mentioned by the Prophet Micah (i. 11). which was situated near Jerusalem, and probably the same with Azal, Zech. xiv. 5.

BETH-GAMUL, *the house of the weaned, or of the camel*, a town of Moab belonging to the tribe of Reuben, Jer. xlviii. 23.

BETH-HACCEREM, *the house of the vineyard*, the name of a place between

Jerusalem and Tekoah, eight miles south-east of the former. "The hill on which this place was built," says Dr Pococke, "is very high, and laid out in terraces. There was a double circular fortification at the top, and at the front of the hill towards the north there are the ruins of a church and other buildings. On a hanging ground to the west of these there is a cistern, and the bason of a square pond, which appears to have had an island in the midst of it, and probably there was some building on it." See BETH-ACHARA.

BETH-HARAN. See BETHARAN.

BETH-HOGLAH. See BETHAGLA.

BETH-HORON, *the house of wrath, or the house of the hole, or of the cave, or of liberty*, the name of two towns belonging to the tribe of Ephraim, built by Sherah, the daughter of Ephraim, 1 Chron. vii. 24. Lower Beth-horon, which was originally given to the Levites, Josh. xxi. 22, was repaired and fortified by Solomon, 1 Kings ix. 17; 2 Chron. viii. 5. Upper Beth-horon is placed by some geographers on the north, and Lower Beth-horon on the south boundary; but it is more probable they were both on the south, and little more than twelve miles distant from Jerusalem. Dr Clarke found the modern Arab village of Bethor about that distance from the city, which he supposes to be on the site of the ancient Beth-horon of Scripture. Josephus states that Cestius, the Roman general, marched upon Jerusalem by way of Lydda and Beth-horon; and Jerome observes that in his time the two places were almost obliterated by wars. Nicanor encamped at Beth-horon previous to engaging Judas Maccabæus, 1 Macc. vii. 39.

BETH-JESHIMOTH, *the house of desolation, or of position, or of denomination*, a city assigned to the tribe of Reuben, Josh. xiii. 20, about ten miles east of the Jordan, near which the Israelites encamped before they entered the Promised Land, Numb. xxxiii. 49. It was first seized by the Moabites, and finally destroyed by the Chaldeans, Ezek. xxv. 9.

BETH-LEBAOTH, *the house of*

lionesses, sometimes called Lebaath, the name of a town originally assigned to the tribe of Judah, Josh. xv. 32, but afterwards given to that of Simeon, Josh. xix. 6.

BETHLEHEM, *the house of bread, or the house of war*, the name of a town of Judah, illustrious as the place of our Saviour's nativity. It is called *Bethlehem of Judah*, to distinguish it from another town of the same name in the allotment of the tribe of Zebulun, Josh. xix. 15; Micah v. 2. It is also called Beth-lehem-Ephratah, from Ephrath, or Ephratah, its ancient name, which means *abundance, bearing fruit, increasing*. It stands on a rising ground about six miles distant from Jerusalem on the road to Gaza. It never was a town of any size or importance, nor was it even distinguished for its population, or the wealth of its inhabitants; but it was the birth-place of some celebrated persons previous to our Saviour's nativity, Ibzan, Elimelech, Boaz, and David, having been born in it, the two latter of whom were ancestors, humanly speaking, of the Saviour of the world, "God of God," as the Nicene Creed emphatically expresses it, "very God of very God, begotten of the Father before all worlds."

Rachel, the favourite wife of Jacob, died near Bethlehem or Ephrath, as it was then called, while the Patriarch was journeying from Bethel, and he marked the place of her interment by a monumental pillar, Gen. xxxv. 19; xlviii. 7. The town is not again mentioned particularly except as the birth-place of Ibzan, one of the Judges of Israel, until the time of Boaz, when Naomi, the widow of Elimelech, who had been compelled to leave it on account of a severe famine, returned with her daughter-in-law, also a widow, who was a native of the country of Moab. The story of Ruth gleaning in the fields of Boaz at Bethlehem, and the subsequent incidents until she was married to Boaz, and became the mother of Obed, the father of Jesse, and grandfather of King David, are finely narrated in the Book of Ruth, to which the reader is referred. Samuel performed the solemn ceremony

in this town of anointing David to be king of Israel while Saul was alive, that monarch and his family having been set aside by the command of God. It was one of the places which Rehoboam fortified after the revolt of the Ten Tribes.

Bethlehem was announced as the birth-place of the Messiah by the Prophet Micah seven hundred years before that event: "But thou, Bethlehem-Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting," Mic. v. 2. The expression, *little among the thousands of Judah*, meaning among the families or cities of Judah, is taken from the first division of the people into thousands, hundreds, and other subordinate distinctions. Every tribe was divided into so many thousands, over which presided a leader to command them in battle. Bethlehem was too limited in population to be reckoned as one of those thousands, or to be numbered singly in the army against the enemy. This prophecy had been always remembered by the Jews, and we find Herod summoning the chief priests and scribes together at our Saviour's birth; and when he inquired where Christ should be born, they answered, "In Bethlehem of Judea, for thus it is written by the Prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel," Matt. ii. 4, 5, 6. The contradiction here between the language of the Prophet and that of the Evangelical historian is merely verbal, for Bethlehem, although in one sense *among the least of the thousands of Judah*, was yet *not to be the least*—on account of the Messiah's birth, it was to be excelled in dignity by none of the principal cities—the long-promised, the illustrious Ruler of Israel was to be born there. Both the town and family of David, from whom our Saviour was lineally descended, were in a humble condition at the time of his birth; and hence, doubtless, the Blessed Virgin in her song thankfully commemo-

rates God's extraordinary favour in honouring that low estate to which they were reduced with the birth of the Messiah, and in making her the mother of Him who was "David's Son, and David's Lord."

Bethlehem, thus specially honoured, became a place of high renown, and is still visited by great multitudes of pilgrims. The Emperor Hadrian is said to have profaned the place by building a temple, and instituting the rites of the Roman mythology on or near the spot where Christ was born; and from his time, says St Jerome, "to that of Constantine, about the space of one hundred and eighty years, Bethlehem was overshadowed by the grove of Thammus, that is, of Adonis, and in the cave where once the Messiah appeared as an infant the lover of Venus was loudly lamented." The pious Empress Helena, mother of Constantine, removed this structure, and built a splendid church over the grotto in which our Saviour is alleged to have been born, which remains to this day. In this church is the sacred cradle, pointed out as a *white marble trough*, in a grotto cut out of the rock. It has often, it is said, changed hands between the Greek Christians and the Latin Catholics, and is a source of much jealousy between the monks of the two creeds, who nevertheless coalesce most enthusiastically in its defence when it is threatened by the Mahometans. In the monastery attached to this convent that venerable Father of the Church, St Jerome, spent a great part of his life; and in the grotto now shown as his oratory he is said to have completed that translation of the Scriptures called the Vulgate, which has been adopted by the Church of Rome; and here he died, A.D. 420, in the ninety-first year of his age.

There is no place in Palestine more venerated than Bethlehem except the Holy Sepulchre at Jerusalem, and, as might be expected, traditional localities are pointed out, as fanciful as they are extravagant, which show that the imagination of the ancient monks was as fertile here as in other places rendered sacred

in the history of human redemption and the annals of the Church. Proceeding from Jerusalem to Bethlehem by the gate near the Palace of David, the road passes over the Valley of Hinnom, and crosses the hill opposite to Sion on the south. In this route lies the Convent of St Elias, about an hour's distance from the city. It belongs to Greek monks; "and the priests of that order, not to be behind the Latins, who show in so many places the print of the hands, and feet, and toes, and fingers of the Messiah, show here the impression of St Elias' *whole body* in a hard stone!" Thence entering the Valley of Rephaim, celebrated as the scene of David's victories, a singular story connects it with our Saviour's ministry. It is traditionally said that on one occasion when our Saviour was passing, he observed a man sowing, and approaching him, he asked him what seed he was sowing. The man sneeringly answered that he was sowing small stones. "Then," said our Saviour, "thou shalt reap the same seed thou hast sown;" which was literally verified, an abundant crop of stones being the produce! Advancing near to Bethlehem, at a little distance from the road, the Tomb of Rachel is pointed out, but the spot of her interment is now covered by a Mahometan building resembling the tombs of saints and sheiks in Egypt and Arabia, being small, square, and surmounted by a dome, instead of a pillar, which Moses informs us Jacob erected. This building is held in equal veneration by Jews, Christians, and Mahometans, and it is not improbable that the intention of it was to enclose either a pillar, or the fragment of one, on the spot which tradition sanctions as the Pillar of Rachel's grave. On the west side of the village the well of Bethlehem is pointed out, called the Well of David, on account of his extreme desire to drink its water (2 Sam. xxiii. 15), and to procure which three of his principal warriors broke through the camp of the Philistines. At some distance beyond it are the remains of an old aqueduct, said to have been the work of King Solomon,

for the purpose of conveying water from the Pools called after his name to Jerusalem. Maundrel describes these reservoirs as being three in number, and so constructed that the water of the uppermost could descend into the second, and that of the second into the third. The fountain which supplied these pools is about one hundred and forty paces distant from them, and the monks contend that it is the *sealed fountain* mentioned in the Song of Solomon (iv. 12).

On entering Bethlehem, the monks show the stable, under a large rock, in which Christ was born, on which the church is built already mentioned. In the town are shown the house of Simeon, and the house where Joseph was warned to flee into Egypt from the wrath of Herod, who perpetrated the atrocious massacre of all the young children of Bethlehem and its vicinity, in his anxiety to destroy one who, he feared, would supplant him in his throne. In the neighbourhood, the cave where David cut off Saul's skirt, the Wilderness of St John, and the Plain of the Shepherds, where the heavenly host saluted them, and sang the divine anthem of peace and good-will to men, are pointed out. At a small distance is the place where those shepherds dwelt, which consists of a number of caves still used as a retreat for shepherds and cattle by night. Here a church was erected by Helena, which has now disappeared. Bethlehem also contains the grottoes or chapels of St Joseph, the reputed father of our Saviour, of the Holy Innocents, erected over their place of interment, of St Eusebius of Cremona, and of St Paula and St Eustasia, the Roman mother and daughter, descendants of Gracchus and Scipio. In the pavement of the Grotto of the Nativity is shown an inlaid star, which is said to mark the exact spot of our Saviour's birth, and to lie immediately under that point or the heavens where the Star of the East became fixed in its course, to direct the Wise Men to the object of their search. Some, however, contend that this was the spot on which the star fell from the

firmament, and sank into the earth; but it is alleged that there was formerly a corresponding place shown between Bethlehem and Jerusalem, where the Wise Men found the star after it was lost, close to the place where the angel took up Habbakkuk by the hair of the head, to carry meat to Daniel in the den of lions!

Bethlehem still retains its ancient name, pronounced by the Arabs *Beitlaheim*, or *Beit-el-haim*. The village is beautifully situated on an eminence composed of a chalky soil, and is considered by the inhabitants as possessing a very salubrious air. The country around it is richly covered with olives, vines, and fig-trees, and a small rivulet runs through the valley. The sides of the hill on which the village stands are interspersed with fine vineyards, which yield very large grapes of a delicious flavour. Some corn is produced in the valleys, and the bread made of it, baked with hot stones, is of an excellent quality. The village, which consists of one street, has an appearance of comfort and cleanliness not commonly seen in the villages of the East. "Almost the first novelty," says Mr Buckingham, "that struck me on entering the place was, that the Christian inhabitants, from there being scarcely any Mahometans living near them, wear white and gay coloured turbans with impunity, whereas in Jerusalem no Christian subject to the Porte dares to wear any other than blue, without risk of losing his head." The population of Bethlehem, according to Ali Bey, amounts to six hundred families. Volney estimated six hundred men capable of bearing arms, and Parsons reckons one thousand Catholics, the same number of Greek Christians, and a few Armenians and Turks.

BETHLEHEM, a town belonging to the tribe of Zebulun, Josh. xix. 15, the situation of which is unknown.

BETH-MAAKA. See ABEL.

BETH-MAON, *the house of habitation, or of iniquity*, a town of the Moabites, in the tribe of Reuben, denounced by the Prophet Jeremiah, xlviii. 23.

BETH-MARCABOTH, *the house of*

deliverance, or of expulsion, chariots, or of bitterness extinct, the name of a city in the allotment of the tribe of Simeon, Josh. xix. 5.

BETH-MAUS, a village of Galilee, situated between Sephoris and Tiberias; according to Josephus, four stadia from the latter. Lightfoot supposes it to be the Beth-Meon of the Talmud.

BETH-MILLO, *the house of Millo*, the name of a place where Jozachar and Jehozabad assassinated Joash, king of Judah, 2 Kings xii. 20, 21.

BETH-NIMRAH, *the house of the leopard, or of rebellion, or of bitterness*, the name of a place fortified by the tribe of Gad, Numb. xxxii. 36. It was situated east of Jordan, and about five miles from Betharan. Calmet alleges that it was the same as Nimrim, a town so called from the rivulet of that name, mentioned by Jeremiah (xlviii. 34), which he places five miles eastward of Bethsaida.

BETH-OANNABA, or **BETH-HANNABAH**, a town which Eusebius places four miles east from Diospolis. The name preserves some remains of the word *Nob*, where the tabernacle continued for some time in the reign of Saul, 1 Sam. xxi. 1, where David visited Ahimelech the high priest. St Jerome states that Nob was not far from Diospolis.

BETH-OGLA. See BETHAGLA.

BETHOMESTHAM, a place mentioned in the Book of Judith (iv. 6), probably the same as Bethshemeth, or Bet-sames, which in the Syriac pronunciation would be Betomesa.

BETHOME, or **BETHORA**, otherwise called *Julias*, is said to have been the birth place of the Prophet Joel. The inhabitants of Bethome rebelled against Alexander Jannæus, and after the town was taken, they were sent captives to Jerusalem.

BETHONIA, or **BETH-OANEA**, a place situated about fifteen miles east from Cæsarea, mentioned by Eusebius and Jerome as famous for its beneficial hot baths.

BETHORON. See BETH-HORON.

BETH-PALET, or **BETH-PHELET**,

the name of a town on the southern frontier of the tribe of Judah, Josh. xv. 27. It was afterwards transferred to the tribe of Simeon.

BETH-PAZZEZ, *the house of division*, a town in the territory of the tribe of Issachar, Josh. xix. 21.

BETH-PEOR, *the house of gaping or opening*, the house or temple of Peor, a city of the Moabites given to the tribe of Reuben, Josh. xiii. 20. It was situated on the other side of the Jordan, according to Eusebius about six miles from Livias, opposite to Mount Peor, and had a temple dedicated to the idol Baal.

BETHPHAGE, *the house of the mouth, or the drain of the valleys, or the house of early figs*, a village on the declivity of the Mount of Olives, belonging to the priests, adjoining the village of Bethany, in the neighbourhood of Jerusalem. Here the disciples, as our Saviour had instructed them, found the ass on which he rode into Jerusalem, a custom which was and perhaps still is kept up by the Latin monks of Jerusalem, who attend their superior to the city clothed in his official habits, and mounted on an ass, while they strew palm-leaves and their garments before him. Rauwolf says that in his time (1574) there were fig-trees at Bethphage. There are at present no remains of the village.

BETHSAIDA, or **BETHZAIDA**, *the house of fruits, or of food, or of hunters, or of snares*, the name of a city belonging to the tribe of Naphtali. It is not mentioned in the Old Testament, which is accounted for by what Josephus states, that it was only an inconsiderable village until Philip the Tetrarch built it, and gave it the appearance of a large and populous city. It was situated, according to Pliny, on the western shore of the Lake of Genesareth, in Bashan or Batanea. Bochart informs us that it was a place of fishing, and Lightfoot says that it was a place of hunting, the whole territory of Naphtali abounding in deer. St John informs us (i. 45) that three of the apostles, Philip, Andrew, and Peter, belonged to this place, or resided in it. Our Saviour wrought some miracles in Bethsaida, one of which

was the restoration of the sight of a blind man, Mark viii. 22–25, and he denounced the inhabitants for their wickedness and infidelity, Matt. xi. 21. It is now a poor village, consisting of a few miserable cottages.

BETH-SHALISHA, the name of a town north of Diospolis, and south-east of Antipatris, probably the same as **BAAL-SHALISHA**.

BETH-SHAN, or **BETH-SHEAN**, *the house of the tooth, or of ivory, or the house of change, or the dwelling of sleep*, the name of a town of Samaria which belonged to the half-tribe of Manasseh, upon the borders of Galilee, and about half a league from the river Jordan. It was the capital of a district of the same name extending to Peræa. Josephus says that after the irruption of the Scythians in the reign of Josiah, king of Judah, it was called Scythopolis, by which name it is mentioned in the Second Book of the Maccabees, as being distant six hundred furlongs, or seventy-five miles from Jerusalem. The same historian farther observes, that Bethshan was the largest town of the Decapolis. Pliny mentions the place by the name of Nysa. The original inhabitants were allowed to retain it for a considerable time on paying tribute, Judges i. 27. After the battle upon Mount Gilboa, where the Philistines slew the sons of Saul, and that unfortunate king ran himself through with his sword, the victors took the bodies and publicly exposed them in the most ignominious manner on the walls of Bethshan, 1 Sam. xxxi. 10; but the inhabitants of Jabesh-Gilead, on the other side of the Jordan, came during the night, carried off the dead bodies, and honourably interred them in a grove of oaks near their city (verses 12, 13). Bryant derives its name from *beth*, a house or temple, and *shan* or *san*, an ancient designation of the sun. Bethshan continued for several centuries a bishop's see, but it is now a miserable village, inhabited by about two hundred Arab families. Its ruins are of considerable interest, and indicate its ancient grandeur and importance.

BETH-SHEMESH, *the house of the sun, or of service, or of ministry*, the name of several places. 1. **BETHSHEMESH**, a city on the frontiers of the tribe of Issachar, Josh. xix. 22. 2. **BETHSHEMESH**, a place belonging to the tribe of Naphtali, which the Canaanites retained for a considerable time, on paying tribute, Judges i. 33. 3. **BETHSHEMESH**, a city which belonged either to the tribe of Judah or of Dan, one of those assigned to the priests, Josh. xxi. 16. Eusebius places it ten miles from Eleurothopolis, on the way to Nicopolis, or Emmaus. When the Philistines returned the ark of God into the Land of Israel, it came to Bethshemesh, and was deposited in the field of a citizen named Joshua. Some of the people examined it with too much curiosity, which provoked the Almighty to "smite the men of Bethshemesh because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men; and the people lamented, because the Lord had smitten many of the people with a great slaughter," 1 Sam. vi. 19. Various opinions have been stated respecting the extent of this mortality. Josephus, who narrates the circumstance, mentions that *seventy men* were slain; but the reading of the Syriac and Arabic versions is *fifty thousand and seventy men*. There is, however, an evident transposition of the words in the passage. Bethshemesh was at that time a small village, and could not contain as many inhabitants as the number of the slain; and the interpretation of Bochart, therefore, is far more reasonable, who renders the verse, *He smote threescore and ten men, fifty out of a thousand*, meaning, that God was so indulgent as not to slay all that were guilty, but only seventy of them, observing this proportion, that out of a thousand persons he smote only fifty, or the twentieth part. 4. **BETHSHEMESH**, an ancient city of Egypt. See ON.

BETH-SHITTAH, a place so called from the shittah trees, a species of thorn, which grew in abundance, appears to have been situated south-west of the Lake of

Gennesareth, within the limits of the half-tribe of Manasseh. Here Gideon's pursuit of the Midianites ceased, Judges vii. 22.

BETH-SUR, or **BETH-ZUR**, *the house of the rock, or of the band*, a city with a strong fortress situated on a lofty rock in the territory of the tribe of Judah, Josh. xv. 58, which Eusebius says was twenty miles distant from Jerusalem on the road to Hebron. It was fortified by Rehoboam, 2 Chron. xi. 7, as a check upon the Danites, one of the revolted Ten Tribes. Bryant derives the name of this place from *beth*, a temple, and *sur*, or *zur*, a name of the sun. When it was besieged by Lysias, under Antiochus the son of Antiochus Epiphanes, with an army of sixty thousand foot and five thousand cavalry, Judas Maccabæus came to its relief with ten thousand men, and compelled Lysias to raise the siege, 1 Macc. iv. 28; vi. 7.

BETH-TAPPUA, *the apple or orchard house*, the name of a town belonging to the tribe of Judah, said by Eusebius to be the last city of Palestine bordering on Egypt, fourteen miles from Zaphra, Josh. xv. 53.

BETHUL, or **BETHUEL**, *filiation of God*, a city belonging to the tribe of Simeon, Josh. xix. 4. It is probably the same as **BETHELIA**, mentioned by Sozomen as belonging to the inhabitants of Gaza, which he describes as populous, and adorned with several structures of importance, particularly a pantheon or temple dedicated to all the gods, situated on an eminence which commanded the whole city. The Bishop of Bethelia is mentioned among the bishops of Palestine. It is thought to be the same as **BETHULIA**, at which Holofernes was killed by Judith when he was besieging that place with the Assyrian army.

BETONIM, a place allotted to the tribe of Gad, Josh. xiii. 26.

BEZARA, a town of Galilee near the sea, south of Ptolemais or Acre.

BEZEK, or **BEZAKA**, *lightning*, also, *in the chains, or fetters*, the name of a city in the territory of Judah, whither the men of Judah marched against the

Canaanites, whom they routed, and slew ten thousand men. Here they found Adonizebek, of whose kingdom this city is supposed to have been the capital, on whose person they retaliated the cruelties he had inflicted on others, Judges i. 4-7. Saul reviewed his army at this city before he crossed the river Jordan to the relief of Jabesh-Gilead, 1 Sam. xi. 8. Eusebius and Jerome assert that in their time there were two towns of this name near each other, and about seventeen miles from Sichem, on the road to Scythopolis, or Bethshan. Calmet is of opinion that Bezek was situated near the passage of the Jordan at Bethshan, and Dr Wells alleges that there was only one city of this name in the tribe of Judah. A small village stands on the site of the city.

BEZER, *fortification, or vintage*; otherwise, *to cut, to take away, to defend, to hinder*; also, *in anguish, or distress*, a city beyond Jordan, sometimes said to belong to Moab and sometimes to Edom, because it was a frontier town, and belonged occasionally to each. It was given by Moses to the tribe of Reuben, and was selected as one of the cities of refuge for him "who killed his neighbour unawares, and hated him not in times past," Deut. iv. 42, 43. It is termed *Bezer in the Wilderness* by the sacred historians, and was given to the Levites of Gershom's family, Josh. xx. 8. The Vulgate translates it *Bozor*. See BOZRA.

BEZETH, a town of Palestine in the vicinity of Jerusalem, which Bacchides, the general of Demetrius Soter, king of Syria, surprised, and the inhabitants of which he threw into a pit; probably the same with Bezecath, 1 Macc. vii. 19.

BEZETHA, or BETZETA, a division or part of Jerusalem situated on an eminence, and encompassed with walls, being, according to Josephus, a new city attached to the old one, and called *Καίνοπολις*, or Cainopolis. It lay to the north of Jerusalem and the Temple.

BILEAM, a city of refuge in the half-tribe of Manasseh, 1 Chron. vi. 70. See IBLEAM.

BITHYNIA, *violent precipitation*, compounded of the Greek words *βία* and *θύνα*, the name of a country in the northern part of Asia Minor, bounded by the Euxine on the north, by the Thracian Bosphorus and the Propontis on the north-west and west, by Phrygia and Mysia on the south, and by the Sangarius river, now called *Sacaria*, and Paphlagonia, on the east. This country is filled with mountains covered with ship timber, and its valleys and plains are fruitful, particularly in oil. The places of importance in the province are Prusa, Nice, Nicomedia, Chalcedon, Libyssa, and Therma, two of which are celebrated in ecclesiastical history for the Councils of the Church held in them. St Paul proposed to go into Bithynia, but "the Spirit suffered him not," Acts xvi. 7, 8. St Peter addresses his First Epistle to the Christians scattered abroad in Bithynia and other countries. The province of Bithynia witnessed the first General Council of the Church at Nice, which was summoned by command of Constantine the Great against the Arians; and the fourth General Council was held at Chalcedon, another of its cities, against the Nestorians. Bithynia was anciently an independent kingdom, but no event of any importance occurs in its history except the treacherous conduct of one of its monarchs, named Prusias, who basely delivered the illustrious Hannibal to the Romans. His great-grandson, Nicomedes IV., was the last king. He died about seventy-five years before the Christian era, and bequeathed his kingdom to the Romans, who reduced it to a province. It now forms one of the districts of Turkish Anatolia, and is the nearest province to Turkey in Europe, being separated from it only by the very narrow strait of the Thracian Bosphorus opposite Constantinople, on which is situated the suburb called the Scutari, a short distance from Chalcedon, containing upwards of 30,000 inhabitants. A considerable proportion of the population of Bithynia belong to the Greek and Armenian Churches. This country was anciently

called *Bebrycia*. The *Bythini* from Thrace gave it the name of Bithynia.

BOAZ, *strength*, the name of the left pillar in the porch of the Temple, 1 Kings vii. 21.

BOCHIM, *weepers*, or *mourners*, or *mulberry trees*, a place supposed to be the same with Baca, Psalm lxxxiv. 6; also the name of a place supposed to be Shiloh, where the Israelites generally assembled. It received the name of Bochim from the severe expostulation addressed to them soon after the death of Joshua by "the angel of the Lord" for their idolatry, when they were told that the original inhabitants of Canaan would not be extirpated, but would be "as thorns in their sides," and their "gods would be a snare unto them," because they had not obeyed the divine command, Judges ii. 1-5.

BOZEZ, *mud, bog*; or, *in him the flower*, the name of a projecting rock near the garrison or station of the Philistines opposite Michmash, 1 Sam. xiv. 4, 5.

BOZKATH, or BOSKATH, a town in the territory of the tribe of Judah, Josh. xv. 39, and the birth-place of Jedidah, the mother of Josiah, king of Judah, 2 Kings xxii. 1. Here also Jonathan Maccabæus was treacherously betrayed to Tryphon, and put to death, 1 Macc. xii. 23.

BOZRAH, or BOSTRA, *in tribulation* or *distress*, the same with Bezer; also the name of a city of Edom, or Arabia Petræa, called in the Scriptures *Bezer in the Wilderness*, Gen. xxxvi. 33. Isaiah threatens Bozrah with great calamities:—"The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams, for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea," Isa. xxxiv. 6. The original sense of these words aptly applies to a place of slaughter, Edom signifying *red*, as blood is, and Bozrah,

a *vintage*, which in prophetic language often denotes God's vengeance upon the wicked. Bozrah is denounced by the Prophet Jeremiah in language much less hyperbolic, Jer. xlix. 13, 22. This city was the capital of Eastern Idumea, and the residence of Joba, the son of Zerah, one of the dukes of Edom. It was a place of considerable importance in those times to which the sacred history refers, and it is celebrated by ancient writers, and commemorated by medals. Several of its bishops assisted at the ancient General Councils, who were metropolitans of the ecclesiastical province. According to the divine threatening, Bozrah has become a "desolation, a reproach, a waste, and a curse," and is now not only uninhabited, but the adjacent country is a wilderness, rendered impassable by the Arabs. In the Prophecy of Isaiah the Messiah is figuratively introduced as coming from Bozrah. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?"—"His coming from Edom," says the venerable Bishop Andrewes, "is his rising from the dead: His return from Bozrah is his coming back, having vanquished hell; Idumea standing for the kingdom of darkness and of death, and Bozrah, the strong city of Edom, for the seat of the prince of darkness, agreeably to the custom so familiar with the Prophets, of putting the sworn enemies of the commonwealth of Israel to express the mortal and immortal enemies of the souls of God's people." A town of the same name is denounced by Jeremiah among the cities of Moab.

BUZITE, an appellation of Elihu, one of Job's friends, who was of Syrian extraction, for Buz was the son of Nahor, who was a Syrian, Gen. xxii. 20; Job xxxii. 2, 6.

BYBLUS, or BIBLUS. See GEBAL.

C



CABUL, *displeasing*, the name of a district containing 20 cities which Solomon gave to Hiram, king of Tyre, after the completion of the Temple, so called because "they pleased him not," or "were not right in his eyes." These cities are said to have been in the "Land of Galilee," and were probably conquered by his father David, for the towns of the Promised Land could not be alienated. It is commonly thought that Hiram called the district in which these cities were situated the *Land of Cabul* by way of derision, *Cabul* signifying a *dirty country* or *displeasing*; and Josephus observes that *Cabul* in the Phœnician tongue signifies *that which does not please*. But others understand the word to signify a *boundary*, as it was the tract of land which bounded Lower Galilee, and the Greek translators render *Cabul* by a word which signifies a *bound* or *coast*. According to another conjecture, *Cabul* signifies *bond land*, or land granted in discharge of a debt, and the name might have been sarcastically applied by Hiram to express the inadequate manner in which Solomon had discharged his obligations to him. There have been various opinions respecting the situation of the Land of Cabul, but the prevailing one is that it was in the neighbourhood of Tyre.

CADAMIM. See KISHON.

CADIS. See KEDESH.

CÆSAREA. See CESAREA.

CAIN, the name of a town in the territory of the tribe of Judah, Josh. xv. 57.

CALAH, *favourable, opportunity*, or *as the verdure*, or *green fruit*, the name of a city built by Nimrod, Gen. x. 11, called also *Chalach*, *Chale*, or *Cale*, generally placed on the Great Zab before it enters the Tigris.

CALEB, *a dog*, or *crow*, or *a basket*, or *as the heart*, a place or district so

called, 1 Sam. xxx. 14. It is nowhere mentioned except in that passage, and probably means the south part of Judah, which was given to Caleb, Josh. xiv. 13.

CALEB-EPHRATAH, so called by conjoining the names of Caleb and his wife, 1 Chron. ii. 24, a name of Bethlehem.

CALNEH, *our consummation*, or *all we*; or *as murmuring*, a city built by Nimrod in the Plain of Shinar, and the last mentioned as belonging to his kingdom, Gen. x. 10. It is supposed to be the *Calno* of Isaiah (x. 9), and the *Canneh* of Ezekiel (xxvii. 23). These Prophets join it with Haran, Eden, Assyria, and Chilmad, which traded with Tyre, and hence it is inferred that it was situated in Mesopotamia. The site of this city, it is now generally admitted, was that afterwards occupied by the great city of Ctesiphon, the winter residence of the Persian and Parthian monarchs, situated upon the eastern bank of the Tigris, and about eighteen miles below Bagdad. Opposite to and distant three miles from it stood Seleucia, built by Seleucus, who ruined Babylon by this undertaking. After the lapse of some centuries, Ctesiphon, which had been previously in existence as a small town, began to assume importance as a rival to Seleucia, and it latterly became a magnificent city. Seleucia at length fell before the ascendancy of Ctesiphon and the Parthians, the implacable enemies of the Greeks, and became a sort of suburb to its rival under the name of Coche. Both were identified by the Arabs under the name of *Al-Modain*, or *The Cities*. Ctesiphon was taken by the Arabs, A.D. 637, and from that period it rapidly declined, its ruins furnishing materials for the city of Bagdad. Nothing now remains of Seleucia but a portion of its ancient walls, and evident traces of its former extent on the naked surface, rendered uneven by mounds which generally mark the sites

of the numerous cities which adorned the once populous Land of Shinar. But Ctesiphon has been more fortunate. Not only can its enormously thick walls be traced to a considerable extent along the Tigris, but a vast and magnificent structure of fine brick still remains, and is visible at a great distance—an object of solitary grandeur in this desolate region. It is described as being unlike any building in that part of the world, and is supposed to have been constructed by Greek artists employed by the Persian kings. It presents a façade of three hundred feet in length, pierced in the middle by an arch, the curve of which forms a large parabola rising from about half the height. The height of this arch from the apex to the ground is upwards of one hundred and three feet, and it leads to a large hall of the same height, eighty-two feet broad and one hundred and sixty in depth. It is called *Tauk Kesra*, or the *Arch of Khosroes*, and is believed to have been the palace of the Persian kings, or the *White Palace*, the riches and magnificence of which struck the barbarous conquerors from Arabia with astonishment. The celebrated Julian the Apostate died in the neighbourhood of Ctesiphon. The country about Ctesiphon is frequently termed Chalontis by the Greeks, which is evidently derived from its original name Calneh.

CALVARY, or GOLGOTHA, *the place of a skull*, an eminence near the ancient but within the modern city of Jerusalem, held in the greatest veneration as the scene of our Saviour's crucifixion. It acquired its name either from its resemblance to a human skull, or on account of the sterility of its slopes. It was the place where malefactors were executed, and was excluded without the walls of ancient Jerusalem as an execrable and polluted spot. According to a tradition supported by the early Fathers of the Church, Origen, Tertullian, Epiphanius, Athanasius, and Augustin, the body of Adam, or the head of our great progenitor, was here buried, and therefore, says Theophylact, who quotes this tra-

dition, Christ, who was to heal the fall and death of Adam, was here crucified, that what was the beginning might be the dissolution of death; but St Jerome wisely remarks respecting this tradition, that although it is a very ingenious interpretation, it is not true. Mount Calvary stood without the city in our Saviour's time, but when Jerusalem was rebuilt by the command of the Emperor Hadrian, a little to the north of its former site, the Mount was inclosed within the walls, and it is now almost in the middle of the city, a great part of the hill of Zion being excluded. The Empress Helena ordered the hill to be cleared, and fitted for the erection of a church by elevating some parts of the rock and levelling others, but no part of the hill immediately connected with our Saviour's crucifixion was altered or diminished; and that part of it where he was fastened to the cross is left entire, and forms a square of ten or twelve yards. The precise spot is marked by an altar, and three or four paces from it is a perpendicular fissure in the rock, which the monks pretend first opened at the death of Christ, and allege that it terminates in hell. To complete the tradition, they maintain that the head of Adam was found within the aperture! Upon the contracted space they exhibit the marks or holes of three crosses, without the smallest regard to the space necessary for their erection. The whole of Calvary is now inclosed by the Church of the Holy Sepulchre. "In spite of the singular profusion of bad paintings and ornaments of every description," says Lamartine, "with which the walls and altars are overloaded, the general effect is solemn and religious; conveying the assurance that prayer under every form has taken possession of this sanctuary, and that pious zeal has accumulated within it every object which generations of superstitious but sincere worshippers have deemed precious in the sight of God. From hence a flight of steps cut in the rock conducts to the summit of Calvary, where the three crosses were posted, so that Calvary, the

Tomb, and several other sites of the drama of Redemption, are united under the roof of a single edifice of moderate dimensions—a circumstance that appears but ill to accord with the gospel histories. We are not prepared by them to find the tomb of Joseph of Arimathea, which was cut in the rock, outside the walls of Sion, fifty paces from Calvary, the scene of executions, and inclosed within the circumference of the modern walls; but such is tradition, and it has prevailed. The mind cannot dispute over a scene like this the difference of a few paces between historical probability and tradition. Whether it were here or there, it is certain the events occurred at no great distance from the points marked out. After a few moments of deep and silent meditation, devoted in each of these sacred spots to the remembrances awakened, we re-descended to the body of the church, and penetrated within the interior monument which serves as a sort of stone curtain or envelope to the sepulchre itself. This is divided into two small sanctuaries; the first containing the stone on which the angels were seated when they answered the holy women, '*He is not here, he is risen*;' the second and last sanctuary inclosing the sepulchre itself, but covered with a sort of sarcophagus of white marble, which surrounds and entirely conceals from the eye the actual substance of the primitive rock in which the sepulchre was cut. This sacred chapel is lighted by lamps of gold and silver, perpetually maintained, and perfumed incense is burnt there night and day, warming and embalming the air. We suffered none of the temple officials to penetrate it with us, but entered one by one, separated by a curtain of crimson silk from the first sanctuary. We chose that no witness should disturb the solemnity of the place, and the privacy of the impressions each might experience according to his individual notions, and the measure and nature of his faith in the great event which the Tomb commemorates. We staid each about a quarter of an hour, and none of us left it with dry

eyes. Whatever form religious sentiments may have assumed in the soul of man—whether influenced by private meditation, by the study of history, by years, or the vicissitudes of the heart and mind—whether he has retained Christianity in its literal interpretation, and in the doctrines imbibed from his parents, or is only a philosophical and spiritual Christian—whether Christ be to him a crucified God, or no more than a holy man deified by virtue, inspired by supreme truth, and dying to bear testimony to his Father—whether Jesus be in his eyes the Son of God or the Son of Man, Divinity incarnate or Humanity deified—Christianity is still the religion of his memory, of his heart, and of his imagination, and will not have so wholly evaporated before the winds of time and life as that the soul on which it was shed shall preserve no vestige of its primitive odour, or that its fading impressions can resist the revivifying and awfully affecting influence of its birth-place, and of the visible monuments of its earliest profession. To the Christian or to the philosopher, to the moralist or to the historian, this tomb is the boundary of two worlds, the ancient and the modern. From this point issued a truth that has renewed the universe—a civilization that has transformed all things—a word which has echoed over the whole globe. This tomb is the sepulchre of the old world, the cradle of the new; never was earthly stone the foundation of so vast an edifice—never was tomb so prolific—never did doctrine, inhumed for three days or three centuries, so victoriously rend the rock which man had sealed over it, and give the lie to death by so transcendent, so perpetual a resurrection. In my turn, and the last, I entered the Holy Sepulchre, my mind filled with these stupendous reflections, my heart touched by impressions yet more sacred, which remain a mystery between man and his soul, between the reasoning insect and his Creator. Such impressions admit not of words, they exhale with the smoke of the holy lamps, with the perfume of the censers, with

the vague and confused murmur of sighs; they fall with those tears that spring to the eyes from remembrance of the first names we have lisped in infancy—of the father and the mother who inculcated them—of the brothers, the sisters, the friends with whom we have whispered them. All the pious emotions which have affected our souls in every period of life—all the prayers that have been breathed from our hearts and our lips in the name of Him who taught us to pray to his Father and to ours—all the joys and griefs of which those prayers were the interpreters, are awakened in the depth of the soul, and produce by their echoes, by their very confusion, a bewildering of the understanding, and a melting of the heart, which seek not language, but transpire in moistened eyes, a heaving breast, a prostrate forehead, and lips glued in silence to the sepulchral stone. Long did I remain in this posture, supplicating the Father of Heaven in that very spot from whence the most pathetic and comprehensive of prayers ascended for the first time to His throne; praying for my father here below, for my mother in another world, for all those who live or are no more, but our invisible link with whom is never dissolved—the communion of love always exists; the names of all the beings I have known and loved, or by whom I have been beloved, passed my lips on the stones of the Holy Sepulchre. I prayed last for myself, but ardently and devoutly. Before the tomb of Him who brought the greatest portion of truth into the world, and died with the greatest self-devotion for that truth of which God has made Him the Word, I prayed for truth and courage. Never can I forget the words which I murmured in that hour, so critical to my moral life. Perhaps my prayer was heard; a bright ray of reason and conviction diffused itself through my understanding, giving me more clearly to distinguish light from darkness, error from truth. There are moments in the life of man, in which his thoughts, long fluctuating like the waves of a bottomless sea in vague uncertainty,

touch at length upon a shore against which they break, and roll back upon themselves with new forms, and a current contrary to that which has hitherto impelled them. Was such a moment then mine? He who sounds all thoughts knows, and the time will perhaps come when I shall comprehend it. It was a mystery in my life which will hereafter be made plain." See JERUSALEM.

CAMON, *his resurrection*, a city belonging to the half-tribe of Manasseh, where Jair, one of the Judges of Israel, was buried, Judges x. 5.

CANA OF GALILEE, *zeal* or *emulation*; otherwise, *possession, lamentation, the nest, cane, or staff*, a little town so called, to distinguish it from a place of the same name belonging to the tribe of Asher, situated about seven miles southeast of Sidon, Josh. xix. 28, which Jerome calls Cana the Greater, while Cana of Galilee he designates Cana the Lesser. This Cana was situated in the territory of the tribe of Zebulun, about six miles distant from Nazareth, nearly sixteen from Tiberias, or the Lake of Gennesareth, on the confines of Upper and Lower Galilee. This was the country of the Apostle Simon, surnamed Zelotes, or *full of zeal*, Luke vi. 15; Acts i. 13, who is denominated a *Canaanite*, Matt. x. 4, which perhaps should be more properly rendered *Canate*, as importing that he belonged to the village of Cana in Galilee. Nathanael was also a native of this place, John xxi. 2. Here our Saviour wrought his first miracle, by turning the water which had been put into the water-pots into wine, recorded in the second chapter of St John's Gospel. Cana was distant about twenty-three miles north of Capernaum, whither he proceeded after this "beginning of miracles," and after his return, the nobleman belonging to the court of Herod the Tetrarch, whose son was sick, met him, entreating him to *come down* and heal his son, John iv. 46–53. The expression, *coming down* to Capernaum, is singularly illustrated by the present features of the country, for the whole route from Cana,

according to the position of the place now so called, is a continued descent towards Capernaum. Cana is described as being now a poor place, containing a few hundred inhabitants, who are Latin Christians and Mahometans. The Empress Helena built a church on the site of the house where our Saviour performed his first miracle; and a traveller who visited Cana in the seventeenth century represents this structure as "all of hewn stone, and consists of the church supported in the midst by pillars, and the house the ecclesiastics live in, betwixt which and the church is a spacious court that has a great door to it; the great stone that serves as a lintel to this door has three pitchers raised in relief, and an old inscription, half blotted out, which shows that this is the place where Jesus Christ changed the water into wine. The church is now profaned by the Infidels, who have converted it into a mosque." This church, however, is now in ruins. "About a quarter of a mile," says Dr Clarke, "before we entered the village, is a spring of delicious limpid water close to the road, whence all the water is taken for the supply of the village. Pilgrims, of course, halt at this spring, as the source of the water which our Saviour by his first miracle converted into wine. At such places it is certain to meet either shepherds reposing with their flocks, or caravans halting to drink. A few olive trees being near the spot, travellers alight, spread their carpets beneath these trees, and having filled their pipes, generally smoke, and take some coffee. Such has been the custom of the country from time immemorial. A tradition relates that at this spring *Athanasius* converted *Philip*! We were thus informed by the Christian pilgrims who had joined our cavalcade, but it was the first intelligence we had received either of the meeting, or of the person so converted. We entered Cana, and halted at a small Greek chapel, in the court of which we all rested, while our breakfast was spread upon the ground. We were afterwards conducted into the chapel, to see the relics and sacred vestments

there preserved. When the poor priest exhibited these, he wept over them with so much sincerity, and lamented the indignities to which the holy places were exposed in terms so affecting, that all our pilgrims wept also. Such were the tears which formerly excited the sympathy and roused the valour of the Crusaders. The sailors of our party caught the kindling zeal, and little more was necessary to incite in them a hostile disposition towards every Saracen they might afterwards encounter. *The ruins of a church* are shown in this place, which is said to have been erected over the spot where the marriage-feast of Cana was held. It is worthy of note, that walking among these ruins, we saw large massy stone water-pots, answering the description given of the ancient vessels of the country (John ii. 6), not preserved, nor exhibited as relics, but lying about, disregarded by the present inhabitants as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country. About three miles beyond Cana, we passed the village of Turan. Near this place they pretend to show the field where the disciples of Jesus Christ plucked the ears of corn upon the Sabbath-day (Matt. xii. 1; Mark ii. 23; Luke vi. 1). The Italian Catholics have named it the field '*degli Setti Spini*,' and gather the bearded wheat which is annually growing there, as a part of the collection of relics wherewith they return burdened to their own country." Mr Buckingham, however, informs us that these stone water-pots had disappeared when he visited Cana, some years after Dr Clarke.

CANA. See KANAH.

CANAAN, a *merchant*, a *trader*; otherwise, *contrite*, or *broken*; or *rightly answering*, or *rightly afflicting*, the ancient name of Palestine or the Holy Land, so called from Canaan, the son of Ham, and grandson of Noah, who is supposed to have lived and died in the country

designated after him. His posterity possessed this country, as well as Egypt or Mizraim, also called the *Land of Ham*. It is distinguished by a variety of appellations in the Sacred Scriptures, such as the *Land of Canaan*, the *Land of Promise*, from God's promise to Abraham that his posterity would possess it; *Palestine*, from the people whom the Hebrews called Philistines, and the Greeks and Romans corruptly Palestines; the *Land of Israel*, from the Israelites who afterwards possessed it; the *Land of Judah*, or *Judea*, from the tribe of Judah, the most celebrated of the Twelve Tribes, and the only one, including Benjamin, which remained after the Captivity; and the *Holy Land*, because it was the scene of the birth, miracles, death, resurrection, and ascension of our Saviour Jesus Christ.

The Land of Canaan, which is partly included in the Pachalic of Damascus, lies in the western part of Asia, and comprises the southern coast of Syria, from Phœnicia to Egypt. It is bounded on the east by Arabia Deserta and its mountains; on the south and south-west by the Wildernesses of Paran, Idumea, or Arabia Petræa, and Egypt; on the west by the Mediterranean, called in Hebrew the Great Sea; and on the north by Cœlo-Syria, or the mountains of Libanus and Antilibanus. Its actual extent has been variously stated, but according to the most accurate computation, it may be said to be about 210 miles in length, and nearly 100 in breadth. Moses accurately describes the whole territory in the Book of Numbers (xxxiv. 2-15), which is the more interesting as it was dictated to the Jewish leader by the God of Israel himself—for we must recollect that Moses was not permitted to enter the country which he describes with the fidelity of an eye-witness, his sight of it being limited to a distant view from Mount Nebo. "The Lord spake unto Moses, saying, When ye come into the Land of Canaan"—by the Abrahamic covenant the original grant of the Promised Land to the Israelites was *from the river of Egypt* (the Nile southwards) *to the great*

river, the river Euphrates (northwards) —"This is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof; your *south quarter* shall be from the Wilderness of Zin along by the coast of Edom," Idumea, or Arabia Petræa. The boundary itself is next traced. "And your *south border* shall be the outmost of the Salt Sea eastward," or, as explained afterwards by Joshua's description (xv. 2, 3, 4), "the south border of the tribe of Judah began from the bay of the Salt Sea that looketh southward," or from the south-east corner of the Salt Sea, or Lake Asphaltites. "From hence your border shall turn southwards to the ascent of Akrabbim," or the mountains of Accaba, signifying *ascent*, which run towards the head of the eastern gulf of the Red Sea, passing doubtless the seaports of Elath and Ezion-gaber on that Sea, which belonged to King Solomon, 1 Kings ix. 26. "Thence," continues Moses, "it shall pass on to Zin," or the Wilderness so called, on the eastern side of Mount Hor, including that whole mountainous region within the boundary, "and the going forth thereof shall be to Kadesh-barnea southwards, and it shall go on to Hazar-addar, and pass on to Azmon; and the border shall fetch a compass from Azmon," namely, it shall form an angle, or turn westward towards the "river of Egypt," or Pelusiac branch of the Nile, "and the goings out of it shall be at the sea," or the Mediterranean. This termination of the southern boundary westwards, as Dr Hales observes, is exactly conformable to the accounts of Herodotus and Pliny. "And as for the western border," continues Jehovah by his servant Moses, "ye shall have the Great Sea for a border; this shall be your western border," the Mediterranean, so called in contrast with the smaller seas or lakes, the Red Sea, the Salt Sea, and the Sea of Tiberias or Galilee. "And this shall be your north border; from the Great Sea you shall point out for you *Hor-ha-hor*," not *Mount Hor*, as rendered in our version, confounding it with that on the

southern border, but the *mountain of the mountain*, or the *double mountain*, or *Mount Lebanon*, which formed the northern frontier of Palestine, dividing it from Syria. "From *Hor-ha-hor*," or the two great parallel ranges of Libanus and Antilibanus, running eastward from the neighbourhood of Sidon to that of Damascus, "ye shall point out your border unto the entrance of Hamath," which Joshua, speaking of the unconquered territory, describes as "all Lebanon, towards the sun rising, from the valley of Baal-Gad under Mount Hermon, unto the entrance of Hamath" (xiii. 5), which farther demonstrates that *Hor-ha-hor* corresponded to all Lebanon; and from Hamath "the goings forth of the border shall be to Zedad; and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan (near Damascus); this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham, and the coast shall go down from Shepham to Riblah, on the east side of Ain,"—the *fountain* or *springs* of the river Jordan,—“and the border shall descend, and shall reach unto the side (or shoulder) of the Sea of Chinnereth eastward,” or Sea of Galilee, or Lake of Tiberias, thence probably called *Gennesareth* in our Saviour's time. "And the border shall go down to Jordan, and the goings out of it shall be at the Salt Sea." There it met the southern border, at the south-east corner of that Sea: "this shall be your land with the coasts thereof round about." Such was the geographical chart of the Land of Promise dictated to Moses by Jehovah, which the reader will more fully comprehend when the whole outline is traced on the map. Joshua in his first expedition subdued all the southern division of Canaan, and in his second he conquered the northern. The real boundaries of Canaan, on the west of Jordan, were not so distinct and simple as they had been described by Moses, the Israelites having desisted from expelling the Philistines and many of the Canaanites. What Joshua left unconquered of the whole was achieved by David and Solomon, but the

former rather subdued than exterminated the aboriginal nations. In the reign of Solomon the Abrahamic covenant was completed to its full extent. The sacred historian informs us (1 Kings iv. 21, 24), that "Solomon reigned over all kingdoms, from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt; for he had dominion over all the region on this side the river (Euphrates) from Tiphshah (or Thapsacus, situated thereon), even to Azza (or Gaza, with her towns and her villages, unto the river of Egypt southward, and the *Great Sea* westward, Josh. xv. 47), over all the kings on this side the river (Euphrates)." The Greeks termed the district inhabited by the old Canaanites, on the coast of the Mediterranean Sea, who had not been expelled by the Israelites, *Phœnicia*; and the more inland parts, which were to a certain extent inhabited by Canaanites and Syrians, *Syro-Phœnicia*. Hence the woman whose daughter was cured by our Saviour is said by St Matthew (xv. 22) to be a woman of Canaan; and by St Mark (vii. 26), as she was a Greek by religion and language, a *Syro-Phœnician* by nation.

The Land of Canaan, although of limited extent, was not so inconsiderable as some have represented it, exclusive of what it was in the reigns of David and Solomon. When we consider its extraordinary fertility, the number of its inhabitants, and the cities and villages it contained, it must have been regarded, ages after the reign of Solomon, as one of the most opulent and considerable countries of the East. In the Book of Ezra we find Artaxerxes saying in his letter, "There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river, and toll, tribute, and custom, was paid unto them," Ezra iv. 20; and Hiram, king of Tyre, acknowledges that the Israelites were a "great people." In the blessing which Jacob gave to his sons the fertility of Canaan was foretold. The tribe of Judah were to inhabit a country abounding with vines and fine pastures; in it

lay the Valley of Eshcol, from which a bunch of grapes was brought by the spies as a specimen of the fertility of the soil, Numb. xiii. 23; through it ran the brook or torrent of the same name, the banks of which consisted of the most delicious pasture-grounds for cattle; and modern travellers have repeatedly noticed the large grapes and rich pastures in the neighbourhood of Jerusalem and the Valley of Hebron. "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon," namely, not the city of Zidon, for the tribe of Zebulun did not extend beyond Mount Carmel forty miles from that city, but the country of Zidon or Phœnicia, which Zebulun touched. If the venerable Patriarch, who thus through faith saw his descendants a mighty people, had been present at the division of the Land of Canaan, he could scarcely have described Zebulun's lot with greater accuracy than he did two hundred and fifty years before it happened, for it extended from the Mediterranean Sea on the west, to the Lake of Genesareth on the east, and was most advantageous for trade and navigation. Issachar is a "strong ass," in other words, he was to have a territory pleasant and fruitful, a description no less remarkable than that of Zebulun, for the tribe, being a laborious people in rural employments, had no inclination to war, and were therefore frequently subjected by their enemies. The celebrated Valley of Jezreel was in this tribe, the border of which extended as far as Jordan, Josh. xix. 18, 22. Of Gad it was said, "a troop shall overcome him, but he shall overcome at the last;" and his inheritance was the frontier country, often invaded by the Ammonites, Moabites, and other nations, whom they subsequently conquered, Judges xi. 33; 1 Chron. v. 18-22. Asher's "bread shall be fat, and he shall yield royal dainties," his inheritance being in a fertile tract, including the fine valley about Carmel, which produced the choicest fruits. "Naphthali is a hind let loose," namely, a deer roaming at liberty, shooting forth noble branches

or majestic antlers; Naphthali shall inhabit a country rich, fertile, and quiet, abounding in pasture, and fruitful in corn and oil. Moses, in an address to the Israelites during their progress through the Wilderness, thus describes the Land of Canaan: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass," Deut. viii. 7, 8, 9. The value of the things here said to be produced in Canaan can indeed be hardly estimated by Europeans, *fountains, brooks, depths of water, wheat, barley, vines, fig-trees, pomegranates, honey, and oil*, the last of which in Eastern countries is the substitute for butter. The *stones* were capable of being melted down to *iron*, and the mines were to furnish *copper*, not *brass*, this being a fictitious metal composed of copper and zinc; and these valuable minerals, as plentiful as stones in other places, are here introduced to the particular notice of the Israelites, because there were no such mines in Egypt where they had long resided, while the whole description of the fertility and excellence of the Promised Land would encourage them to encounter with more alacrity and vigour the opposition they might expect from the fierce and warlike Canaanites. In his final blessing of the Tribes, also, immediately before his death, the illustrious Jewish lawgiver recapitulates, as it were, the blessings pronounced by Jacob, "Let Reuben live and not die, and let not his men be few," which means that he would be in some measure a flourishing tribe, though not so numerous as the others. Judah is spoken of as the royal tribe; Benjamin was to dwell in safety by the "beloved of the Lord," which was Judah. Joseph, including Ephraim and Manasseh, was to be "blessed of the Lord, for the precious

things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put (thrust) forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills." The country of this tribe, it appears from this poetical description, was to be highly pleasant and fertile, having seasonable rains and dews, convenient springs of water bursting out of the bowels of the earth, a soil yielding the fattest crops and the fairest fruits, some brought forth and grown to maturity by the genial heat of the sun, others nourished by the kindly moisture of the night under the influence of the moon, or peradventure applying to what is produced every *month*, or several times in the year, as grass and herbs, in contrast with what is produced only once a *year*. Such were the ancient and celebrated hills and valleys of Ephraim, Samaria, and Bashan, the Plain of Sharon near the Mediterranean Sea, and that near Mount Ephraim, which was the *valley of fatness*. Zebulun was to rejoice in his *going out*, and Issachar in his *tents*, the former delighting in commerce, and the latter in agriculture; Zebulun was to become rich by the "abundance of the seas, and of treasures hid in the sand," Issachar by disposing of the produce of his farms. Gad was to "dwell as a lion," or live secure and fearless though encompassed by enemies. Dan "is a lion's whelp, he shall leap from Bashan;" the Danites were to be eminent for stratagem and strength in war. Naphtali would be "satisfied with favours, and full with the blessing of the Lord." Asher would be "blessed with children," let him "dip his foot in oil," an expression used to denote such plenty, that oil would be very little regarded in this tribe, as it is said in Jacob's prophecy of Judah, "he washed his garments in wine," which is understood to signify that wine would be as plentiful as water. "Israel," concludes the inspired leader, "then shall dwell in safety alone; the fountain of Jacob shall

be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord? the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

All these descriptions and delineations, uttered before the Israelites had even seen or entered Canaan, are corroborated by subsequent testimonies. The Psalmist (cvi. 24) styles it the "pleasant land;" and Rabshakeh, the Assyrian general, describes it as resembling his own country, "a land of corn and wine, a land of bread and vineyards," Isaiah xxxvi. 17. "The seasons," says Josephus, "seem to maintain a competition which shall be most productive." The fertility of the country was extolled in subsequent times by Julian the Apostate, the mortal enemy of both Jews and Christians, who frequently mentions in his Epistles the excellence and great abundance of its fruits and produce. The Land of Canaan must indeed have been anciently rich and fruitful in no ordinary degree, to have sustained its large population both before and after the conquest of the Israelites. Its temperature was such that it was never subject to excessive heats and colds; its seasons were regular, especially the *former and latter rain*; its soil required little or no manure, and it may be said to have rejoiced in fatness. Its vines yielded grapes sometimes thrice in the year, of a large size and delicious flavour; its honey was abundant, and its milk abounded on every side; it produced palm-trees and dates, citrons and oranges, and every variety of fruit; its balsam shrub emitted the celebrated Balm of Gilead, and a never-dying verdure clothed its gorgeous gardens and vineyards. Sugar-canes were cultivated with peculiar care, and the cotton, hemp, and flax, were reared for the most part by the inhabitants on their own soil. Libanus afforded them an ample supply of stately cedars, cypresses, and other fragrant trees, the forests of which are celebrated in sacred

writ as superior to all others. On each side of the Jordan were fertile grounds which fed large herds of cattle, and the hilly districts not only afforded a variety of pasture, but sent forth numerous springs and rivulets which descended into the plains and valleys. Fish of every variety were procured in abundance from the Mediterranean, the Sea of Tiberias, and the rivers; while the Lake Asphaltites or Dead Sea yielded salt with which the fish were seasoned and preserved, and which Galen affirms to have been preferable to any other. Every circumstance proves the great fertility of Canaan in ancient times, and that it was literally a land flowing with milk and honey. Nor were the inhabitants behind in their endeavours to improve a country so highly favoured. They were a numerous and an industrious people, who in their zeal for the improvement of the soil made even the most desert and barren places yield some kind of produce, and the very rocks which now appear bare and blighted were at one time covered by corn, pulse, or pasture, for every hillock was clothed with a mould, which, through the indolence of succeeding generations, rains and storms have washed away. Such was the Land of Canaan, or the Promised Land, when the Israelites took possession of it, which exhibits a striking contrast to its present appearance, as if Nature had rendered a great part of it incapable of cultivation—as if the Almighty had sent his withering blasts against it in his sore displeasure, and made that inheritance of his ancient people a wilderness which formerly abounded in corn, wine, and oil. The beauty and fertility of the Holy Land are scarcely discernible in its present desolate condition. The cultivation of its fine plains has ceased, its springs are buried beneath heaps of rubbish, and the soil of its mountains, formerly kept up by terraces and covered with vines, is washed down to the valleys; and the eminences once crowned with woods are now stripped and parched into sterility. The wars of Titus Vespasian, the inroads of the Northern Barbarians and of the Saracens,

the cruel devastations caused by the Crusades, and the oppression it now feels under the Ottoman domination, are causes more than sufficient to have reduced the whole country to a desert. Neither the climate nor the soil has deteriorated, but the inhabitants groan under despotic tyranny, and the fear of being plundered has restrained every desire to be industrious. "Under a wise and a beneficent government," says Dr Clarke, "the produce of the Holy Land would exceed all calculation. Its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales—all these, added to the serenity of its climate, prove this land to be indeed *a field which the Lord hath blessed* (Gen. xxvii. 27, 28); God hath given it the dew of heaven, and the fatness of the earth, and plenty of corn and wine." "Syria," says Gibbon, "one of the countries that have been improved by the most early cultivation, is not unworthy of the preference. The heat of the climate is tempered by the vicinity of the sea and mountains, by plenty of wood and water, and the produce of a fertile soil affords the subsistence and encourages the propagation of men and animals." "There is nothing," says Volney, a writer who, like Gibbon, will not be suspected of partiality, "to contradict the great population of Judea in high antiquity. Without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact. Such are the prodigious quantities of ruins dispersed over the plain, and even in the mountains, at this day deserted. On the remote parts of Carmel are found wild vines and olive trees, which must have been conveyed thither by the hand of man; and in the Lebanon of the Druses and Maronites, the rocks now abandoned to fir trees and brambles present us in a thousand places with terraces, which prove that they were anciently better cultivated, and consequently much more populous than in our days." But Lamartine's description of an extensive view of Canaan, as beheld

from one of the first hills on entering Galilee in 1832, will convey to the reader an accurate idea of the Land of Canaan.

"We first passed over a hill planted with olives and green oaks, dispersed in groups, or growing as underwood under the browsing teeth of the goats or camels. When we arrived at the other side of this hill, the Holy Land, the Land of Canaan, displayed its whole extent to our view. The impression was great, delightful, and profound. It was not a land naked, rocky, and barren—a mingled heap of low, uncultivated mountains—as the land of promise had been painted to us, on the faith of some misguided writers, or a few travellers hastening with all speed to arrive at the Holy City, and return, and who had only seen, of the vast and varied domains of the twelve tribes, the rocky route which led them, under a burning sun, from Jaffa to Jerusalem. Deceived by these writers, I only expected to find what they described—a country of trifling extent, without any extensive views, without valleys, without plains, without trees, and without water—a country dotted with grey white hillocks, where the Arab robber conceals himself in the shade of the ravines, to plunder the passenger. Such may, perhaps, be the road from Jaffa to Jerusalem, but such is not Judea, as we beheld it the first day from the summit of the hills which border Ptolemais; as we found it on the other side of the hills of Zebulun and of Nazareth; at the foot of Mount Hermon, or Mount Carmel; as we found it, indeed, in its entire breadth and in all its varieties, from the heights which command Tyre and Sidon to the Lake of Tiberias; from Mount Theban to the hills of Samaria and Naplous, and from thence to the walls of Sion.

"In the first place, we have before us the Plain of Zebulun. We are placed between two slight undulations of land, scarcely worthy the name of hills; the vale which lies between them forms the path of our route: this path has been traced by the feet of camels, which have

ground the dust for four thousand years—or by the large and deep holes which the pressure of their feet, always planted in the same spot, has dug on the white and friable rock which extends from the Cape of Tyre to the sands of the Lybian Desert. On the right and left, the sides of the hills are shaded here and there, at the distance of ten paces, with tufts of evergreen shrubs; at a greater distance rise trees with knotty trunks, interlaced branches, and a sombre and motionless foliage. They are principally green oaks of a peculiar species, the stem of which is more slight and stately than those of Europe, and whose velvet-surfaced leaves are round, and not indented like those of the common oak of Europe. The carob tree, the mastic, and, more rarely, the plane tree and the sycamore, complete the clothing of these hills; there are, besides, many other trees whose names I do not know: some of them have leaves, like the fir or the cedar, and others (which are the most beautiful) resemble immense willows by the colour of their bark and the tender yellow hue of their foliage, but infinitely surpassing the willow in extent, in size, and elevation: the most numerous caravans may encamp around their colossal trunks with their camels and their baggage, and be sheltered under the foliage of the branches. Between the spaces left by these trees, on the sides of the hills, are seen masses of a whitish or blue-grey rock, which have pierced the soil, and are devoid of vegetation; but between these blocks of rock is found a deep, light and black vegetable soil, which would produce plentiful crops of wheat or barley with the slightest care of the husbandman. Other spots are covered with a prickly underwood, wild pomegranate trees, rose trees of Jericho, and enormous thistles, the stem of which is as high as the head of the camel. One of these hills thus described, you see them all nearly in their actual forms, and the imagination may represent to itself their effect, when cited in sketching the landscape of the Holy Land. Our route lay between these two hills, and we

descended on a slightly inclined plain, leaving the sea and the Plain of Ptolemais behind us, when we perceived the first valley of the Land of Canaan. It was that of Zebulun, the garden of the tribe of that name.

"To the right and left before us the two hills which we had just crossed opened gracefully in corresponding curves, like two subsiding waves which part gently and harmoniously, to clear a path for the vessel gliding on the deep. The space which they leave between them gradually extends and becomes a valley of an oval form, the longer extremities of which are shaded by two other lines of hills. This plain seems to be about a league and a half in breadth, and from three to four leagues in length. From the elevation on which we were, at the gorge of the hills of Acre, the eye naturally descended and involuntarily followed the flexible sinuosities, until it lost itself in the bases of the mountains which terminate the view. On the left, the lofty, gilded, and rugged summits of Lebanon, uplifted boldly their pyramids in the sombre blue of a morning sky; on the right, the hill which bore us rose insensibly as it receded, going, as it were, to unite itself with other hills, and forming various groups of different elevations, some barren, others clothed with olive and fig-trees; a Turkish village adorned the summit, the white minaret of which contrasted strongly with the sombre colonnade of cypress, which almost entirely surrounded the mosque. In front, the horizon, which terminates the Plain of Zebulun, and which extended before us to the space of three or four leagues, formed a perspective of hills, mountains, valleys, sky, vapours, and shade, altogether blended with such harmony of colours and lines, such a happy symmetry, and varied too by effects so different, that I could not remove my gaze. Recollecting nothing in the Alps, Italy, or Greece, to which I could compare this magic *ensemble*, I cried, 'It is Poussin or Claude Lorraine!' Nothing, in fact, can equal the sweet majesty of this prospect of Canaan but the pencil of

those two painters, to whom the divine spirit of nature had revealed her beauty. We can only find a similar union of the grand and the gentle, of the strong and the graceful, of the picturesque and the fertile, in the landscapes imagined by those two great men, worthy to emulate these scenes, which the hand of the great Supreme painter had designed and coloured for the habitation of a people then pastoral and innocent.

"In all the charming plains of the country of Canaan, I have since observed these mounds or *mamelons*, bearing the form of quadrangular or oblong altars, and evidently destined to protect the first abodes of a timid and fearful nation. Their destiny, indeed, is so legibly written in their isolated and singular shapes, that the moss alone which covers them prevents our being deceived and fancying them raised by the people who afterwards built upon them. But how could so small a nation have ever constructed so many enormous citadels of earth, when the whole army of Xerxes could not have elevated one? To whatever faith we may belong, we must be blind not to recognise a special and providential destination for these natural fortresses, elevated at the mouth and at the issue of nearly all the plains of Galilee and Judea. Behind the *mamelon* of which we have spoken, and on which the imagination might easily picture an ancient city with its walls, its bastions, and its towers, the first hills gradually ascend from the plain, bearing, like grey or black spots on their sides, bowers of olive trees and green oaks. Between these hills, and the more elevated and sombre mountains to which they serve as bases, and which command them majestically, some torrent doubtless issued in foam, or some deep lake sent up its vapours, warmed by the first rays of the morning sun; for a blueish white mist extends over this vacant space, and partially conceals, throwing them completely into the back-ground, the second line of mountains under this transparent curtain, which was here and there pierced by the rays of Aurora. More distant, and

still higher, a third chain of acclivities, completely dark, display their round but unequal summits, and give to the landscape that tint of majesty and gravity which must necessarily be found in all that is sublime, either as an element or a contrast. From distance to distance there are breaks in this third chain, through which the prospect extends, bounded by a silvery sky tinted with rosy clouds; and behind this magnificent amphitheatre aspire two or three peaks of the distant Lebanon, rising like promontories in the sky, and receiving the luminous shower of the first solar rays suspended above them; they indeed seem so transparent, that one might fancy he saw through them the trembling light that they had hidden from us. Add to this spectacle the serene and warm vault of the firmament, the limpid colour of the twilight, the depth of the shadows which characterise an Asiatic atmosphere; image on the plain a khan in ruins, or immense herds of red cows, white camels, and black goats, coming with a slow step to seek water, scanty in its quantity, but limpid and savoury; represent to yourself some Arabs, mounted on their fleet coursers, traversing the valley, their arms inlaid with silver, and their scarlet dresses sparkling in the sun, together with a few women of the neighbouring villages, clothed in their long sky-blue tunics, with the ends of their large white sashes falling to the ground, and wearing blue turbans ornamented by bandelettes strung with Venetian sequins; add here and there, on the flanks of the hills, a few Turkish or Arab hamlets, their walls of the colour of the rocks, and their houses roofless, and scarcely to be distinguished from the rocks themselves; let a cloud of azure smoke rise from distance to distance between the olive trees and cypresses which surround these villages; not forgetting stones hollowed out like troughs (the tombs of the Patriarchs), with some shafts of granite columns, sculptured capitals, &c. lying here and there about the fountains, under the feet of your horses;—combine these acca-

sories, and you will have a most exact and faithful picture of the delicious plains of Zebulun, of Nazareth, of Saphora, and Tabor. Such a country, repeopled by a new Jewish nation, cultivated and watered by intelligent hands, fecundated by a tropical sun, producing spontaneously every plant necessary or delightful to man, from the sugar-cane and the banana to the vine and the corn of the temperate zone—from the cedar to the pine of the Alps; such a country would, I say, again become the Land of Promise, if Providence restored to it a people with the political elements of repose and liberty."

The Land of Canaan was divided by the river Jordan into two unequal parts, of which the western was the greater. Carmel, Tabor, the Black Mountains on the south, Sinai and Horeb on the Arabian Gulf, and Hermon on the east, were the chains of mountains from the Anti-libanus. The principal valleys were Berachah, or the *Valley of Blessing*, in the tribe of Judah, and west of the Dead Sea, in the Wilderness of Tekoah; the *Vale of Siddim*, where the Confederate Kings were overthrown, and where stood the doomed Cities of the Plain, now covered by the Dead Sea; the *Valley of Shaveh*, or the *Royal Valley*, or the *King's Dale*, where Abraham, returning from his victorious conquest of the Confederate Kings, met the king of Sodom, Gen. xiv. 17, and in which Absalom centuries afterwards erected the pillar called *Absalom's Pillar*, 2 Sam. xviii. 18; the *Vale of Salt*, near the Dead Sea, otherwise called the *Salt Sea*, or a valley with salt springs, in the country of Edom, where the Edomites were subdued by David with a loss of 18,000 men, 2 Sam. viii. 13, 1 Chron. xviii. 12, and where King Amaziah subsequently slew ten thousand, 2 Kings xiv. 7; the *Valley of Jezreel*, celebrated for the death of Jezebel, the idolatrous queen of Ahab; the *Valley of Mamre*, famous for the oak under which Abraham resided, about fifteen miles from Hebron and twenty-five from Jerusalem; the *Vale of Rephaim*, or of the *Giants*, near Jerusalem; the *Valley of Jehoshaphat*, in or near

Jerusalem, alike venerated by Jews, Christians, and Mahometans, as the supposed scene of the Final Judgment; the *Valley of Hinnom*, near Jerusalem, noted for the bloody and idolatrous rites performed there in ancient times; the *Valley of Zeboim*, near the Dead Sea; the *Valley of Achor*, near Jericho, where Achan and his family were put to death by Joshua; the *Valley of Bochim*, or of the *Mourners*, a small distance from Jerusalem; and the *Valley of Elah*, celebrated for the defeat and death of Goliath by David, and the subsequent victory which the Israelites obtained over the Philistines. Canaan contained also several fine plains of great extent, the most remarkable of which was that through which the Jordan pursues its whole course; that of Zebulun, already described by Lamartine, covered with spontaneous vegetation, and flourishing in the utmost luxuriance; that of Esdraelon, a vast meadow covered with the richest pasture; and the country round Rama, resembling a continued garden. In forests also Canaan was not deficient, such as those of Hareth, of Ephraim, and of Bethel; and that of Lebanon, in which King Solomon had a sumptuous palace. The chief river, and indeed the only one deserving the name, was the Jordan, now called *Sherya*, and also *Jordan*, which, rising in the mountains of Hermon, a branch of the mountains of Libanus, runs south through the Sea of Tiberias, and after a course of nearly one hundred and fifty miles loses itself in the Dead Sea. The seas of the Land of Canaan are commonly reckoned five—the Mediterranean or the Great Sea, the Dead Sea, the Sea of Tiberias, the Samorchonite Sea or Lake, and the Sea of Jazer.

Such was the Land of Canaan before and at the time of its invasion by Joshua, described as a country which flowed with milk and honey, to the exuberant fertility of which sacred and profane writers bear repeated testimony. But we must not anticipate. The districts and localities now mentioned received their designations after the Hebrews had taken possession, and are connected with

events of subsequent periods illustrious in the history of Israel. See ISRAEL, JUDEA, PALESTINE, and SYRIA.

CANAANITES, the posterity of Canaan, the son of Ham and grandson of Noah, who is supposed to have died in the country to which he gave his name, and whose posterity settled in it after the dispersion caused by the building of the Tower of Babel. Tzidon, or Sidon, the eldest son of Canaan, became the ancestor of the Sidonians and Phœnicians. His other ten sons became the ancestors of the various tribes called after their names, the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites or Perizzites, Arvadites, Temarites, and the Hamathites; and the first five of these tribes are known to have inhabited the Land of Canaan, the others occupying the adjacent districts. "The father of this people," says Bryant, "is represented in the Mosaic history, according to our version, as Canaan, but there is reason to think that by the Egyptians and other neighbouring nations it was expressed *Cnaan*. This by the Greek writers was rendered *Χναας* and *Χνας*, and in later times *Χνα*. We are told by Philo from Sanconiathon, that Isiris the Egyptian, who found out three letters, was the brother of *Cna*, by which is meant, that *Mizraim* was the brother of Canaan.—A Canaanitish temple was called both *Ca-Cnas* and *Cu-Cnas*, and adjectively *Ca-Cnaios*, which terms, there is reason to think, were rendered *Κυκνος* and *Κυκνειος*. Besides all this, the swan was the ensign of Canaan, as the eagle and vulture were of Egypt, the dove of Babylonia, and the bull of Tyre. Hence it is observable, that wherever we may imagine any colonies from Canaan to have settled, and to have founded temples, there is some story about swans.—Wherever the Canaanites came, they introduced their national worship, part of which consisted in chanting hymns to the honour of their country god."

Heylin and others allege that the Perizzites were the same as the Sinites, or descendants of Sina or Sini, one of the

sons of Canaan, whose settlement cannot be accurately ascertained, but from the affinity of the name it has been inferred that the Wilderness of Sin and Mount Sinai were the places of their abode. We do not read of their possessing or building any cities, and it is therefore probable that they lived a nomadic or wandering life like the Scythians, roving on the hills and plains on both sides of the Jordan, and were called Perizzites from the Hebrew word *pharatz*, which signifies to disperse. The country about Hebron was peopled by the Hittites, who extended as far as Beersheba, beyond the brook Besor, reckoned by Moses near the southern limits of Canaan. The Jebusites adjoined them on the north as far as the city Jebus, afterwards Jerusalem. The country on the east side of the Jordan was possessed by the Amorites, who occupied all the tract between the river Arnon on the south-east and Mount Gilead on the north. Above the Ammonites, and on the east side of the Sea of Tiberias, lay the Gergashites, while the Hivites possessed the country northward under the Libanus. In the midst of and surrounded by these dwelt the Canaanites, for it does not appear that all Canaan's sons should be included among the inhabitants of Canaan. Bochart has very satisfactorily shown, that as far as it can be ascertained with accuracy, Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca, Minorca, Gades, and Ebutris, were peopled by Canaanites.

The Canaanites who inhabited the sea coasts of the Mediterranean became merchants, as we shall elsewhere see in the case of the Phœnicians or Philistines, and thus while they extended their commerce, they planted colonies in all the islands and maritime provinces of the Mediterranean. But those tribes of them dwelling inland followed a variety of occupations, and hence we find them severally merchants or mariners, soldiers, shepherds, and cultivators of the soil. However diversified in their occupations, they all nevertheless joined in one common cause of defence or aggression: their towns were

fortified, they were sufficiently provided with military weapons and chariots of war, and they were reputed a bold and daring people. Their language was understood by the Patriarch Abraham, who often conversed with them. True religion appears to have been preserved among them in the days of that Patriarch, for we find him receiving the blessing of Melchizedek, king of Salem, who is described as "the priest of the most high God," Gen. xiv. 18, 19, who was either a Canaanitish prince, or who was held in high esteem and veneration in the country.

In the tenth generation after Noah, while Abraham "passed through the land unto the place of Sichem, unto the Plain of Moreh" in Canaan, several small states or kingdoms existed in the country founded by the descendants of Canaan. "These Canaanites," says Professor Jahn, "frequently occur in the Arabian poets, historians, and scholiasts, under the name of Amalekites (*Imlekôn* and *Amalikhôn*), as a very ancient, numerous, and celebrated people, who inhabited Arabia before the Joktanites, and some of them removed to Canaan, whence they were expelled by the Hebrews. Herodotus also says that the Phœnicians, who are the same as the Canaanites, originally dwelt on the coasts of the Red Sea, whence they emigrated to the Mediterranean, and there engaged in navigation to distant countries." These observations tend to elucidate the observation of the inspired historian, that when Abraham arrived in Canaan, "the Canaanite was then in the land," Gen. xii. 6—a plain intimation that the Canaanites had emigrated thither not long before, and it may relate not to the whole country, but to that part of it where Sichem was situated. By the Canaanite is not meant all the posterity of Canaan composing the Canaanitish tribes, but only one particular tribe of them as distinguished from others. While Lot dwelt with his brother Abraham, we are again told that "the Canaanite and the Perizzite dwelt then in the land," Gen. xiii. 7, and they

were numerous in the time of Jacob. The enumeration of the Canaanites among the Amalekites who inhabited Arabia Petrea, but made frequent incursions into other countries, has led to the supposition that Arabia was for a short time their original residence before they finally settled in Canaan.

Professor Jahn divides the Canaanites into three distinct classes—1. The Canaanites who remained in Arabia, and of whom some distinguished families were in existence in the seventh century. They were a numerous people, and in the Scriptures are frequently termed Amalekites. It is uncertain whether they were the descendants of Amalek the grandson of Esau, for a race resembling them is mentioned before his time as inhabiting the southern boundary of Canaan; but they appear to have latterly mixed with the Amalekites, the descendants of Esau's grandson. They are designated by Balaam "the first of the nations," which may either apply to their power and prosperity, or, as it is expressed in the marginal reading, "the first of the nations that warred against Israel." 2. The Canaanites who emigrated to the northern coasts of Canaan, and built Sidon, their most ancient capital. 3. The Canaanites who took possession of the interior of Palestine. The states in the Land of Canaan founded by the Canaanitish tribes were extremely limited, and generally consisted of a single city; the greater part of the land was unoccupied, and thus it was that Abraham could pasture his flocks without molestation or inconvenience. There were also some exceptions from the regal government. The Children of Heth at Hebron were not subject to a king, and Mamre, Eshcol, and Aner, three brothers with whom Abraham was in alliance, had no superior jurisdiction, although they, as well as the Patriarch, maintained a body of armed retainers. Gerar, afterwards Philistia, and Salem, afterwards Jerusalem, were governed by kings, as were also the five cities of the Vale of Siddim, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar, which

were tributaries to Chedorlaomer, king of Elam.

Whatever may have been the actual state of religion among the Canaanites during the days of Abraham, it is certain that they had grossly degenerated in the time of Isaac, who counselled Jacob against taking a wife "of the daughters of Canaan," which Esau had done. In the time of Moses they had become incorrigible idolaters. All the Canaanitish nations were specially ordered to be exterminated, and the Hebrews were positively excluded from holding any intercourse with them. They had appropriated to their own use the pastures occupied by Abraham, Isaac, and Jacob; they had taken possession of land which belonged to the Hebrews, and had even expelled those Hebrews who occasionally visited Palestine during their residence in Egypt. The Hebrews were now about to enter upon their long-promised inheritance sword in hand. A prince out of every tribe had been selected and named to divide the Land of Canaan, under the superintendence of Joshua and Eleazar the high-priest, and the charge was given them by Moses respecting the seven nations of Canaanites then inhabiting the country—"When the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them: but thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their images with fire." But the decree of extermination must not be understood as applying to those Canaanites who chose to leave the country in peace, for many fled, and embarking on board of Phœnician vessels, sailed to Africa, and there founded cities and planted colonies. This fact is confirmed by Procopius, a heathen writer, who relates that the Phœnicians or Canaanites "who were expelled by Joshua, dispersed themselves over all Africa, and built a castle in a city of Numidia, which is now called Tigisis. There are still

standing two pillars in that place of white marble, on which is engraved a Phœnician inscription of the following import, *We are they who fled from the face of Joshua the robber, the son of Nun.*" The greater part of them, by adopting this course, might have escaped, but they chose rather to hazard a war with the Hebrews, and every city except Gibeon, the only one which sought and obtained terms, was reduced by the sword. Doubtless if any of them were well disposed towards the Hebrews, or renounced idolatry, they would have been spared, for we find David not only permitting the remains of the Canaanites to live, but promoting some of them to high stations in his army. "Some," says Professor Jahn, "suppose that the Hebrews were no longer obliged to expel the Canaanites, because, not having at first fulfilled the conditions on their part, but having made some tributary, and formed alliances with others, the divine promise respecting their expulsion had been recalled." This appears evident from the second chapter of the Book of Judges, where, in the remonstrance addressed to the Israelites at Bechim by Jehovah himself, they are accused of not fulfilling the conditions, and therefore the Canaanites were to be "as thorns in their sides, and their gods were to be a snare unto them."

The Canaanites were a perfidious race, who paid little regard to treaties. In later times the *Punica fides* of their African descendants was proverbial among the Romans, a people themselves not very conscientious observers of treaties, or at least ready to break them on the slightest pretence. The morals of the Canaanites were extremely corrupt. Adultery and incest were common; they practised fornication, and indulged the grossest and most profane lust in honour of their gods; and they are accused of offering human victims on their altars. "The Canaanites," says Bryant, "as they were a sister tribe of the Mizraim, were extremely like them in their rites and religion. They held a heifer or cow in high veneration, agreeably to the customs of Egypt. Their chief deity was the sun,

whom they worshipped, together with the Baalim, under the titles of Ourchol, Adonis, and Thammuz." This idolatry, which was high treason in the land of Jehovah, the king of the Hebrews, had taken too deep root to be eradicated. As the Hebrews were to be the depositaries of the knowledge of the true God, their prosperity might have been destroyed, their government endangered, or at least they might have been exposed to great injuries, which is clearly proved by their subsequent conduct in the Book of Judges, if tolerated as allies and neighbours, or held as subjects and slaves.

As the conquest of Canaan forms a part of the history of the Israelites, to which the reader is referred in its proper place, we merely observe, that after an obstinate resistance of six years, in which the Canaanites defended themselves with great valour, Joshua conquered the greater part of the country, which he effectually reduced to obedience. But although the Jewish leader, in obedience to the divine command, extirpated great numbers of them, and compelled others to flee into Africa and Greece, they were not totally destroyed; on the contrary, not only scattered cities but large tracts of country remained in their possession, against which a desultory war was carried on for some time. For nineteen or twenty years, the remainder of Joshua's time, they were very little molested; but after Canaan had been divided by lot among the Twelve Tribes, it was left to each tribe to expel its own enemies, and hence the Canaanites were again attacked by the Israelites on all sides, who wished to drive them out of their respective allotments. Even in these wars, however, the contending parties were often equally matched; and notwithstanding all their disasters, losses, and migrations, they appear to have been little inferior to the Israelites. As we have already seen, some of their nations were allowed to dwell in common with the Israelites in the Promised Land. Although the Israelites were severely reproved for not fulfilling the divine command of extermination, it is probable that they were permitted to remain, to

prevent the chosen people from sinking into a state of sluggish indifference and inactivity, to keep up their martial discipline, and to remind them of their constant need of assistance from Him who had guided them from Egypt through the Wilderness, fought their battles, and crowned them with victory. Nor was it until the Israelites relapsed into idolatry that God would no more enable them to expel the Canaanites. They maintained their position in several parts of the country until the reign of David, who took Jerusalem by storm from the Jebusites. They were also invaded in Gezer or Philistia by Pharaoh, king of Egypt; and thus oppressed by the Israelites on one side and the Egyptians on the other, they were reduced to a complete state of slavery in the reign of Solomon, who compelled them to work as labourers in his vast and magnificent undertakings (1 Kings ix. 20, 21), in which capacity they were employed at the rebuilding of the Temple after the Captivity, when they are styled the "Children of Solomon's servants," Ezra ii. 55, 58; Neh. xi. 3. After this they appear to have become gradually extinct, or to have merged into other tribes, with the exception of those who remained free and independent in their possessions on the sea-coast, and who afterwards under the name of Phœnicians distinguished themselves in commerce, navigation, and many of the useful arts.

As the division of the Land of Canaan among the Israelites is minutely given in the Books of Numbers, Deuteronomy, and Joshua, and is mentioned in other parts of the present work, we merely

observe in general, that the country to the east of the river Jordan was given to the tribes of Reuben and Gad and the half-tribe of Manasseh. West of the Jordan, towards the north, were placed Naphtali on the river, and Asher in Lebanon, bordering on Phœnicia and the Mediterranean. The tribes of Zebulun and Issachar had inland districts, and the other half-tribes of Manasseh and Ephraim reached from the sea to the river. The tribe of Dan, which lay upon the coast, and the tribe of Benjamin, were south of Ephraim and north of Simeon and Judah. The country allotted to Simeon lay upon the Mediterranean, being bordered by Judah on the east, and extending towards Egypt; but the Philistines were never entirely driven out of their ancient possessions. The country of Judah bordered upon the Dead Sea, by which it was separated from the Moabites, and on the south adjoined the mountainous countries of Edom or Idumea, and Arabia Petræa. Such was the division of the Land of Canaan by Joshua, in which it continued until the reign of Rehoboam, the son of Solomon, when the Ten Tribes revolted, and formed the separate kingdom of Israel, called also the kingdom of Samaria, under Jeroboam, who became head of this new monarchy, while the two tribes of Judah and Benjamin formed the kingdom of Judah. Latterly the Land of Canaan was divided into five districts by the Romans, namely, Upper Galilee, Lower Galilee, Samaria, Judea, and Peræa. The following table exhibits the ancient, the Jewish, and the Roman distributions of the country:—

ANCIENT CANAANITISH DIVISION.	ISRAELITISH DIVISION.	ROMAN DIVISION.
Sidonians.	Tribe of Asher (in Libanus).	Upper Galilee.
Unknown.	{ Naphtali (north-west of the Lake of Gen-nesareth).	
Perizzites.	Zebulun (west of that Lake).	Lower Galilee.
The same.	Issachar (Valley of Esdraelon, Mount Tabor).	
Hivites.	Half-tribe of Manasseh (Dora and Cosarea).	Samaria.
The same	Ephraim (Shechem, Samaria).	
Jebusites.	Benjamin (Jericho, Jerusalem).	Judea.
Amorites, Hittites.	Judah (Hebron, Judea Proper).	
Philistines.	Simeon (south-west of Judah, Dan, Joppa).	Peræa.
Moabites.	Reuben (Peræa, Heshbon).	
Ammonites, Gilead.	Gad (Decapolis, Ammonitis).	
Kingdom of Bashan.	Half-tribe of Manasseh (Sanconitis, Batanea).	

CAPERNAUM, *the field of repentance, or city of comfort; otherwise, the propitiation of the penitent, or the town of pleasure, or the handsome city*, the name of a city celebrated by the Evangelical writers as the place of our Saviour's usual residence during his personal ministry. It was situated on the north west side of the Lake of Gennesareth, on the borders of the tribe of Zebulun, in the tribe of Naphtali. It was distant nearly one hundred miles north by east from Jerusalem, and about twelve miles north of Tiberias. This city is not mentioned by the Old Testament writers, and it is therefore probable, as Dr Wells supposes, that it was one of the towns built by the Jews after their return from the Babylonish Captivity "upon the sea-coasts," Matt. iv. 13, namely, on the coast of the Sea of Galilee or Lake of Gennesareth. Josephus says that there was a spring near it of great repute, from which it probably took its name. Our Saviour left Nazareth in the first year of his ministry, and dwelt in Capernaum, which, says Dr Hales, was with the adjoining villages "peculiarly fitted for his chief residence, as his disciples chiefly resided there; and the Sea of Galilee afforded him peculiar facilities for moving from place to place, and thus avoiding the importunities of the multitude." It was here the centurion visited him whose servant was sick, and whose faith and humility procured for him the high encomium pronounced by our Saviour when granting his request, "Verily I say unto you, I have not found so great faith, no, not in Israel." It is called, by way of local distinction, "his own city;" here he cured a man sick of the palsy, Matt. ix. 1, 2; here he called the Apostle St Matthew, when sitting collecting the toll or rate paid by all persons passing over the Lake; and near it, on an eminence now called the *Mount of Beatitudes*, he pronounced the beautiful and immortal discourse called the Sermon on the Mount. It is classed with Bethsaida and Chorazin as one of the cities in which he had done many mighty works, the inhabitants of which nevertheless

obstinately rejected him as the Messiah. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day: But I say unto you, That it shall be more tolerable for the Land of Sodom in the day of judgment than for thee." The denunciation uttered against Capernaum has been fulfilled. It was ruined by the Romans when they ravaged Palestine after the destruction of Jerusalem; and although it was rebuilt, and a Christian church erected in it, it was finally overthrown at the conquest of the country by the Saracens. A station of Bedouin Arabs, called *Tal-heun* (*Tel-Houn*, or *Tel-Hoohm*, according as travellers pronounce the Arabic name, near which the rivulet El Eshe empties itself into the Lake), is supposed to mark the site of Capernaum; *tal*, which in Hebrew means a *ruinous heap*, having mostly the same signification in modern Arabic, though sometimes applied generally to small hillocks. Here are the remains of a considerable settlement, ruined buildings, hewn stones, and broken pottery, and the foundation of a large and magnificent edifice is still traced, although it is impossible to decide, from what is left of the building, whether it was a temple or a palace. Near this ruin, and close upon the edge of the Lake, are the walls of a solid building, evidently constructed with fragments of the adjacent masses; it is vaulted within, and a poor family reside in it with their cattle. About two hundred yards north-east of this spot are the remains of a small bath, the square, cistern, and channels for supplying it with water being still entire. Near it are the remains of the building to which it was probably attached. "The name of Capharnaom," says Mr Buckingham, "which is said to have been the one borne by this place anciently, is unquestionably meant for the Capernaum of the Scriptures. That this was a place of some wealth and consequence may be inferred from the address to it by Christ,

when he began to upbraid the cities wherein most of his mighty works were done because they repented not. The other name of *Tal-heun* may be thought to have some affinity with that of *Dalmanutha* a name given in the Gospel seemingly to Capernaum itself, or at least to the surrounding country, for St Mark in his Gospel, after describing the feeding of the four thousand, says, 'And straitway he entered into a ship with his disciples, and came into the parts of *Dalmanutha*' (viii. 10). Of the signification of the name," adds this traveller in a note, "it is said, *Capernaum ad Mare Galilæum, quod Agrum Pœnitentiæ, vel Vil-lam Consolationis, aut Propitiationem Pœnitentis denotat*; in Arabic, the *Well of Joseph*. This is so called from its being supposed to be the well in which Joseph was hid by his brethren, before they sold him to the Ishmaelites." The American Missionary, Pliny Fisk, visited the site of Capernaum in 1823. "Here are ruins," he says, "which are manifestly very ancient. A part of the wall of one building still stands, and many walls appear at the surface of the ground, as well as broken columns, pedestals, and capitals. There are now twenty or thirty uninhabited Arab huts on the ruins of the old city. Two men and one woman were repairing the roof of one, to make it a storehouse for grain."

CAPHAR, a *field or village*, a word often used in composition with proper names to signify a particular town or village. 1. *Caphar-Aria*, a village between Jerusalem and Ascalon. 2. *Caphar-Barica*, or *Caphar-Barucha*, about three miles from Hebron. 3. *Caphar-Dagon*, between Diospolis and Jamnia. 4. *Caphar-Nimra*. 5. *Caphar-Nome*, a village in Galilee near the Jordan. 6. *Caphar-Oria*, west of Jordan. 7. *Caphar-Saba*, the site of Antipatris. 8. *Caphar-Samala*, a place near Jerusalem. 9. *Caphar-Soreh*, a town near Eleutheropolis, which existed in the time of St Jerome.

CAPHARA, a town belonging to the tribe of Benjamin.

CAPHARATH, the name of a fortified place in Galilee mentioned by Josephus.

CAPHARCOTIA, or CAPARCOTIA, a town in Galilee between Scythopolis and Cesarea.

CAPHTOR, a *sphere, buckle, hand, palm, doves*; or *those that seek and inquire*, the name of a country or island on which there is a considerable difference of opinion among commentators. In one of the predictions of Jeremiah (xlvii. 4), it is said that "the Lord will spoil the Philistines, the remnant of the country of Caphtor." The people called the Caphtorim, as well as the Philistim, were descended from Mizr, the father of the Egyptians, Gen. x. 14; they expelled the Avim from that part of Gaza which was contiguous to Hazer, and fixed themselves there, Deut. ii. 23, on which account the country was afterwards called *the country of Caphtor*. The phrase *the remnant of the country of Caphtor* may therefore be understood to refer to the few that remained out of the numbers who formerly inhabited that part of Philistia. The marginal reading for *the country* is *the isle*, and hence Dr Wells and others contend that Caphtor was one of the islands formed by the River Nile, and is the same with *Coptus* so situated. The Targums of Jerusalem and Jonathan, however, read Cappadocia for Caphtorim on Gen. x. 14, and the Septuagint have also Cappadocia for Caphtorim on Deut. ii. 23. Calmet, on the other hand, alleges that Caphtor was the island of Crete, and that the Philistines came from that island. It is perhaps impossible to decide the matter on account of the very great antiquity of the subject.

CAPITOLIA, or ÆLIA CAPITOLIA, a name given to Jerusalem by the Romans when the present city was built.

CAPPADOCIA, which in Hebrew is the same with CAPHTOR, a country of Asia-Minor, to the Christians in which, as well as to those of the other countries which he specifies, St Peter addressed his Epistles. As it is only mentioned in

the New Testament on another occasion, that of the day of Pentecost, when the miraculous gift of tongues was conferred upon the Apostles, and some Cappadocians then at Jerusalem heard of the "wonderful works of God" in their own language, we may merely observe that Cappadocia, as it was anciently called, is a country of Asia Minor, bounded on the north by Galatia and Pontus, on the west by Phrygia, on the east by the Euphrates, and on the south by Cilicia. Its eastern part was called Armenia Minor. It received its name either from the river Cappadox, which divides it from Galatia, or, according to Herodian, from Cappadocus, the founder of the kingdom. Cappadocia the Greater was generally a poor country, without agriculture; and the Greeks and Romans found in it no towns, but a number of strong castles on the mountains. In the time of the Romans cities and towns were built. The inhabitants are designated *White Syrians* by Herodotus. It is not known by whom Christianity was introduced into Cappadocia, but it made rapid progress, notwithstanding the persecutions raised by the Roman Emperors. The Cappadocian church can boast of the illustrious names of Gregory Nazianzen, Gregory Nyssen, and St Basil, surnamed the Great, among its bishops in the primitive times. The pretended St George, the titular saint of England, who is celebrated in the Eastern and Western Churches, is traditionally said to have been "a noble Cappadocian, and a tribune under Dioclesian." Strabo the geographer was a native of this country, having been born near Amasia, a town which at present exists, and where the Turkish governor occasionally resides. He describes his countrymen as a nation so servile, that when the Romans offered them their freedom to live by their own laws they refused the boon, alleging that they did not want liberty. It is thought that Cappadocia was peopled by the descendants of Togarmah, the youngest son of Gomer.

CARCHEMISH, *a lamb, as taken*

away, withdrawn, or carried off, the name of a town on the Euphrates belonging to the Assyrians, which Pharaoh-Necho, king of Egypt, who had conquered a considerable part of Asia Minor, took and strongly fortified. The garrison which he left in it was taken and cut in pieces by Nebuchadnezzar, in the fourth year of the reign of King Jehoiakim. Carchemish is thought to have been known to the Greeks and Romans under the names of Circesium, Circeium, or Cercusium.

CARMEL, *a circumcised lamb; otherwise, harvest, full ears of corn, vineyard of God, excellent vineyard*, a town in the south-eastern part of the tribe of Judah near the banks of the Dead Sea, and not very far from Mount Nebo, Josh. xv. 55. Saul came to Carmel on his return from the slaughter of the Amalekites, and set up a trophy there, 1 Sam. xv. 12. Nabal, the Carmelite, the husband of Abigail, dwelt at Carmel, the story of which is recorded in the fifteenth chapter of the First Book of Samuel. Eusebius and St Jerome mention that in their time there was a town called Carmelia about ten miles south-east of Hebron, garrisoned with Roman soldiers, which answers to the residence of the churlish Nabal.

CARMEL, MOUNT, the name of a mountain in Palestine or Phœnicia, in the Pachalic of Saïde or Acre, revered as the residence of the Prophets Elijah and Elisha. It commands the Bay of Acre to the south, and forms one of the most remarkable headlands on the whole coast of the Mediterranean. Although Carmel is mentioned as a single mountain in the Scriptures, it is a mountainous ridge, extending from eight or ten to fifteen miles from south-east to north-west, while to the more elevated one, which rises in the form of a flattened cone, and is about fifteen hundred feet in height, the name Mount Carmel is commonly applied by way of eminence. Its actual position in the allotment of the Tribes has been disputed. Josephus informs us that it is a mountain of Galilee, but in another place he says that the limits of the tribe of

Issachar were Mount Carmel and the river, and that the lot of the tribe of Zebulun included the land which belonged to Carmel and the Mediterranean. According to the division made by Joshua, it belonged partly to Asher and partly to Manasseh, but as those tribes remained in captivity along with the others, it reverted to the Phœnicians or Philistines, its original possessors. The river Kishon, which rises in the Valley of Jezreel, falls into the Mediterranean on the north side of Carmel.

There is little in the present appearance of Mount Carmel which coincides with the ancient scriptural representation of its fertility and luxuriance. Its excellency has almost passed away, and the curse denounced by the Prophet Amos has fallen upon it, "The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Its sides, steep and rugged, appear barren and desolate. Some native cedars indeed remain, indicating its former productiveness, and even the sceptical Volney acknowledges that he found wild vines and olives among the brambles, which prove that it had once been industriously cultivated; but there is nothing to indicate the "excellency of Carmel and Sharon," or to sanction its comparison with "the glory of Lebanon," Isa. xxxv. 2. All the interest which this mountain now excites is the circumstance that it was the scene of Elijah's magnificent miracle, when he overthrew the priests of Baal, and vindicated the worship of the God of Israel; and where, in subsequent ages, thousands of devotees and ascetics have passed their lives in retirement from the world. Yet the mountain ridge of Carmel is not so desolate as some travellers have alleged from a superficial examination, although it presents a different appearance to what it was in ancient times. On the sides and summit of the less elevated north-west range to which the name of Carmel is usually given, and which slopes down to the sea on one side, and to the Bay of Acre on the other,

oaks, pines, and other trees grow; the sides are still covered with pasture, and shepherds feed their flocks, as they did when the Hebrew prophet described it as the "habitation of shepherds." M. Lamartine describes "Mount Carmel, an elevated chain of hills which rise from the bed of the Jordan, and terminate in a peak in the sea," as seen from a distance, having its "steep sides strewn with luxuriant and hardy vegetation, and its entire surface thickly clothed with shrubs, contrasted at distances by the majestic height of the oaks, whose tops tower above them. Masses of grey rock chiselled by nature into grotesque and colossal figures pierce the verdure here and there, and reflect the brilliant rays of the sun." The same traveller describes a storm which he witnessed in the following eloquent and masterly manner: "We were overtaken by a storm in the middle of the day. I have witnessed few so terrible. The clouds rose perpendicularly, like towers above Mount Carmel, and soon covered all the length of the summit of this chain of hills. The mountain, just now so brilliant and serene, was plunged by degrees into rolling waves of darkness, split here and there by trains of fire. All the horizon sank in a few moments, and seemed to close around us; the thunder did not burst in claps: it threw out one single majestic rolling, continual and deafening, like the waves of the sea during a tempest. The lightning might be truly said to revel like torrents of fire from the heavens on the black flanks of Carmel. The oaks on the mountain, and on the hill on which we were journeying, bent like young plants. The winds which rushed from the caverns and from between the hills must have swept us away from our horses, if we had not speedily alighted, and found a little shelter behind a fragment of rock on the then dry bed of a torrent. The withered leaves, upraised in masses by the storm, were carried above our heads like clouds, and the slender, broken, branches of the trees showered around us. I remembered the

Bible, and the prodigies of Elijah, the exterminating prophet of the mountain. His grotto was not far from us."

Tacitus relates that a deity of the Syrians called Carmelus was worshipped on Mount Carmel, which had an altar but no temple. A priest of this deity predicted to Vespasian that he would be advanced to the imperial throne of the Roman Cæsars. An ancient writer, however, in a sketch of the life of Pythagoras, mentions a temple there to which that philosopher resorted for the purpose of meditation; and Scylax notices Carmel as "the mountain and temple of Jupiter." A city called the Syrian Ecbatana, in contradistinction to the Median capital of that name, is alleged by Pliny and Strabo to have stood on Mount Carmel; but Mr Buckingham recognized no vestiges "except a fine large column of grey granite lying near the monastery, and another that had been rolled down from the brow of the hill on the east, of similar size and material. These we thought might have been portions of some large and magnificent building belonging to that city. As the Carmelite never troubled himself with traditions that were not purely scriptural, we could not learn from him that any existed here regarding the city of Ecbatana, or the death of Cambyses in it after his conquest of Egypt."

A town called Kaïpha, or Caypha, said to be so designated from *hepha* or *kepha*, expressive of the rocky ground on which it is built, is situated on a plain at the foot of Carmel. This place is called Cayphos in the old histories of the Crusaders. The town is distant from Acre at the opposite point of the bay about three leagues in a straight line, and it is a walk of three hours, or from nine to twelve miles round the beach from the one place to the other. The intervening beach is described as one of the most delightful on which the eye of a sailor could repose, St John D'Acre on one point, the Ptolemais of the New Testament, with its fortifications, illustrious in the wars of the Crusades and of Napoleon, with vessels continually entering and

departing from its port; Kaïpha embracing the other point of the bay, advancing into the sea, with its little pier, before which a few Arab vessels lie floating. Behind the town is a fine forest of olive trees, and farther on is a road cut in the rock, which leads to the summit of the Cape of Carmel. "There," says M. Larmartine, "two vast edifices crown the mountain, one the country house of Abdallah, Pacha of Acre; the other a convent of Carmelite monks, recently erected by the produce of Christian alms, and surmounted by a large tri-coloured flag to announce to us the abode and protection of the French. A little lower than the convent immense caverns are hollowed in the granite of the mountain. These are the famous grottoes of the Prophets."

The monastery of the Carmelites, the head-quarters of the Order of Our Lady of Mount Carmel, is said to be situated on or near the spot at which Elijah offered up his sacrifice, recorded in the First Book of Kings (xviii. 17, &c.), which led to the destruction of the priests of Baal at the brook Kishon, adjoining Kaïpha at the foot of the mountain, the precise spot at which those idolatrous priests were put to death being still pointed out. It never was a fine building, and in 1816, when Mr Buckingham visited it, it was entirely abandoned, a solitary monk having the charge of it, who resided in Kaïpha. The convent was erected in the seventeenth century on the ruins of the ancient one, and during the campaign of the French army in Syria was converted into an hospital for their sick, for which it was admirably adapted from its retired and healthy situation, as well as for the accommodation it afforded. After the conclusion of that campaign it was ravaged by the Turks, who stripped its altars, and beat in the roof. At the commencement of the Greek Revolution, Abdallah, the Pacha of Acre, demolished it, lest it should be seized as a fortification by the enemy; but the monks, aided by contributions from Europe, have rebuilt two-thirds of

it in a solid, extensive, and splendid manner, and a few of the friars now inhabit it, who are justly distinguished for their hospitality to strangers. On the sides of the mountain are numerous caves, the largest of which, according to tradition, was occupied by the Prophet Elijah, the most remarkable events of whose history are connected with Mount Carmel. The *Grotto of the Prophets*, or the *School of the Prophets*, as one of these caves is called, is of great height, evidently dug in the solid rock by human hands, with no other prospect before it than that of the widely-extended Mediterranean, and no other voice heard than that of the waves which break on the base of the mountain. Here it was, according to tradition, that the ancient Prophet taught the divine mysteries to a generation of prophets. "It has a cell," says Mr Buckingham, "on the left, on the entering, nearly in the centre of its eastern side, large but roughly hewn, and around the south end and west side runs a low bench of stone. A kind of altar in a high recess stands at its further end, immediately opposite the door of entrance, before which there were a curtain and a lamp. It was formerly in Christian hands, but it is now taken care of by Mahometans, who have built all these convenient establishments about it—the place being held in equal esteem by Jews, Christians, and Mahometans." The *Cave of Elijah* is firmly believed to be the place where the Prophet hid himself from the vengeance of Ahab and Jezebel, after putting the priests of Baal to death, although the sacred writer informs us that, after that appalling miracle and its consequences, Elijah, alarmed by the threats of Jezebel, "arose and went for his life, and came to Beersheba which belongeth to Judah;" but tradition has often as little regard for historical accuracy as it has for chronology. This cave is pretended to be the same in which the Prophet was when King Ahaziah sent three times officers at the head of fifty soldiers to apprehend him, who with the two first companies were destroyed by fire from

heaven. The monks also allege that Elijah erected here an altar to the Virgin Mary, upon seeing a thick fog or vapour arise out of the sea, the moment he prophesied of her coming! On an elevated part of the mountain a small plain is pointed out as having been Elijah's garden. Tradition alleges that this spot was once entirely covered with water-melons, and that Elijah on a particular occasion being thirsty asked the proprietor to give him one, but instead of complying with the request, the man replied that they were not melons but stones. "May they be stones in reality!" exclaimed the indignant seer, and stones they instantly became, where myriads of them remain to this day, although it unfortunately happens that these petrified melons have no resemblance to the alleged original ones. Another traditionary story of the Prophet is, that a lad belonging to Kaupha having stolen something out of the church of the monastery, the Prophet appeared unto him during his sleep in the figure of a person of gigantic stature, with a long beard, and a robe which swept the ground, and after severely reprimanding him for his sacrilege, he gave him a violent blow on the mouth, which distorted his face during his life. It is not, perhaps, bad policy in the friars to maintain the truth of these legendary tales among the ferocious Arab tribes, who would otherwise rob them without scruple. About a half mile from the convent is a spring called the *Fountain of Elijah*, the water of which is excellent. This is also pointed out as the spot where Elijah offered the sacrifice, to the confusion of the priests of Baal, which is more likely than that he should have done it on the summit of the mountain, where there was no water, and where he would have no inconsiderable difficulty in digging the trough which he ordered to be filled with water before he began the sacrifice.

Mount Carmel gives name to a well known order of friars in the Roman Church who are called *Carmelites* or *White Friars*. The history of the origin

of this fraternity is as absurd as are the traditions concerning Elijah on Mount Carmel. It is pretended by the Latins that the Prophet himself was their founder, although it is well known that no such association existed before the eleventh century. Some among this order have had the impiety to pretend that they were related to our Saviour and the Virgin Mary, who are said by those impostors to have assumed the habit and dress of Carmelites. Others of them, advancing boldly into antiquity, maintain that Pythagoras was a Carmelite, and that the Druids were branches of the order—an assertion only equalled by the traditions which exist among the Turks, who, in their habitual disregard of chronology, would visit with punishment those who doubted that Job was master of the household to King Solomon, or that Alexander the Great was generalissimo of his armies. A learned Jesuit in the seventeenth century called in question the antiquity of the Carmelites, for which he was summoned before the Papal tribunal, and after a tedious contest the dispute was terminated or suspended by Pope Innocent XII. in 1698, who imposed silence on the conflicting parties.

CARNAIM, a city beyond the Jordan. See ASHTAROTH.

CARNION, the name of a fortress, 2 Macc. xii. 24, called Carnaim, 1 Macc. v. 43. Strabo and Ptolemy mention it by the name of Carno, a town in Arabia.

CASIPHIA, *money*, or *covetousness*, the name of a place mentioned in the Book of Ezra (viii. 17), probably between Media and Hyrcania, the situation of which is unknown.

CASPHOR, or CHASCOR, a strong city of Gilead, taken by Judas Maccabæus, 1 Macc. v. 26, 36.

CASPI, the name of a strong place also taken by Judas Maccabæus, 2 Macc. xii. 13.

CEDRON, *black* or *red*, so written in the New Testament, John xviii. 1, but written Kidron in the Old, the name of a brook or drain which ran along the

Valley of Jehoshaphat between Jerusalem and the Mount of Olives, and which was crossed by our Saviour in company with his disciples on the night he was betrayed by Judas when he entered the Garden of Gethsemane. It is thought to have received its name either from the dark shades of the valley through which it ran, or from the black colour of its water, caused by its receiving all the drains of the city. The *Cedron* mentioned in the First Book of the Maccabees (xv. 39, 41; xvi. 9) should be rendered *Gedor*.

CELO-SYRIA, or CÆLO-SYRIA, or *Hollow Syria*, a name often applied by the writers of the Apocrypha, and by historians and geographers, to that district of Syria lying between Libanus and Antilibanus, in which the river Orontes has its rise. The city of Damascus was the capital. In a larger sense, the name is often used to include a considerable portion of the adjoining parts of Syria. When Antiochus Cyzicenus divided his father's dominions with Grypus, B.C. 112, he gave this name to that part of Syria which was his share.

CENCHREA, *millet*, *small pulse*, a harbour and sea-port of the city of Corinth on the Saronic Gulf or Ægean Sea, about seventy stadia from the city, the road to which, according to Pansan-sas, was lined with temples and sepulchres. It is mentioned as a place where St Paul fulfilled a vow, Acts xvii. 18. There was a church here during the Apostle's ministry, of which Phebe, a pious lady, was a member, Rom. xvi. 1.

CESAREA, a name given to several ancient cities, of which there were two of this name in Palestine, namely, CESAREA PHILIPPI, and CESAREA STRATONIS, or CESAREA PALESTINE. The former, CÆSAREA PHILIPPI, was successively called Lais or Leshem, Dan, and Paneas, the latter name being probably given to it by the Phœnicians, and was situated on the northern confines of Palestine in the district Trachonitis, near the springs of the Jordan, not far from Libanus, and about thirty miles north of the Sea of Galilee. The appellation of *Dan* was given to it

by the tribe of that name, who took it, and called it after Dan their father. Philip the Tetrarch rebuilt and enlarged it, and named it Cesarea in honour of the Emperor Tiberius; and afterwards Agrippa in compliment to Nero named it *Neronias*. It is an inconsiderable village called *Bolbec* by some travellers, but Seetzen says it still retains its original name of *Paneas*. "We arrived," he says, "at *Banias*, or *Panias*, the ancient Cesarea Philippi. This city, formerly so flourishing, is now destroyed, and on its ruins has arisen a little hamlet of about twenty miserable huts inhabited by Mahometans. The circuit of the walls of the ancient city is easily distinguished." When our Saviour came into the neighbourhood of this city, he asked his disciples, "Whom do men say that I am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Matt. xvi. 13; Mark viii. 27.

CESAREA STRATONIS, so called from *Turris Stratonis*, or *Strato's Tower*, but who Strato was is not clearly ascertained. It became the metropolis of Palestine after its re-union to the Roman Empire, and the seat of the Proconsul. The first inhabitants of this place before it attracted notice were Syrians and Greeks. Cesarea was begun about the twenty-second year before the Christian era, and finished in little more than twelve years, at the sole expense of Herod. Although the place is now utterly demolished, the ruins of its former magnificence every where denote its importance. The Jewish historian has given us ample details of this once flourishing city. The devotion of Herod to Augustus Cæsar was such, that, as Josephus observes, "to say all at once, there was no place in his kingdom fit for the purpose that was permitted

to be without something that was for Cæsar's honour; for when he had filled his own country with temples, he poured out the like plentiful marks of esteem into his province, and built many cities which he called Cæsareas." In another place the same great historian, after describing the extravagant manner in which Herod built cities and temples close upon the boundaries of Judea—for the latter would not have been tolerated within the Holy Land, the Jews being forbidden to render honour to images, statues, or any representation whatsoever, after the manner of the Greeks—proceeds to observe, that "the apology which Herod made to the Jews for these things was this, that all was done not out of his own inclinations, but by the commands and injunctions of others, in order to please Cæsar and the Romans, as though he had not the Jewish customs so much in his eye as he had the honour of those Romans, while yet he had himself entirely in view all the while, being only very ambitious to leave great monuments of his government to posterity."

Whatever was the motive of Herod, the execution of the work displayed, by the rapidity with which it was completed, the extent of his resources and the great popularity of the undertaking. The Jewish historian's account of it is worthy of insertion "Upon his observation of a place near the sea," says Josephus, "which was very proper for containing a city, and was before called Strato's Tower, he set about getting a plan for a magnificent city there, and erected many edifices with great diligence all over it; and this of white stone. He also adorned it with most sumptuous palaces, and large edifices for containing the people; and what was the greatest and most laborious work of all, he adorned it with an haven, that was always free from the waves of the sea. Its largeness was not less than the Pyræum [at Athens], and had towards the city a double station for the ships. It was of excellent workmanship; and this was the more remarkable for it being built in a place that of

itself was not suitable to such noble structures, but was to be brought to perfection by materials from other places, and at very great expenses. This city is situate in Phœnicia, in the passage by sea to Egypt, between Joppa and Dora, which are lesser maritime cities, and not fit for havens, on account of the impetuous south winds that beat upon them; which, rolling the sands that come from the sea against the shores, do not admit of ships lying in their station, but the merchants are generally there forced to ride at their anchors in the sea itself. So Herod endeavoured to rectify this inconvenience, and laid out such a compass towards the land as might be sufficient for an haven, wherein the great ships might lie in safety; and this he effected by letting down vast stones of above fifty feet in length, not less than eighteen in breadth, and nine in depth, into twenty fathoms deep; and as some were lesser, so were others bigger than those dimensions. This mole which he built by the sea side was two hundred feet wide; the half of which was opposed to the current of the waves, so as to keep off those waves which were to break upon them, and so was called *Procymatia*, or the first breaker of the waves; but the other half had upon it a wall, with several towers, the largest of which was named *Drusus*, and was a work of very great excellence, and had its name from *Drusus*, the son-in-law of *Cæsar*, who died young. There were also a great number of arches where the mariners dwelt. There was also before them a quay [or landing place], which ran round the entire haven, and was a most agreeable walk to such as had a mind to that exercise; but the entrance or mouth of the port was made on the north quarter, on which side was the stillest of the winds of all in this place. And the basis of the whole circuit on the left hand, as you enter the port, supported a round turret, which was made very strong, in order to resist the greatest waves; while on the right hand, as you enter, stood two vast stones, and those each of them larger than the

turret which was over against them; these stood upright, and were joined together. Now there were edifices all along the circular haven, made of the politest stone, with a certain elevation, whereupon was erected a temple that was seen a great way off by those that were sailing for that haven, and had in it two statues, the one of *Rome*, the other of *Cæsar*; as the city itself was called *Cæsarea*; which was also itself built of fine materials, and was of a fine structure; nay, the very subterranean vaults and cellars had no less of architecture bestowed on them than had the building above ground. Some of these vaults carried things at even distances to the haven and to the sea, but one of them ran obliquely, and bound all the rest together, that both the rain and the filth of the citizens were together carried off with ease; and the sea itself, upon the flux of the tide from without, came into the city, and washed it all clean. Herod also built therein a theatre of stone; and on the south quarter, behind the port, an amphitheatre also, capable of holding a vast number of men, and conveniently situated for a prospect to the sea."

In A.D. 54, a serious tumult broke out in *Cæsarea*. The splendour of the city, and the facilities afforded by its port, had drawn together many persons of different religious opinions, and among these were numbers of Jews. During that year, when *Felix* was procurator of Judea, a contention took place between the Jews who inhabited the city, and the Syrians, its original occupants, concerning their equal rights to the privileges of citizens. The Jews claimed the pre-eminence, because Herod their king was the builder of *Cæsarea*, and was by birth a Jew; while the Syrians, who did not deny these facts, maintained that their predecessors possessed the place when it was formerly called *Strato's Tower*, long before there was any Jew in it. The magistrates, however, interfered, and having punished the leaders of the contention, put it down for a time, but it was repeatedly renewed on subsequent occasions.

Cæsarea, being conveniently situated between Joppa and Ptolemais, had by this time become the great sea-port of Palestine, and is frequently noticed in the history of the Acts of the Apostles as the place of their landing and embarkation. Cornelius, the Roman centurion, was baptized by St Peter, with all his band, in this city, A.D. 41, whose memorable conversion forms a remarkable epoch in the history of the Church, as the first fruits of the conversion of the Gentiles. Philip the Deacon resided with his four daughters in Cæsarea; and while St Paul was on his journey to Jerusalem from Ptolemais, he came by land by the way of this city, where he visited Philip, in whose house he met a prophet named Agabus, who warned him that he would be imprisoned at Jerusalem. The undaunted Apostle was not to be deterred from his purpose; he declared that he was ready to die at Jerusalem, if it were necessary, "for the name of the Lord Jesus;" and he proceeded thither, where he was seized and thrown into prison as Agabus had foretold. St Paul, after a variety of incidents recorded in the Acts of the Apostles, was sent back under a strong military guard to Cæsarea by the way of Antipatris, where he defended himself before Felix against the Roman orator Tertullus, who prosecuted him as a "pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." Felix, who cared little about the matter, took no decisive steps, but detained the Apostle; and two years afterwards, A.D. 62, when he was removed, and Portius Festus appointed to succeed him as procurator of Judea, St Paul was again accused by the Jews before the tribunal of the new governor, when, rather than be sent back to Jerusalem, he appealed unto Cæsar, which occasioned his voyage to Rome. It was in this city that he uttered the truly splendid and eloquent address explanatory of his conduct before King Agrippa, the great-grandson of Herod the Great, in which he details the various important events of his life,

particularly his memorable conversion while on his persecuting journey to Damascus, recorded in the Acts of the Apostles, (xxv.) "In the history of the actions of the Holy Apostles," says Dr Clarke, "whether we regard the internal evidence of the narrative, or the interest excited by a story so wonderfully appealing to our passions and affections, there is nothing we call to mind with fuller emotions of sublimity and satisfaction. In the *demonstration of the Spirit and of power* the mighty advocate for the Christian faith had before reasoned of *righteousness, temperance, and judgment to come*, till the Roman governor Felix trembled as he spoke. Not all the oratory of Tertullus, not the clamour of his numerous adversaries, not even the countenance of the most profligate of tyrants, availed against the firmness and intrepidity of the oracle of God. The judge had trembled before his prisoner, and now a second occasion offered, in which for the admiration and the triumph of the Christian world one of its bitterest persecutors and a Jew appeals in the public tribunal of a large and populous city to all its chiefs and rulers, its governor and its king, for the truth of his conversion, founded on the highest evidence, delivered in the most fair, open, and illustrious manner."

In this city Herod Agrippa, the grandson of Herod the Great, and father of King Agrippa, died in the melancholy condition recorded by the inspired writer of the Acts of the Apostles. We are there told that, "upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them, and the people made a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost." This account is remarkably corroborated by Josephus, who adds some curious particulars not stated by the inspired writer. The event, it appears, took place when Herod was "exhibiting some shows" in honour of

Cæsar. "On the second day of which exhibitions," says the Jewish historian, "he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre very early in the morning, at which time the silver of his garment, being illuminated by the first reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent that the people cried out, Forgive us if we have hitherto revered you only as a man; from this time we shall acknowledge you to be superior to what is mortal. The king did not reprove them, nor reject their blasphemous flattery, and before he went out of the theatre he was seized with a pain in his bowels, so as to cry out, I whom ye called a god am now going to die. From thence he was carried to his palace immediately, and in the space of five days he died of those pains which he first felt in the theatre, in the fifty-fourth year of his age, after he had reigned four years over Iturea and Abilene, and three more over Judea."

When Titus marched across the Desert of Pelusium from Egypt to Palestine to besiege the city of Jerusalem, he halted at Cæsarea, and concentrated his forces together. After the memorable siege and fall of that devoted city, A.D. 70, the conqueror returned to Cæsarea, and there laid up "his spoils in great quantities, and gave orders that the captives should be kept there, for the winter season hindered him then from sailing into Italy." During the centuries which elapsed between that period and the rise of the Mahometan power, nothing remarkable occurs in its history, until the middle of the seventh century, when its capture concluded the conquests which had been achieved by the Saracens in the Syrian war. It is thus finely narrated by the historian of the Decline and Fall of the Roman Empire:—"Constantine, the eldest son of Heraclius, had been stationed with forty thousand men at Cæsarea, then the civil metropolis of the three provinces of Palestine, but his private interest recalled him to the Byzantine Court, and after

the flight of his father, he felt himself an unequal champion to the united force of the Caliph. His main guard was boldly attacked by three hundred Arabs and a thousand black slaves, who in the depth of winter had climbed the snowy mountains of Libanus, and who were speedily followed by the victorious squadrons of Caled himself. From the north and south the troops of Antioch and Jerusalem advanced along the sea shore, till their banners were joined under the walls of the Phœnician cities. Tripoli and Tyre were betrayed, and a fleet of fifty transports, which entered without distrust the captive harbours, brought a seasonable supply of arms and provisions to the camp of the Saracens. Their labours were terminated by the unexpected surrender of Cæsarea. The Roman prince had embarked in the night, and the defenceless citizens solicited their pardon with an offering of 200,000 pieces of gold. The remainder of the province, Ramlah, Ptolemais or Acre, Sichem or Napolese, Gaza, Ascalon, Berytus, Sidon, Gabala, Laodicea, Apamea, Hierapolis, no longer presumed to dispute the will of the conqueror, and Syria bowed under the sceptre of the Caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings."

Pliny tells us that Vespasian after the Jewish war settled a colony in Cæsarea, with the title of *Colonia prima Flavia*. In the time of Rabbi Benjamin of Tudela, it was a handsome and fine city, and was thought by him to be the Gad of the early Scriptures. It is often mentioned by Arabic writers under the name of *Kaisariyah Sham*, or *Cæsarea of Syria*, and by the Christian historians of the Crusades under its proper name.

Cæsarea, or what exists of it, is now called *Kasariyah*, and is nearly eighty miles north-west of Jerusalem. It is distinguished as the birth-place of the ecclesiastical historian Eusebius; but it has long ceased to be a city, and not a solitary inhabitant is seen where the magnificent marble structures of Herod were reared, and here St Paul pleaded his cause before

Agrippa. The place is inhabited by jackals and beasts of prey, and its theatres, once resounding with the shouts of multitudes, re-echo with the nightly cries of the wild animals of the desert. Few traces are found of its palaces and temples. Fragments of granite pillars and other marks of splendour near the sea are the remains of the ancient Cæsarea of Herod; the ruins of a fort which are still in existence indicate a work of the Crusaders, who had one of their chief military stations here. "At the present moment," says Mr Buckingham, "the whole of the surrounding country is a sandy desert towards the land; the waves wash the ruins of the moles, the towers, and the port towards the sea, and not a creature resides within many miles of this scene of silent desolation."

CHALDEA, CHASDIM, Χαλδαια, *like demons, like plunderers, like beasts, or like fields*, a name often used synonymously with Babylonia, and applied to the Plain of Shinar; but the country of Chaldea in its limited extent lay south of Babylonia, the whole of which is described under that head. Its right name is not Chaldea, as it was called by the Greeks and Romans and is translated in our Bibles, but Chasdia and Chusdia, as it is written in the Hebrew text; and the inhabitants were termed *Chasdim* and *Chusdim*, or the children of Cush, the son of Ham and grandson of Noah. Various opinions, however, have been maintained by the learned respecting the origin of the Chaldeans. Michaelis considers them to have been a foreign race in Assyria, and is inclined to derive them from the Chalybes of the Greek geographers, who are called *Chaldi* by Stephen Byzantium. His chief reason for this opinion is founded on the names of the Chaldean or Babylonian kings, preserved in Scripture and also mentioned by Ptolemy, which differ from the Assyrian names, and bear an apparent resemblance to those of some northern nations of Slavonic origin. On the other hand, Adelung contends that all these names are resolvable into the Hebrew or its cognate

dialects, and he considers the Chaldeans or Chasdim as a mountaineer people from the north of Mesopotamia, but belonging to the Assyrian or Semitic race. One thing at least is certain, that the Chaldeans and Babylonians are generally mentioned as the same people, from which we may infer that they were of the same origin; and when they came to reside in the same country there could be no difference between them. There were nevertheless some tribes who were eminently distinguished by the name of Chaldeans. These were celebrated for philosophy and divination, from whom emanated the Magi, the Aruspices, and the Soothsayers, from whom and from the Egyptians, according to Strabo, the learning of Greece was derived; but how the term Chaldeans, which originally belonged to a people, became limited to a priesthood, can never be satisfactorily ascertained.

Next to the Hebrews, the Chaldeans were the most ancient people among the Eastern nations who were in a general sense acquainted with philosophy. The Egyptians always maintained that the Chaldeans were a colony from Egypt, from which they derived their learning; but it cannot be denied that the kingdom of Babylon, of which Chaldea was a part, existed before the Egyptian monarchy, and it is probable that the Egyptians were rather indebted to the Chaldeans. There is little dependance to be placed on the accounts transmitted to us of the Chaldean philosophy. Our knowledge of it is chiefly derived from the Greeks, whose pride induced them to consider the Oriental nations as barbarians, and whose vanity led them to despise and ridicule their learning. The Chaldeans themselves, having adopted a symbolical mode of instruction, considerably obscured and mystified their own doctrines. About the beginning of the Christian era, moreover, a race of pretended philosophers appeared, who, in order to attract notice to their extravagant and fanciful theories, pretended that they held the opinions and taught

the wisdom of the ancient Chaldeans and Persians, from spurious books which they ascribed to Zoroaster, or to some other Eastern philosopher. Astronomy, or rather astrology, formed a great branch of their learning; and whatever may have been the perfection to which they had carried that science, it is undeniable that at the time of Alexander's conquest of Babylon astronomical observations existed which are affirmed to have reached back for nineteen centuries, thus commencing shortly after the time of Nimrod. They were probably the first people who made regular observations upon the heavenly bodies, and hence, in subsequent times and in various countries, the name astronomer became synonymous with that of Chaldean. At Babylon the continual clearness of the sky and the peculiar brightness of the stars greatly facilitated their astronomical observations. Yet all these, according to Strabo and other ancient writers, were applied to establish the credit of judicial astrology, by which those called the *Chaldeans*, of whom we read in the Book of Daniel, or the college of the Magi, maintained their authority and influence in the state. They employed their pretended skill in calculating nativities, in foretelling the weather, predicting good and bad fortune, and other practices of a similar nature. The Chaldean priesthood was not strictly hereditary, for we find, in the case of the Prophet Daniel and his companions, that even foreigners might be admitted into it, if fitted for it by early education. At their head was the Master of the Magicians, whose influence was considerable, if the statement of Josephus is correct, that upon the death of the father of Nebuchadnezzar, which took place when that prince was absent on a military expedition, the High Magician administered the affairs of the kingdom until his arrival. They were divided into the several classes of interpreters of dreams, astronomers, and soothsayers. If they had any sacred writings, they would be the expounders of them to the initiated. They did not confine their residence to

Babylon, but resided in various places throughout the Plain of Shinar. Their character was similar to that of the Persian Magi, with whom they are often confounded by the Greek historians. The influence they possessed was undoubtedly founded on their pretensions to knowledge; yet their power appears never to have been so great at Babylon as it was in the Persian court, if we are to judge of the manner in which they were treated by Nebuchadnezzar, who threatened them with the most summary vengeance if they did not recall to his recollection the dream which he had forgotten, and explain it to his satisfaction.

Like other ancient systems, the Chaldean philosophy consisted of what was taught generally to the people, and what was exclusively explained to the initiated. To the former they pretended that all human affairs were regulated by the stars, and that they only were acquainted with the nature and laws of their influence; thus affecting the power of prying into futurity, which encouraged the most idle superstitions, and sanctioned the most fraudulent and dishonest practices. The Chaldean priests were careful to prevent the spread of information amongst the people; they delivered their opinions under the disguise of dogmas, thus wisely accommodating themselves to the exigencies of the times, or the pleasure of the ruling powers, without the hazard of detection. They enjoined the worship of the sun, moon, stars, and planets, whence they derived the arts for which they have been celebrated—magic and astrology. The former had no connexion with what is commonly understood by the term of witchcraft, or a supposed intercourse with evil spirits, but consisted in certain religious rites or incantations, which were supposed to produce beneficial effects, aided by the influence of good dæmons or other invisible agents. The latter was founded, as is already hinted, on the supposition that the stars have an influence either beneficial or malignant on the destinies of men.

A different course of instruction was communicated to the initiated. They were taught the great truth that there is one God, the Father and Lord of all, who governs the world by infinite wisdom, and superintends the affairs of men. The admission of this truth was indispensable to substantiate their religious rites, for those rites were addressed to a supposed race of spiritual beings who derived their existence from the Supreme Being, the source of all intelligence. But this belief was not peculiar to the Chaldeans. From the most remote times men always believed in one Supreme Deity, the fountain of all those divinities which they supposed to preside over all the several parts of the material world; and this, as Dr Enfield remarks, was the true origin of all religious worship, however idolatrous, not excepting even that which consisted in paying honours to dead men.

The Chaldeans held that the world originally consisted of chaotic masses of earth and water, enveloped in the most impenetrable darkness, and that the Supreme Deity, whom they designated Belus or Baal, formed the present globe by dividing this humid mass. They taught that the human mind is an emanation of the divine nature. Plutarch informs us that they ascribed lunar eclipses to result from that part of the body of the moon which is destitute of fire being turned towards the earth; and Seneca records another of their tenets, that when the planets shall meet in Cancer, the world will be consumed by fire; and when they shall meet in Capricorn, the world will be destroyed by an inundation. They alleged that the form of the earth resembled that of a boat. It is singular that the Chaldeans should have illustrated the dimensions of the earth, by estimating that a man who walked constantly a league an hour would make the tour of the globe in one year, which gives a diameter not very distant from the actual fact. From this circumstance it has been well observed, that the records of the human race do not present a contrast

more striking than that between the primeval magnificence of Babylon and its long desolation; and there are few reflections more interesting than this, that in the solitary spot now covered by vast heaps of undistinguished rubbish, we have still the remains of a people who made the first astronomical observations many centuries before the site of London was probably trod by human foot.

Such are a few notices respecting the Chaldean learning or philosophy, which from its great antiquity is necessarily uncertain and limited. The ancient writers generally agree that Zoroaster was the founder of this system, but vain have been the attempts to draw aside the veil of obscurity which covers this celebrated name; and Fabricius appropriately remarks, that the accounts which have been given of him are so confused and contradictory, that it would be a task of much greater labour than profit to compare them. It is altogether conjectural whence the name of Zoroaster is derived, or to how many eminent men it belonged. Some have maintained that he was a Persian; others, that there were six distinguished founders of philosophy of this name. Ham, the son of Noah, Moses, Osiris, Mithras, and others, both gods and men, are asserted to have been different names of Zoroaster. "No greater uncertainty, however," says Dr Enfield, "attends the history of Zoroaster than that of other ancient heroes and wise men who were the first authors of civilization or inventors of arts and sciences, with respect to whom it is now scarcely possible to separate the real incidents of their lives from the fables with which they are involved."

The Chaldee language is a dialect of the Hebrew, and its forms, names, pronunciation, and divisions of the letters, are the same. It was anciently spoken throughout all Assyria, Babylonia, Syria, and Palestine, and is still the language of the churches of the Nestorians and the Maronites, in the same manner as the Latin is the language of the Roman or Western Church, the members of which are hence

often called Latin Christians, to distinguish them from the Greek, Armenian, and other communions.

The "Land of the Chaldees" has long been a scene of "perpetual desolation." Its "storehouses" are empty, its "treasures" are robbed, the "abundance of its treasures" has disappeared, and the country is now so dry and barren that it cannot be tilled. The ancient cities it contained are either desolate, or their sites cannot be discovered, and the whole country "is strewn over with the débris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish."

CHARAN, *a singing, calling out, or the heat of wrath.* See HARAN.

CHARASHIM, VALLEY OF, lay along the river Jordan, in the territory of the tribe of Benjamin, 1 Chron. iv. 14.

CHEBAR, *strength, or power*, the scene of one of Ezekiel's visions, Ezek. x. 15, 20, is a river of Assyria, the exact locality or course of which is uncertain.

CHEMARIM, or CHAMERIM, a name given to the idolatrous priests of Baal, or the worshippers of fire, Zeph. i. 4. The term is derived from the Hebrew word *chamar*, which signifies *black* or *blackness*, and is generally translated the *priests of the idols*, or *priests clothed in black*. Some commentators allege that the word *chamarim* may mean the idols or objects of worship, which became black by being exposed to the sun.

CHEMOSH, *as handling or stroking, or as withdrawing or taking away*, a name applied to the Moabites, Numb. xxi. 29, who worshipped an idol so called, Jer. xlviii. 46. As the Israelites were often called by the name of the true God, 2 Chron. vii. 14, the Moabites were designated the *people of Chemosh*, and the other idolatrous nations in like manner, Mic. iv. 5. St Jerome says the idol was the same with Baal-Peor.

CHEPHAR-HAAMMONAI, a town which belonged to the tribe of Benjamin, Josh. xviii. 24.

CHEPHIRAH, a city belonging to the Gibeonites, Josh. ix. 17, afterwards assigned to the tribe of Benjamin.

CHERETHITES, or CHERITHIM, *who cut, who tear away and exterminate*, are names used to designate the Philistines, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. King David had guards styled Cherethites and Pelethites, who were commanded by Benaiah, 2 Sam. viii. 18; 1 Chron. xviii. 17. Stackhouse conjectures that they were constant guards about the king's person, and acted as household troops. "It is probable," says Lewis (Origines Hebrææ, or the Antiquities of the Hebrew Republic), "that they were selected out of a particular people or family, as the Cherethites were a people inhabiting a part of Palestine, and the Pelethites, it is supposed, were a family in Israel, for we find two of the name of Peleth mentioned in Scripture, one of the tribe of Reuben and another of Judah. The number of them may be conjectured from the targets and shields of gold which Solomon made, which were five hundred, and for the use of his guard. They were properly the king's domestics, and lay in a guard-chamber at the entrance of the palace, to be ready at the least notice and on the most sudden occasions." It is not unlikely that they were David's own subjects, who had accompanied him in all the transactions of his eventful life, and had continued with him among the Philistines under the protection of Achish; and they received the name of Cherethites from that people, the circumstance being not uncommon for companies of soldiers to be designated from the place of their residence.

CHERITH, *cutting, piercing, slaying*, the name of a rivulet on the banks of which the Prophet Elijah concealed himself from the resentment of Ahab, and where he was miraculously fed by ravens, which "brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook," 1 Kings xvii. 3-7. Dr Wells says that nothing is known concerning this rivulet except that it ran into the Jordan, and from the command given to Elijah it was probably east of that river.

CHERMON. See HERMON.

CHESALON, the name of a place in the allotment of the tribe of Judah, on the north side of Mount Jearim, Josh. xv. 10.

CHESII, a town belonging to the tribe of Judah, Josh. xv. 30, called Chil by Eusebius.

CHESULLOTH, a town situated on the side of Mount Tabor.

CHEZIB, a name of Achzib, Josh. xv. 44; Mic. i. 14.

CHIDON, **THE THRESHING-FLOOR** OF, the place where Uzza was suddenly struck dead for touching the ark, 1 Chron. xiii. 9. It is also called Nachon, 2 Sam. vi. 6, but it is not known whether Chidon and Nachon were names of men or of places. The place was afterwards called *Perez-Uzza*, or *the breach of Uzza*, 1 Chron. xiii. 11.

CHILMAD, *as touching or learning*, the name of a country otherwise called Carmania in the Septuagint and Chaldec, and Chemad or Chalmad in the Vulgate, Ezck. xxvii. 23.

CHIMHAM, *as they, like to them*, the name of a piece of ground near Bethlehem which David settled upon Chimham, the son of Barzillai, 2 Sam. xix. 32, 40; Jer. xli. 17.

CHIOS, *open or opening*, the name of an island in the Archipelago, mentioned in Acts xx. 15, now called Scio, and celebrated for its excellent wines. It is separated from the continent of Asia Minor by a narrow strait, and is about nine hundred leagues in circuit. Its chief town is also called Chios, and was one of the places which contended for the honour of Homer's birth.

CHISLOTH-TABOR, or **CHESULLOTH**. See **CHESULLOTH**.

CHITTIM, *those that bruise, or gold, or staining, or dyeing*, the name of the country originally peopled by Kittim, the son of Javan and grandson of Japheth, Gen. x. 4. It has been alleged that by Chittim is meant the Cuthians, who inhabited Susiana, and who were engaged in the siege of Tyre under Nebuchadnezzar. Bochart thinks that the term describes the Romans, but the Cuthians

are never called Chittim in Scripture, and the Romans were not concerned in the siege of Tyre, Isa. xxiii. 1. Calmet supposes that Macedonia is described by the Prophet under the appellation of Chittim, yet there is no reason for restricting the term to the Macedonians, whose country was not particularly maritime. The *Land of Chittim* was a general name for the countries and islands of the Mediterranean. The phrase "the ships of Chittim," in Dan. xi. 30, refers to the Romans.

CHOBAR. See **CHEBAR**.

CHODSHI, or **HODSHI**, a town in Gilead, the situation of which is now unknown.

CHORAZIN, *the secret, or here is a mystery*, a town of Galilee, against which our Saviour pronounced a woe for the incredulity of its inhabitants, Matt. xi. 21. Dr Lightfoot expresses his surprise that a woe should be denounced against it, when we do not read in the Evangelical history that our Saviour had ever been there, although we know that he was frequently in Bethsaida and Capernaum; but as Chorazin was situated between those towns, there can be no doubt that our Saviour was not only often there, but "did many mighty works in it," although these are not particularly mentioned.

CHOZEBA, a small town of Judah, 1 Chron. iv. 22.

CHUB, an Egyptian province in Mareotis according to Ptolemy, the inhabitants of which were called Cubii, Ezek. xxx. 5.

CHUN, the name of one of the cities of Hadarezer, king of Syria, taken by David, 1 Chron. xviii. 8. It is called Berothai in 2 Sam. viii. 8.

CILICIA, *which rolls or overturns*, a country of Asia Minor on the sea coast, south of Cappadocia and Lyconia, and bounded by Syria on the east and Pamphylia on the west. Bochart derives its name from the Phœnician word *challekim*, which signifies a *stone*, a designation which is well suited to part of it to this day, which the Turks call *Tis-Wileieth*,

or the *Stony Province*. Cilicia Proper is described as an extensive plain, well cultivated, and producing great quantities of timber. Tarsus, the birth-place of St Paul, was its capital, and near it is the tomb of Julian the Apostate. The Cilicians enriched themselves by piratical excursions before they were conquered by Pompey, and are represented as having been cruel, dishonest, and barbarous in their manners. Cicero presided over the country as consul, and it was reduced to a province by Vespasian. Josephus says that this country was first peopled by Tarshish, the son of Javan, after whom the whole country was called Tarsis.

Cilicia is repeatedly mentioned in the Acts of the Apostles, and it is probable that St Paul himself introduced the gospel into his native country. We find the Cilicians, among others, disputing with St Stephen, Acts vi. 9; and we find St Paul, in company with Silas, proceeding "through Syria and Cilicia confirming the churches," Acts xv. 41. Christianity continued to flourish in this country until the eighth century, when it fell into the hands of the Saracens, by whom, and especially by the Turks, it was almost extinguished. It is at present a province of the Turkish Empire.

CINNERETH, or CHINNEROTH, the name of one of the "fenced cities" belonging to the tribe of Naphtali, Josh. xix. 35. It is supposed to have stood on the site afterwards occupied by Tiberias, and to have originated the name Genesareth, by which the Sea of Tiberias, or of Galilee, is often designated.

CIS, a hill of Palestine, in the tribe of Judah, situated at the north-west of the Dead Sea, at some distance from the mouth of the brook Cedron.

CLAUDA, *a broken voice, a lamentable-voice*, called Cauda in the Vulgate, a small island near the south-west coast of Crete, which St Paul passed in his tempestuous voyage to Italy, Acts xxvii. 16. It is now called Gozo.

CNIDUS, a town and promontory of Caria, in Asia Minor, which is merely mentioned in the account of St Paul's

voyage to Rome, Acts xxvii. 7, and its subsequent history is of little importance. It is now a heap of ruins, and is designated the promontory of Cape Crio. This city contained a famous statue of Venus, made by the sculptor Praxiteles, and was the birth-place of Eudoxus, Theopompus, and Ctesias the historian.

COLOSSE, *punishment, correction*, from the old word *κολάζω*, *to punish*, the name of a large and important city in Phrygia, situated on the river Lycus, now called Diocbunar, to which St Paul addressed one of his Epistles. One of the first Christian churches was planted here, and the members having heard of St Paul's imprisonment at Rome, sent Epaphras thither to inform him of the state of their affairs, and to inquire after his welfare. In return for this attention, St Paul, who was still in prison, wrote the Epistle to the Colossians, and sent it to them by Tychicus and Onesimus, Epaphras having been also thrown into prison immediately after his arrival at Rome for zealously preaching the gospel. The city perished by an earthquake about two years after St Paul sent his Epistle, but it was rebuilt, and became a flourishing place. Its name was subsequently changed to Chonæ, which remains in that of the present village of Conus, south-east of the ancient site, and the existence of Colosse is now preserved chiefly in the Epistle written to its Christian citizens.

It has been alleged by some commentators that St Paul never was at Colosse, and that consequently he was personally unacquainted with the Christian society there. This opinion is founded on what the Apostle says in the first verse of the second chapter:—"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." These words certainly appear to indicate that St Paul had never been either at Colosse or Laodicea, nor can it be ascertained by whom the Colossian church was founded. Some have concluded that Epaphras first preached the gospel in this city, from the following

admissions of St Paul himself in the Epistle:—"As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit," (i. 7, 8); "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayer that ye may stand perfect and complete in all the will of God," (iv. 12). But these passages do not prove that Epaphras originally converted the Colossians, although they indicate that he had been an active minister among them, and the expression, *Epaphras, who is one of you*, places him in the same situation with the other Colossians, and is scarcely consistent with the opinion that he was the honoured agent in converting them to the faith of the gospel. Dr Lardner, arguing from the testimony of Theodoret, who lived in the fifth century, alleges a variety of very satisfactory reasons to prove that the church of Colosse was planted by St Paul himself, and that the Christians there were his own converts. Three facts are deduced from these considerations—first, that St Paul was twice in Phrygia, in which were Colosse, Laodicea, and Hierapolis, for we are expressly told that the Apostle and his attendants went "throughout Phrygia and Galatia," Acts xvi. 6, and it is not likely that a great and important city like Colosse would have been overlooked; second, the Apostle in the first chapter of the Epistle almost says in direct terms that the Colossians were converted by himself; and third, the style and language of the Epistle evidently prove that it was not written to strangers, but to intimate acquaintances and personal friends.

The Epistle to the Colossians resembles that to the Ephesians both in sentiment and expression. After saluting the Colossian Christians in his own name, and in that of Timothy, says the learned Bishop Tomline, St Paul assures them that since he had heard of their faith in Christ Jesus, and of their zealous attachment to the church in general, he had not ceased to return thanks to God for

them, and to pray that they might increase in spiritual knowledge and abound in every good work. He describes the dignity of Christ, and declares the universality of the gospel dispensation, which was formerly a hidden mystery, but now made manifest; and he mentions his own appointment, through the grace of God, to be the Apostle of the Gentiles. He expresses a tender concern for the Colossians and other Christians of Phrygia, and cautions them not to be seduced from the simplicity of the gospel by the subtlety of Pagan philosophers, or the superstitious follies of Judaizing Christians. The Colossians are farther directed to set their affections on things above, to avoid every appearance of licentiousness, to observe and practise the Christian virtues of meekness, veracity, humility, chastity, and devotion. The Apostle enforces the duties of wives, husbands, children, fathers, servants, and masters; he inculcates the necessity of prayer, and of prudent behaviour towards unbelievers: and after adding the salutations of several persons then at Rome, and desiring that the Epistle might be read in the church of their neighbours the Laodiceans, he concludes with a salutation written as usual with his own hand.

COOS, or Cos, an island in the Archipelago, mentioned in Acts xxi. 1, in which was a city of the same name, from which Hippocrates the celebrated physician, and Appelles the painter, were named *Coî*. It is now called *Stan-Co*, and presents to the view fine plantations of lemon trees, intermixed with stately maples. The inhabitants of Cos were a Dorian colony. St Paul merely sailed past this island, and it does not appear that Christianity was professed in it till a considerable period afterwards. The island contains upwards of 8000 inhabitants, of whom about 5000 are stated to have been Turks, and 3000 Greeks, with about fifty Jews. "The Greek religion," says Mr Turner (*Tour of the Levant*, 1815), "is farmed by the bishop of Cos from the Patriarch of Constantinople; he pays 3300 piastres a-year for his post,

and gains by it from 5000 to 6000. He takes a tenth of the corn of all the island."

COPAR, a village in the vicinity of Cæsarea Philippi.

CORINTH, a very celebrated city of Greece, now called CORINTO, situated on the isthmus of the same name, which commanded by its position the Ionian and Ægean Seas, and held the keys of the Peloponnesus. Its origin is lost in the obscurity of time, but we are assured that it existed long before the siege of Troy, when various heroes of Grecian mythology were its kings. It is said to have been founded 1514 years before the Christian era by Sisyphus the son of Æolus; the Corinthians themselves assert that it received its name from Corinthus, the son of Jupiter; but Pausanias derives it from Corinthus, the son of Marathon. It consisted of a citadel built upon an eminence, and thence called Acro-Corinthus, and it had the two maritime towns of Lechæum and Cenchreæ as its ports. The citadel was almost impregnable, and was regarded as one of the gates of Greece. The city was adorned with the most magnificent temples, theatres, and porticoes, all enriched with beautiful columns now distinguished in architecture by the designation of *Corinthian*. The whole state of Corinth scarcely exceeded thirty miles in length or breadth, and its inhabitants cultivated commerce rather than war; but while they never engaged in the latter with the view of enlarging or extending their little territory, they did not fail to cultivate military discipline, although Herodotus says they fled panic-struck at the battle of Salamis; and they furnished many brave and experienced generals to the other Grecian cities, who generally made a preference of Corinthian commanders.

Corinth continued to preserve its liberty and independence till about one hundred and forty-six years before the Christian era, when it was pillaged and burnt by the Romans under Mummius, and fell in the same year with Carthage. At that time the city of Corinth and its

neighbourhood contained a population of upwards of six hundred thousand souls. The citizens made no resistance to the Roman consul; they were even so disheartened by a previous defeat that they did not shut their gates against the enemy; and Mummius was so much surprised at this circumstance that he advanced against it with the greater caution, fearing that the Corinthians were drawing him into an ambushade; but the city had been deserted by the majority of the inhabitants, and the Romansoldiery had nothing to do when they entered except to take possession. It was given up to plunder; the inhabitants who had not fled were put to the sword; the women and slaves were sold; the city was finally set on fire, and the walls were razed to the ground, so that scarcely a vestige of this once great and noble city remained. Corinth, when the Romanstook it,abounded so much with vessels of various metals, statues, and paintings by the finest masters, that all the princes of Europe and Asia who pretended to taste in sculpture and the fine arts furnished themselves with the richest moveables, and many inestimable pieces of the greatest masters were sold by the Roman soldiers for a trifle, while many were wantonly destroyed. Strabo informs us that Polybius the historian was an eye-witness of this barbarism of the Romans, and saw two of the soldiers playing at dice on a splendid painting by Aristides—a Bacchus of such exquisite completion, that it was commonly said of any extraordinary painting that it was as well done as the Bacchus of Aristides. When the spoils of Corinth were afterwards offered for sale, Attalus, king of Pergamus, offered six hundred thousand sesterces (nearly L.5000 sterling) for this matchless picture, but Mummius, ignorant of its merits, astonished that such a sum should be offered for a picture, and imagining that it contained some magical virtues, carried it to Rome, notwithstanding the complaint of the Pergamean monarch, where it was lodged in the temple of Ceres, in which it lay until it was destroyed in

the fire which reduced that temple to ruins. Pausanias, after mentioning that all the men found in Corinth were massacred, and the women and children sold as slaves, informs us that many valuable statues and paintings were removed to Rome; and Strabo says that the finest works which adorned that great capital in his time came from Corinth. At the sacking of the city, the celebrated metallic mixture was found which could never afterwards be imitated. The gold, silver, and brass, concealed by the Corinthians, were melted, and ran through the streets in burning streams, and when the flames were extinguished, a new metal was formed composed of several different ones fused by the conflagration, subsequently called *Æs Corinthium*, or Corinthian brass. This is the common account, but its authenticity is denied by some writers. M. Klaproth maintains, on the authority of Pliny, that it was merely a term of art, and applied to a metallic mixture in very high estimation amongst the Romans, nearly resembling *aurichalcum*, which was composed of either copper and zinc, or of copper, tin, and lead, rendered malleable by means of calamine.

After this destruction of Corinth by the Romans, the city remained for many years deserted and in ruins until Julius Cæsar, one hundred and two years afterwards, settled on or near the site of the old city a Roman colony, by means of which it was again renewed from its state of desolation. When St Paul preached the gospel in it for nearly one year and a half, it had become a large and populous place, and was regarded as the capital of Achaia. It was visited by Pausanias two hundred and seventeen years after its restoration, when it was adorned by public buildings, and enriched with numerous works of art; and even in the time of Hierocles it was considered the metropolis of Greece. It was provided with various ornamental fountains, one of which issued from a dolphin surmounted by a brazen statue of Neptune, and another from the hoof of a Pegasus on whom

Bellerophon was mounted. On the way from the market-place towards the sea-port of Lechæum was a gate surmounted by Phæton and the Sun in gilded chariots, and on the way to the citadel of Acro-Corinth were various temples, statues, and altars. Lechæum contained a temple and statue of Neptune, and the other sea-port of Cenchreæ also possessed various temples, while on the road to it from the city were groves of cypress trees, monuments, and sepulchres. Pausanias tells us that those two ports received their names from Leches and Cenchrias, the reputed sons of the mythological Neptune. On the road from the isthmus to the latter port there was a temple of Diana, containing an ancient statue of wood, and on the projection of the port were temples of Æsculapius and Isis. The bath of Helen consisted of salt water, which flowed plentifully from a rock into the sea, and is still as tepid as it was in the time of Pausanias.

The account given by that historian of this celebrated city unfolds to us a degree of splendour almost incredible in that early age. In the street called the Agora, he informs us, were a Diana Ephesia; two wooden statues of Bacchus, the one designated Lysius, the other Bacchius; a temple of Fortune with an upright statue of Parian marble; a temple sacred to all the gods; a statue of Venus; two brazen statues of Hermes, the one in a temple, the other in the open air; three statues of Jupiter, also in the open air, and a Minerva of brass, on the bases of which were figures of the Muses in relief. Above the Agora stood a temple sacred to Octavia, the sister of Augustus. On the right of the road leading to Lechæum stood a brazen Hercules, near which was the entrance to the fountain Peirene, the sources of which were adorned with white marble, and its excellent water flowed from some apartment's resembling caverns in an open receptacle. Here there was also a statue of Apollo, in an inclosure which contained a picture of Ulysses punishing the suitors of Penelope. In this street there occurred a seated Hermes

in brass, with a ram standing beside him, to indicate that Hermes was the deity which presided over flocks, and not far from it were statues of Neptune, Leucothea, and Palæmon. Near the statue of Neptune were baths constructed by Eurycles the Spartan, who governed Laconia under Augustus, which were reckoned the most sumptuous in Corinth. On the left of the entrance stood a statue of Neptune, and near it one of Diana, represented as engaged in the chase. Beyond the latter was the remarkable fountain already mentioned, the water flowing through the hoof of the horse Pegasus, mounted with a brazen statue of Bellerophon, the fabled son of Glaucus, king of Ephyre, the ancient name of Corinth. On the right of the street leading from the Agora to Sicyon stood a temple of Apollo, containing a brazen statue; a little farther was the Fountain of Glaucus. Above it was the Odeum, and near it the monuments of Mermerus and Pheres, sons of Media, above which stood a statue of Terror represented as a female. Not far from this was the temple of Minerva Chalinitis, so called because Minerva presented Bellerophon with the horse Pegasus, which she broke in herself, and put the bridle upon him; the statue was made of wood, with the face, hands, and feet of white marble. Near this was the Theatre, which contained a naked Hercules of wood, the alleged work of Dædalus. Above the Theatre stood the temple of Jupiter surnamed Capitohus, and not far from it was the Gymnasium. Here was the source of the water called Lerna, surrounded with columns and seats, furnishing a cool retreat in the heat of summer, and containing temples of Jupiter and Æsculapius, the former having a brazen statue of the deity, the latter one of Æsculapius and Hygeia in white marble. Corinth also contained altars of the Sun, and a sanctuary of Necessity and Force, into which it was unlawful to enter; temples sacred to the Fates, to Ceres, to Proserpine, to Jupiter Bunæa, so called from its reputed founder Bunas, son of Mercury; and to

the Mother of the Gods, containing a pillar and a throne made of stone. On the summit of the Acro-Corinthus there was a temple of Venus, containing statues of the goddess in armour, of the Sun, and of Love bearing a bow. Such was Roman Corinth, of which the remains still exist, and also a few ruins of some of the principal temples of the ancient city. The walls of Corinth were celebrated for their height and strength, and inclosed a larger space than those of any city in Greece.

This celebrated city suffered the same calamity as its predecessor of Grecian workmanship from a conqueror more savage than the Roman consul Mummius, namely, Alaric, the destroyer of Athens and of Greece. From its situation it continued a place of importance in the Peloponnesus, and in a later age the Venetians received it from a Greek Emperor. It was taken from them by Mohammed II. in 1458, but they recovered it in 1687, and reformed the Acro-Corinthus. The Turks again took it in 1715, and retained it until the Revolution of the Greeks, which terminated in the erection of the independent kingdom of Greece under Otho of Bavaria, its first king. During the Revolution it was the seat of the *soi-disant* Greek government.

The present state of Corinth exhibits a melancholy contrast to the splendour of its early annals. Some years ago it contained four or five mosques within its castle, and five or six small churches, which were mostly ruined. The cathedral of the bishop, dedicated to St Nicolas, is described as a very mean place for such an ecclesiastical dignity; but it contained two old manuscripts of the Scriptures, divided according to the usual readings of the Greek Church, and two liturgies of St Basil, written upon long scrolls of parchment rolled upon wooden cylinders. Very little change has occurred in the appearance of Corinth since Sir George Wheler's visit; and when Spon investigated the place, he found the families of both Christians and Turks keeping the best part of their moveables in the Castle,

"to which they were in the habit of retiring for security, whenever the corsairs, to whose robberies the coasts of Greece were then much exposed, excited any alarm below." Sir George Wheler reckoned the population about fifteen hundred in his time, half of whom were Turks, and it appears to be the same at present. Under the Turks the householders paid from eighty to six hundred piastres a-year as an acquittance of all taxes. Corinth was, however, taken and retaken so many times during the Greek Revolution, that its population was for some years fluctuating; and Dr Lieber found it in 1821 with scarcely any inhabitants but soldiers. Mr Turner, who was at Corinth in 1812, says that it contains within its walls no remains of antiquity, except some small masses of ruined buildings and columns. "My host told me," he says, "that Corinth now contains about 1300 houses, of which, including those within the Castle, which are wretched huts, three hundred are Turkish. The houses are very much scattered, and corn grows on the spaces between them. It contains six Greek churches, and three mosques." Major Keppel, who was at Corinth in 1829, says, "The town of Corinth is one heap of ruins; a few newly built huts are the only habitations now standing. Bones of men and horses lay scattered amongst the rubbish of fallen houses, and attest the last bloody massacre which visited this once prosperous town. There were five hundred troops in the Acropolis, mean, dirty looking lads, and wretchedly clothed." Colonel Leake describes Corinth as being an unhealthy place. "A large proportion of the inhabitants," he says, "now reside in the lower town, and a smaller in the castle; and there are few Turks. The modern town, like the ancient, is situated on the intermediate level which lies between the foot of the Acropolis and the range of cliffs. It occupies a large space of ground, being divided into several separate portions, with intervals of vineyards and corn land; and many of the houses are now

surrounded with gardens of orange, fig, almond, and other fruit trees, mixed with cypresses. It is extremely difficult to account for the great unhealthiness of Corinth in the summer and autumn, as the situation seems such as to expose it to the most complete ventilation. The dews are said to be particularly heavy. Like many of the other celebrated cities of Greece, Corinth retains its ancient name, and in common with its neighbours, Megara, Ægina, and Argos, retains it without any alteration, although some travellers, perhaps, have left it with a different impression. Korinthos in writing becomes Gorthos in the vulgar tongue; the Turks call it Giurthos. It is the chief town of a *Kazà*, which is sixty miles in length." Its harbours are mere morasses, and corrupt the air of the place.

The Epistles to the Corinthians are addressed by St Paul to the Gentile and Jewish converts of that city, the first of which was written at Ephesus in A.D. 56, according to Lardner's computation of the travels of that Apostle, and in A.D. 57, according to Pearson, in the third year of the Emperor Nero's reign. It has been already observed that St Paul resided about eighteen months at Corinth during his first journey on the continent of Europe, and founded the church in that city. The immediate occasion of its being written was to answer some questions which the Corinthians had proposed in a letter to St Paul, but before he enters on those subjects he takes notice of the abuses and disorders which then prevailed in the Corinthian church, of which he had received private information, 1 Cor. i. 11, 12, v. 1, and the parties and factions into which they had become divided, all of which he discusses in the first four chapters. Titus was the bearer of the Epistle to Corinth, who was directed to bring an account of the manner in which it had been received. The next topic on which he enters is the case of a notorious offender who had married his father's wife while his father was still living, 1 Cor. v. 1, 2 Cor. vii. 12, whom he

orders to be publicly excommunicated, and enjoins the Corinthians not to associate with persons whose lives are wicked and immoral. He then blames them for their covetous and litigious tempers, which led them, in violation of the rules of Christian prudence and charity, to prosecute their brethren in heathen courts of judicature, while they ought to settle their differences amongst themselves. He next severely censures them for the sin of fornication, to which they had been addicted, in common with their fellow-citizens, when in their unconverted state, and which some of them seem to have reckoned among things indifferent, or to have considered a trivial transgression, introducing useful observations on matters of indifference, and illustrating the immorality of fornication from the principles of Christianity. As the Corinthians, besides being zealous admirers of the sceptical philosophy of their Greek countrymen, were a very licentious people, and as their city abounded in all the luxuries of life, it was necessary to guard against the many temptations to relapse into their former habits, by insisting on temperance, prudence, and a rigid adherence to the Christian principles they professed. The citizens had been so licentious in their conduct that their lewdness became a proverb; and Strabo informs us that the temple of Venus in their city was so rich that it maintained one thousand courtezans. How faithfully and fearlessly the Apostle discharged his duty is proved by the introductory chapters of the First Epistle, which give us a lamentable evidence of the state of Corinthian morals contrasted with the purity and dignity of Christianity.

In the seventh chapter St Paul proceeds to the principal object of his Epistle:—"Now," says he, "concerning the things whereof ye wrote unto me." He begins with those relating to the marriage state, about which he gives a variety of directions, not about the lawfulness of marriage, for that point was not in dispute, but concerning the expediency of it at that time, in the then hazardous state of the

church. He observes that, on account of those peculiar circumstances, a single life was attended with fewer cares and distractions, but if any are resolved to marry, he enjoins the husband and the wife on all occasions to be mutually ready to oblige and consult the happiness of each other; and he shows that husbands cannot dismiss their wives, nor have wives any right to leave their husbands. The Apostle also shows that marriages could not be dissolved, as some thought they might, on account of any differences in religion; and he urges them all to be contented with their stations, whether married or single, bond or free; and to single individuals he still recommends the propriety of forming no matrimonial connexion at that particular time, when the flames of persecution were every day threatening to burst forth. This is the substance of the first query the Corinthians had proposed to St Paul, and he then discusses the second:—"Now as touching things offered unto idols." The real question proposed by them was, whether it was lawful for them as Christians to eat things which had been offered as sacrifices in the heathen temples, and whether it was consistent with the profession of the gospel to be present at those idolatrous feasts as mere witnesses. To this he replies, that although Christians might well be supposed to know the vanity of those imaginary deities—"we know that an idol is nothing in the world, and that there is none other God but one"—yet, as it might give offence to some believers who were Christians to make use of those sacrifices, they should be avoided. He then asserts his right as an Apostle to a maintenance from the church, although he had never received any money from the Corinthians, which he argues upon the principles of natural and scriptural equity; and, because the false teachers had contrived to make his own disinterestedness a ground of reproach to him, he points out the superior motives by which the ministers of the gospel are animated to bear the hardships of their profession, above those

which induced the Greeks to submit to the labour of contending at the public games. He then resumes the argument against partaking of things offered in the heathen temples, and particularly cautions the Corinthians against every advance towards idolatry. He settles the point that women should not pray in public unveiled; he next considers various irregularities connected with public worship, guards them against abuses in the administration of the holy eucharist, in which he gives an account of its institution, discourses on the exercise of spiritual gifts, and explains the nature and extent of Christian charity. As some of the Corinthians doubted, and others denied, the resurrection of the dead, the Apostle decides this great and peculiar article of the Christian faith in his usual masterly and conclusive manner. The last chapter contains an exhortation to the rich Christians of Corinth to contribute towards a collection that was making for their poor brethren in Judea; he promises them a speedy visit, and in the meanwhile he recommends to them Timothy and other persons, and concludes with various friendly admonitions and salutations.

From this summary we can ascertain with tolerable accuracy the internal state of the Corinthian Church. When St Paul had been at Corinth in A.D. 53 or 54, he had observed the obstinacy and opposition of the Jews in particular towards the doctrines of the gospel, and he had little doubt as to the real originators and leaders of the factions in the church. Titus we have said was the bearer of the First Epistle to the Corinthians. During the absence of Titus, the tumult excited by Demetrius the silversmith at Ephesus, where the Epistle was written, occurred; and the Apostle, leaving that city, went to Troas, and thence into Macedonia, where he met Titus on his return from Corinth. From him St Paul learnt that the Epistle had been well received by the Corinthian church; that the greater part of them had expressed much contrition for their past behaviour; that they

had declared the utmost attachment and dutiful submission to him as their ecclesiastical superior; and that they had, in obedience to his commands, excommunicated the incestuous person whom he had specially mentioned in his Epistle. Yet it could not be concealed that some of them still adhered to the false teachers, who continued to deny his apostolical mission, and used every means in their power to lessen his credit with the Corinthians.

Such was the report of Titus to the Apostle, which on the whole was cheering and satisfactory; but, as it was his duty not to be content with the reformation he had already effected, and finding that his former Epistle had produced beneficial results among them, it appeared to him that they required farther advice and instruction, especially as attempts were still making to pervert their faith. The Second Epistle to the Corinthians was accordingly written from Philippi in Macedonia within a year after the First, and Titus, who was returning to Corinth in company with some persons to forward the collection for the poor Christians of Judea, was entrusted with it also. St Paul, says Bishop Tomline, writes in his own name, and in that of Timothy, who was now with him in Macedonia, and he addresses not only the Christians of Corinth, but of all Achaia. He begins with speaking of the consolations he had experienced under his sufferings, and of the sincerity and zeal with which he had preached the gospel. He explains the reason of his not having performed his promise of visiting them, and assures them that the delay proceeded not from levity or fickleness, as perhaps his enemies had represented, but from tenderness towards the converts at Corinth, that there might be no occasion of treating them with severity when he saw them. The case of the incestuous person is noticed, who, on account of his repentance, is ordered to be forgiven, and to be restored to the communion of the church. He mentions the success with which he had preached—the importance of the minis-

terial office—the trials and hardships he had encountered in discharging his duty, and the excellence of the gospel doctrines. The Corinthians are then cautioned against any connexion with unbelievers, and the Apostle expresses his great regard for them, his anxiety and concern on account of the irregularities which had prevailed among them, and his satisfaction at being informed of their penitence and amendment; and he again exhorts them to contribute liberally towards the relief of their brethren in Judea. The leading design of the Second Epistle to the Corinthians is thus interrupted by the occasional introduction of various matters, which can form no reasonable objection to the accuracy and beauty of the composition itself, for the transitions arise from some obvious and important sentiments which render them natural and just. In these digressions there is an admirable wisdom, because they relieve the minds of the Corinthians of that uneasiness which they must have felt from a constant attention to so disagreeable a subject as their unsuitable conduct towards the Apostle himself. In the latter part of the Epistle he again vindicates his character as an apostle, and enumerates the various distresses and persecutions he had undergone in the cause of Christianity; and he concludes, as usual, with general exhortations and the apostolical benediction.

CRETE, *carnal, fleshly*, now called CANDIA, the name of a large and fine island of the Mediterranean, celebrated for its early legislative code, its civilization, its superstitions, its lofty mountains, wine, oil, and fruit. The island stretches east to west between the 35th and 36th parallels of north latitude, forming in its appearance an irregular parallelogram, of which the western side faces Sicily, and the eastern looks towards Egypt. On the north it is washed by the Cretan Sea, and on the south by the Libyan Sea, which intervenes between the island and the opposite coast of Cyrene. According to Pliny, the extent of Crete from east to west is about 270 miles, and nearly 539

in circuit; in breadth it no where exceeds fifty miles. The island contains no lakes, and the rivers are for the most part dry during the summer season. Crete is alleged to be the same as the *Isle of the Capthorim, Crittim, or Kerethim*. As this island is the scene of no prominent transaction in biblical history, we merely observe that St Paul in his voyage to Rome “sailed under Crete, over against Salmone,” a promontory on the eastern side of Crete, Acts xxvii. 7. The crew hardly passed the cape, when they “came unto a place called *The Fair Havens*, nigh whereunto was the city of Lasca.” This description exactly agrees with a part of the coast of Crete which Stephanus calls the Fair Shore or Coast. St Paul strongly advised the crew to winter at Crete, but they paid no attention to his suggestion, and were accordingly overtaken by the storm recorded by the writer of the Acts of the Apostles in the 27th chapter. The gospel was early preached in this island of the “hundred cities,” as it was proudly called, and Titus was appointed its first bishop, Titus i. 5. Some of the Cretes were present in Jerusalem on the day of Pentecost, and heard the “wonderful works of God” in their own tongue. The Cretes, or Cretians, did not rank very high for morality, and we find St Paul quoting a character giver of them by one of their own poets, who is supposed to be Epimenedes, “The Cretians are always liars, evil beasts, slow bellies,” namely, men of a brutal disposition, thirsting for blood, and intent on nothing but their own advantage, given up to sloth, and intemperate and luxurious in their mode of living. “This witness is true,” adds the Apostle, “wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men, that turn from the truth.” The island of Crete is celebrated in mythological history; and the Cretians pretended that Jupiter was educated among them. “In no part of the struggle,” says Major Keppel, with reference to the Greek Revolution, “between the Greeks

and the Turks, had such horrors been committed as those to which Candia (or Crete) was then a prey. One instance out of a thousand will give an idea of the barbarities committed by the Greeks in Candia. Among the Turks who fell into their hands was a woman of sufficiently high station to induce them to spare her life, in the hope of a large ransom. This was paid, but no sooner had they touched the money than she was delivered over a victim to the licentious passion of sixteen Greek soldiers, and then released." Crete or Candia, as it was called by the Venetians, contains upwards of 240,000 inhabitants, half of them Greeks, and the other half Turks. It was usually governed by a pacha of three tails, and divided into three districts, each of which was ruled by a pacha of two tails. Candia, the capital of the island, contains about 12,000 inhabitants, and is the residence of the pacha and the Greek archbishop, who is primate of the island, and archbishop of Gortyna. It possesses fourteen mosques, a Greek cathedral and church, an Armenian church, and a Roman Catholic monastery with its chapel.

CUSH, *Ethiopians*, or *black*, or *Chus*, a people or region so called from Cush, the eldest son of Ham and grandson of Noah. In the Vulgate and Septuagint, and by various interpreters, ancient and modern, Cush is very generally rendered Ethiopia. The Land of Cush was properly that district of Arabia in which the sons of Cush first settled, but it is often taken largely for a great tract of country, comprehending much more than the proper territory of the Cushites, extending east as far as the Tigris, and having for its western boundary the Nile. Josephus says that Cush was the father of the Ethiopians, who in his time were styled Cusheans, not only by themselves, but by all the inhabitants of Asia. Others conjecture that Cush located in that part of Persia still called Chusistan or Khuzistan, or the Land of Chus, whence his posterity might have passed into other countries. It appears from the Scriptures that a part of

Arabia near the Red Sea was anciently named Cush; that Cushan and Midian are frequently mentioned as dwelling together in tents; and that in other places the Arabians are spoken of as bordering on the Cushites, who cannot therefore be viewed as the Ethiopians. Bruce informs us that the Abyssinians have a tradition, which is equally received by Jews and Christians, that immediately after the Deluge Cush passed with his family through the low country of Egypt, and proceeded to the high lands which border the mountainous district of Abyssinia, where they settled, and their descendants built the city of Axum in the days of Abraham. It is impossible to decide on a subject the most of which is mere conjecture. It appears that there were four countries named Cush in the Scriptures, and inhabited by Cushites, who by frequent removals dwelt widely separated from each other.—1. Cush in the vicinity of the river Indus. This is said to have been the original Ethiopia in the East. Strabo says that the Ethiopians are a twofold people, who lie extended in a long tract from the rising to the setting of the sun. The Syriac version of 2 Chron. xvi. 8, reads *Indians* for *Ethiopians*, and both the Syriac and Chaldee in Isa. xi. 11, and Zeph. iii. 10, read *India* for *Cush*.—2. There was a Cush in Assyria, west of the Caspian. St Jerome mentions that St Andrew preached the gospel to that people, whom he calls Ethiopians or Cushites.—3. Cush in Arabia Petræa, bordering on Egypt.—4. Ethiopia, south of Egypt, in Africa, is designated by the name of Cush. The reader will find more particulars concerning the Cushites in various parts of the present work.

CYAMON, a *bean field*, the name of a place opposite Esdrælon, Judith vii. 3.

CYPRUS, *fair*, *beautiful*, anciently among other names called the *Fortunate Island*, a large island in the Mediterranean, south of Cilicia and west of Syria, supposed to have been detached from the continent by a convulsion of nature, although the opinion of modern times is

that it has been always an island. Its greatest length is stated to be seventy leagues from east to west, its breadth from north to south thirty, and its circumference about one hundred and eighty. Its inhabitants were Phœnicians, Greek colonists from Arcadia, Attica, and the Isle of Salamis, and Ethiopians, transplanted to it by Amasis of Egypt, who conquered it to obtain possession of its ship timber. It is said to have contained nine kingdoms, but its ancient geography is involved in greater uncertainty than is common with the countries and islands of the Mediterranean. The wealth of the island attracted the Romans, and Augustus made Cyprus a Roman province, dividing it into four parts, in which condition it was in the apostolic times. It subsequently fell to the Emperors of the East, from whom it was conquered by the Saracens, who lost it also; and its native rulers were for some time afterwards dependent on princes of Egypt. It was again conquered by Richard Cœur de Lion of England, but it was attached to the Turkish Empire by Selim II. in 1570.

We are told by a recent traveller that Cyprus would require at least a population of one million to cultivate it as well as the excellency of the soil requires; but the population has been reduced by the tyranny of the government to between 60,000 and 70,000, of whom 15,000 are Greeks. It contains only two towns which deserve the name, the others being almost deserted. If the ancients extolled the fertility of this island, their accounts have not been contradicted by the moderns. Dr Clarke, however, avers that the climate is insalubrious, and that the fevers of Cyprus, unlike those caught upon other shores of the Mediterranean, rarely intermit, and are almost always malignant. "This island," he says, "that had so highly excited, amply gratified our curiosity by its most interesting antiquities, although there is nothing in its present state pleasing to the eye. Instead of a beautiful and fertile land, covered with groves of fruit and fine woods, once rendering it the paradise of the Levant,

there is scarcely upon earth a more wretched spot than it now exhibits. Few words may forcibly describe it—agriculture neglected, inhabitants oppressed, population destroyed, pestiferous air, contagion, poverty, indolence, desolation. Its antiquities alone render it worthy of resort." The most beautiful flowers grow wild in Cyprus, hyacinths, anemones, ranunculus, and the single and double narcissus; but it is generally admitted that its agriculture is neglected, and an unwholesome atmosphere infects some districts, caused probably by the stagnant water. "Imperfectly as it is cultivated," says another traveller, "it abounds in every production of nature, and bears great quantities of corn, figs, olives, oranges, lemons, dates, and indeed of every fruit seen in these climates; it nourishes great numbers of goats, sheep, pigs, and oxen, of which latter it has at times exported supplies to Malta."

The scriptural allusions to this island are very limited. Barnabas, the companion of St Paul, was born in Cyprus; and we are told that his real name was Joses, and that he was a Levite, Acts iv. 36. It is further alleged that in his native island he suffered martyrdom. A few years after the martyrdom of St Stephen, the gospel was preached in "Phœnicia, Cyprus, and Antioch;" but the inspired writer informs us that it was preached "unto the Jews only; and the hand of the Lord was with them, and a great number believed, and turned unto the Lord," Acts xi. 19, 20, 21. When St Paul and Barnabas were at Antioch, they were chosen from among "the prophets and teachers" in that city to "go to the Gentiles;" and the two Apostles, after being consecrated, Acts xiii. 3, went first to the city of Seleucia, built by Seleucus, north-west of Antioch on the Mediterranean, from which they sailed to Cyprus. When they arrived at Salamis, a town founded by Teucer, the son of Telamon, afterwards called Constantia, from its restorer the Emperor Constantine, and still called Costanza, they preached in the Jewish synagogue, and afterwards

proceeded "through the isle" to Paphos, on its western side, founded by the Phœnicians, and celebrated for the worship of Venus, the ruins of which are still to be seen. Here Sergius Paulus, the Roman deputy, was converted to the Christian faith; and Bar-jesus, a Jew, who endeavoured to "turn away the deputy," was smitten with blindness "for a season," Acts xiii. 6-12. The two Apostles soon afterwards left Cyprus, and proceeded to Perga in Pamphylia. In the "sharp contention" which took place between St Paul and Barnabas, and which caused their separation, the latter proceeded to his native island, while the former "went through Syria and Cilicia confirming the churches," Acts xv. 39, 41. St Paul subsequently twice passed the island, in his voyages to Jerusalem, Acts xxi. 3, and to Rome, Acts xxvii. 4, but he did not land. From the above notices it will at once be seen that Cyprus was one of the early scenes of apostolical labour.

CYRENE, *a wall, or coldness, or a meeting, or a floor*, a celebrated city of Libya in Africa, and the capital of the ancient Cyrenaica, originally peopled by a Greek colony, and on account of its five cities frequently designated Pentapolis. This city was once so powerful, that it competed for the pre-eminence with Carthage; its citizens from their Grecian origin were wont to call themselves Spartans. The foundation of Cyrene dates as far back as B. C. 628, and received its name from Cyrene, the mother of Aristæus, chief of the colonists. This city was the birth-place of Callimachus the poet, Eratosthenes the historian, Carneades the sophist, and Aristippus, the founder of the licentious sect of philosophers known by the name of Cyrenaics. Numbers of Jews were at Cyrene before the Christian era, the descendants, according to Josephus, of a colony of captive Jews settled there by Ptolemy Lagus; and one of them, who happened to be at Jerusalem on the eventful day of our Saviour's crucifixion, is immortalized by name in the Evangelical history. It was the custom to compel the person to carry the cross on

which he was to be impaled, which shows that it could not be the huge piece of wood represented in modern paintings; and our Saviour carried that on which he was to suffer for the whole world until, sinking under fatigue, a "man of Cyrene, Simon by name," who was a spectator of the proceedings, was "compelled to bear his cross." He is described as having "come out of the country, the father of Alexander and Rufus," who were known as Christians of great repute in the Apostolic Church. The writer of the Acts of the Apostles informs us that Cyrenean Jews were present in Jerusalem on the day of Pentecost; some of them took part with their Alexandrian brethren in disputing about the proto-martyr St Stephen, Acts vi. 9; and certain Christian Jews of Cyprus and Cyrene, who had fled from the persecution of their intolerant brethren, were among the first preachers of the gospel to the Greeks at Antioch, Acts xi. 20, one of whom was named Lucius, Acts xiii. 1. The city continued to flourish under the Romans, but in the fifth century it became a mass of ruins in the reign of Theodosius the Younger, and its wealth and honours were transferred to the episcopal city of Ptolemais. The Saracens completed the work of destruction, and for centuries not only the city, but the once populous and fertile district of which it was the ornament, has been lost to civilization, commerce, and almost even to geographical knowledge. During three parts of the year Cyrene is tenanted by wild animals of the Desert, and during the fourth part the wandering Bedouins pitch their tents on the low grounds in its neighbourhood. This city was built on a range of hills rising eight hundred feet above a fine sweep of table land, forming the summit of a lower chain, to which it descended by a series of terraces; and its total elevation is computed to have been about eighteen hundred feet above the level of the sea, commanding a view over rocks, and woods, and the distant ocean, of almost unrivalled magnificence. It is now called CAIROON, or CORUNE.

D



DABARITA, or **DARABITA**, a village of Palestine, mentioned by Josephus as situated at the confines of Galilee and Samaria.

DABBASHETH, *flowing with honey, or causing honey*, a frontier town belonging to the tribe of Zebulun, Josh. xix. 11.

DABERATH, *word or thing, or a bee, or submissive and obedient*, the name of two towns, one belonging to the tribe of Zebulun, Josh. xix. 12, and the other to the tribe of Issachar, Josh. xxi. 28, 1 Chron. vi. 72, allotted to the Levites of the family of Gershon.

DAGON, *corn, or a fish*, the name of the celebrated idol of the Philistines, or false deity of Ashdod, commonly represented as a monster, half of its body resembling the human form, and the other half that of a fish, and hence the origin of its name, the Hebrew word *dag* meaning a fish. It is supposed that Saturn, Jupiter, Venus, and Ceres, were severally worshipped under this name; while Bochart alleges that the original of the idol Dagon was Japhet, the third son of Noah, to whom was assigned the divinity of the sea in the early mythology, because his descendants peopled the islands and peninsulas, and the continents beyond the sea, or the continent of Europe. Another writer thinks that Noah himself was thus worshipped. Dagon is first mentioned in the Book of Judges (xvi. 23) under this name, in connexion with the awful catastrophe which befell the chief men of the Philistines and their families at the death of Samson. The Scriptures inform us that when the Philistines took the ark of God from the Israelites, they brought it to Ashdod, and placed it in the temple of Dagon, close to the image of the idol; but when they afterwards entered the temple, they found it laying prostrate on the ground with its head and hands

broken off. Dagon continued to have a temple at Ashdod till the time of the Maccabees, for we read that when the army which was vanquished by Jonathan Maccabæus fled to Ashdod, they attempted to shelter themselves in Beth-Dagon, or the temple of Dagon, but Jonathan having set fire to the city, the temple was burnt, and all those within it were destroyed. Dagon and Ashtarothe were distinct idols, which is proved from the circumstance, that the head of Saul was placed in a temple of the former, and his arms in that of the latter. Berosus, the Babylonian, who was a priest of Belus, and flourished at Babylon in the reign of Alexander the Great, represents Noah under the character of Oannes, the tradition concerning whom the reader will find under the article **ANTEDILUVIANS**, and describes him, from hieroglyphical representations upon the walls of the temple of Belus, as being compounded of a fish and a man, and as passing the natural instead of the diluvian night in the ocean, with other circumstances indicative of his life and character. According to Sanchoniathon, Dagon, which he says signifies *bread-corn*, was the son of Ouranus, or Heaven; he invented bread-corn and the plough, and was therefore called *Zeus Arotrius*, or *Agrotus*, or the labourer. Those who say that Noah was worshipped under the figure of Dagon, suggest that the name, by transposition, might be *Dag-Nau*, which may signify the *Dag* of *Nau* or Noah, or the *fish of Noah*, as the Hebrew word imports, or, figuratively, the *vessel* or *preserver* of Noah; for, as a fish exists in safety in its natural element, and is secure amidst storms and tempests, the idea of that structure in which a person or persons were preserved from the perils of the boisterous waves might easily in ancient times become connected with that of a fish. Some writers, again, arguing that the word *dag* figuratively denotes a ship or vessel, suggest that Jonah,

when fleeing to Tarshish, was miraculously preserved by a vessel, and not by a "great fish." See PHILISTINES and PHENICIA.

DALMANUTHA, *a bucket prepared, exhaustion of what is numbered, otherwise, leanness, or branches prepared or numbered*, the name of a place or district supposed to be another designation for the country round Capernaum or the Sea of Galilee, at which our Saviour landed with his disciples, Mark viii. 10. St Matthew, relating the same event (xv. 39), says that our Saviour went to Magdala, which may mean that the coast of Magdala, not far from Gadala, on the eastern shore of the Sea of Galilee, comprehended Dalmanutha.

DALMATIA, *deceitful lamps, or vain brightness*, the name of a country or district of ancient Illyricum, at the east of the Adriatic Sea, in which Titus first preached the gospel, 2 Tim. iv. 10. It was separated from Liburnia, the other part of Illyricum, by the river Titius. The modern name of Dalmatia is *Delmatia*, from its ancient capital *Dalminium* or *Delminium*, which the Romans destroyed. The inhabitants of this country use the Slavonian language, and chiefly profess the Roman Catholic religion.

DAMASCUS, *a sack full of blood, or similitude of burning, or of the hiss, or of the pot*, a very ancient and justly celebrated city of Asia, once the metropolis of Syria, and its most conspicuous city in the time of Strabo. It is one hundred and fifty-six miles north of Jerusalem, nearly two hundred south of Antioch, and two hundred and seventy-six south of Aleppo, in long. 36° 30' east, and lat. 38° 30' north, about fifty miles from the sea. The Emperor Julian the Apostate styled it the *Eye of all the East, the sacred and most magnificent Damascus*. It is beautifully situated in a valley still called *Gouteh Demesk, or the Orchard of Damascus*, and is watered by the Abana and Pharpar of Scripture, called by the Greeks *Bardine* or *Chrysorrhoeas*, which means the *golden river*.

The city of Damascus is of the very

highest antiquity, and is supposed by Bochart to have been founded by Uz, the eldest son of Aram, while others with less probability ascribe it to a personage named Damascus, from whom it received its name. We are certain that it was a place of considerable importance in the time of Abraham, whose steward is styled Eliezer of Damascus, which means, in that instance, that his relatives belonged to that city, for Eliezer himself was born in Abraham's family. It is even asserted in some legends that the Patriarch reigned in the city himself, after the death of Damascus, its pretended founder. It is not again mentioned by any of the sacred writers until the time of David, about B.C. 1040, according to the Bible chronology, when the "Syrians of Damascus came to succour Hadadezer, king of Zobah," in his wars with that prince, 2 Sam. viii. 5. David defeated them with a loss of 22,000 men, garrisoned their country, and rendered them tributary (verses 6, 7). Those Syrians dwelt in and near Damascus, but as we do not read of any king of Damascus until the reign of Solomon, Dr Wells conjectures that it is probable the city had been tributary to Hadadezer previous to the triumph of David, and that the kingdom of Damascus may have been the same with the kingdom of Zohab, which formerly had Zohab and afterwards Damascus for its capital city. Josephus, however, mentions Hadad as the first king of Damascus, and says that he came to the assistance of Hadadezer against David. Towards the end of Solomon's reign. Rezon shook off the yoke of the Jewish kings, and became a mortal enemy to Israel, 1 Kings xi. 23, 24, 25. The city was the capital of a kingdom, designated by the sacred writers the "kingdom of Syria," in the reign of Ahab, king of Samaria, and was governed by Benhadad, which literally means the *son of Hadad*, who was probably descended from that Hadad who escaped into Egypt when David slew all the males in Edom, 1 Kings xi. 15; and the father of this monarch took several cities from the

Israelites (xv. 20), which it is not unlikely he made tributary to the Syrians. The Syrian monarch afterwards invaded Israel, but was defeated in a pitched battle with very great loss, 1 Kings xx. 29. He was compelled to propose a peace with Ahab, which was agreed to by the latter, and a personal interview followed, which ended in a complete reconciliation between the two kings. The sacred writer informs us that "Benhadad said unto Ahab, The cities which my father took from thy father I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away," 1 Kings xx. 34. The phrase *thou shalt make streets in Damascus* has given rise to various conjectures among commentators. "Some," says Stackhouse, "suppose that courts of judicature are meant, in which Ahab was to maintain a jurisdiction over Benhadad's subjects. Others think that they were public market-places, where commodities were sold, and the toll of them paid to Ahab; but the most general opinion is, that they were citadels or fortifications, to be a bridle or restraint upon this chief city of the Syrians, that they might make no new irruptions into the Land of Israel. This was a great privilege, and such that Benhadad refused to comply with it when set at liberty." Another writer (Harmer, in his "Observations on some Passages of Scripture," 1715) suggests that the expression may mean, that "Benhadad proposed to grant in Damascus a quarter for Ahab's subjects to live in, where he should enjoy the same jurisdiction as he did over the rest of his kingdom. Ahab's father, it is here mentioned, had given to the Syrians such a privilege in Samaria; and it was an expression of very abject adulation in Benhadad to propose to give Ahab a like power in Damascus. It appears from the relation of William of Tyre, that it was in the time of the Crusades the custom to assign churches and to give streets in the towns and cities of the Holy Land to foreign nations, together with

great liberties and jurisdictions in those streets. Thus, he tells us that the Genoese had a street in Accon, or St John d'Acre, together with a full jurisdiction in it; the Venetians also had a street in the same city, where, among other privileges, they had the power of judging causes for themselves, together with as complete a jurisdiction over all that dwelt in their street as the king of Jerusalem had over the rest."

We find the Prophet Elisha at Damascus about B.C. 885, at that time a great and magnificent city, and the capital of the powerful kingdom of Syria. Benhadad happened to be confined to his palace by indisposition, but the arrival of Elisha was soon known in the city, and he was told that "the man of God," the usual designation of the Prophet, had "come hither." The king ordered Hazael, his principal general, to take presents, according to the custom of the East, and wait upon Elisha, for the purpose of inquiring whether he would recover. Hazael on this occasion took a present with him "of every good thing of Damascus, forty camels' burden," 2 Kings viii. 9, and returned to his sovereign, to whom he only communicated a part of the Prophet's reply, and on the following day he murdered him, and usurped his throne. It is to be observed, that previous to and after this period the kings of Damascus were generally called Benhadad, which became a kind of royal title, like Pharaoh in Egypt, or Cæsar at Rome. Jeroboam II., king of Samaria, reduced Damascus, 2 Kings xiv. 28, but after the death of that prince the Syrians recovered their independence. Rezin assumed the title of king of Damascus, and entered into an alliance with Pekah, the usurper of the throne of Israel; and their conjoined forces made great havoc in the territories of Ahaz, king of Judah, whom they besieged in Jerusalem. Ahaz, convinced that he was unable to oppose or overcome them, sent to Tiglath-pileser, king of Assyria, who, glad of the opportunity to interfere, promptly marched against the Syrian and Israel-

itish invaders, whom he completely defeated, slew Rezin, took Damascus, and carried its citizens captive to Kir in Media, 2 Kings xvi. 5-9. Ahaz thus delivered from his enemies, went to Damascus to meet the Assyrian king, where his attention was arrested by a new idolatrous altar, a model of which he ordered to be made, and introduced into Jerusalem: "For," says the inspired writer, "he sacrificed unto the gods of Damascus, which smote him, and he said, Because the gods of the kings of Syria help me, therefore will I sacrifice to them that they may help me," 2 Chron. xxviii. 23. The conquest of Damascus by Tiglath-pileser was predicted by Isaiah in the reign of Ahaz:—"The head of Syria is Damascus, and the head of Damascus is Rezin; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son: Before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria," Isa. vii. 8, 9, viii. 4, xvii. 1, 2, 3. The Prophet Amos also predicts the conquest of this celebrated city (i. 3, 5).

Damascus soon recovered from its misfortunes. Calmet supposes that it was again taken and plundered by Sennacherib when he marched against Hezekiah. Ezekiel, in describing the riches and commerce of Tyre, represents it as a flourishing city:—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches," Ezek. xxvii. 18. Jeremiah threatened it, with those nations which were to experience the resentment of Nebuchadnezzar:—"Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts; and I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad," Jer.

xlix. 24-27. After the return from the Captivity, Zechariah foretold various calamities which were to befall it and the Syrians, in common with other nations (ix. 1), which were probably fulfilled when it was taken by the generals of Alexander the Great. The Roman generals Metullus and Lælius seized Damascus during the war between Pompey and Tigranes, about sixty years before the Christian era, and it was under the jurisdiction of the Romans during the events recorded in the Acts of the Apostles. Obodas, father of that Aretas whom St Paul mentions, 2 Cor. xi. 32, governed the city in the reign of Augustus, subject to the Romans. Aretas succeeded him, and was the "king of Damascus" at the time St Paul eluded the governor, who was on the watch to apprehend him, by being lowered down from an aperture of the wall in a basket; and the ruins of the place are still pointed out whence he effected his escape during the night.

Damascus is celebrated in the history of the Acts of the Apostles. While St Paul was "breathing out threatnings and slaughter against the disciples of the Lord," he went to the high priest, and "desired of him letters to Damascus to the synagogues, that if he found any of this way (meaning converted Jews), whether they were men or women, he might bring them bound unto Jerusalem," Acts ix. 1. Josephus tells us that the number of Jews in the city amounted to ten thousand, and such a population specially required to be looked after, lest any should have embraced the Christian religion. The reader will also recollect that the Jewish Sanhedrim had not only the power of seizing and scourging offenders against their law within the bounds of their own country, but, by the connivance and favour of the Romans, they could send unto other countries where there were synagogues that acknowledged a dependence on the Council of Jerusalem, and apprehend them. It was while on this expedition, and when near Damascus, that a sudden light from Heaven astonished the zealous Jew and his military companions,

and the voice of Him who spake as never man spake addressed the prostrate persecutor, while "those who journeyed with him stood speechless, hearing a voice, but seeing no man," *Saul, Saul, why persecutest thou me?* Every Christian knows the history of that great event, immortal in the annals of the church, the last visible manifestation from heaven witnessed by a company of individuals, and so admirably in unison with the extension of the gospel to the Gentiles, for it was the calling of him who was to receive in a peculiar manner the illustrious appellation of the Apostle of the Gentiles. It has employed in its delineation the mighty genius of the most renowned painters and sculptors of every age, since the zealous Saul, trembling and astonished, arose from the earth, and was led by the hand into Damascus, "for when his eyes were opened, he saw no man." That city to which he was proceeding, armed with the mandates of the high priest at Jerusalem, to persecute and imprison the followers of the "Lord and his Anointed," was to become one of the first places wherein he sowed the seeds of that faith which has since changed the world. Dr Hales informs us that this great event happened, according to tradition, where a Syrian village, which was called Caucabe, from *cohab, a star*, was afterwards built in commemoration; but Dr Richardson, who was at Damascus, in 1819, in the suite of the Earl of Belmore, gives a very different account. "About a quarter of a mile," he says, "before we came up to the gate of the city through which he entered, we were shown the place where Saul, arrested in his wicked career by a light from Heaven, fell to the earth; the very spot on which he alighted is shown; and from being a persecutor of the Christians, he afterwards became the most zealous of all the Apostles. This memorable spot is on the side of the old road, near the ruined arch of a bridge, and close beside it are the tombs of some devout Christians. There is no house or decoration upon it, only the road turns a little aside, that this part may remain

unaffected by the general thoroughfare of travellers." This account of a spot never to be forgotten is confirmed by a recent traveller in 1832. "We advanced," says Dr Hogg, "to the eastern gate, now walled up, but memorable as being the place where St Paul was 'let down by the wall in a basket.' On the opposite side of the road we were shown an ancient tomb, asserted, but I know not on what authority, to be that of the warden, traditionally called St George, who having become a Christian, had allowed the Apostle to escape, and afterwards suffered martyrdom for his zeal and humanity. Near this gate we turned to the left, into a wide open road, and passing through a large uninclosed Christian cemetery, now reached the place, still highly venerated, of the Apostle's miraculous conversion. The present tract deviates from the straight line, having, a few yards to the right, the precise spot believed to be that where *he fell to the earth*. This is evidently a portion of an ancient road, consisting entirely of firmly imbedded pebbles, which, having never been broken up, stands alone like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who in all ages have sought the pebbles to preserve as relics. A wide arch-like excavation through the centre of the causeway, produced by the same superstitious industry, has given it the resemblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass, and one of our attendants performed the ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness." The descriptions of these travellers prove the accuracy of Maundrel's account, who describes the appearance of this interesting spot, when he saw it in 1697, in exactly similar terms, and who adds, "About two furlongs nearer the city is a small timber structure. Within it is an altar erected; there you are told the holy Apostle rested for some time on his way to this city, after his vision."

St Paul was "led by the hand" into Damascus, to the house of a person named Judas, with whom he lodged, and we are told that he was "three days without sight, and neither did eat nor drink." In this state was the future Apostle of the Gentiles found by Ananias, an eminent Christian residing in Damascus, who had been instructed by "the Lord in a vision," to proceed into "the street which is called Straight, and inquire in the house of Judas for one Saul of Tarsus, for behold he prayeth." This last intimation introduces us to the manner in which St Paul was occupied during those three eventful days; he was employed in devotional exercises—he *prayeth*. Ananias, who had heard of the illustrious convert, and of the "evil he had done to the saints at Jerusalem," although he had never seen him, at first hesitated, from his well-known character, and more especially as he was aware that he had authority from the chief priests; but being assured that he was a "chosen vessel" to proclaim the unsearchable riches of the gospel "before the Gentiles, and kings, and the children of Israel," he instantly proceeded as he was directed by Divine power. The interview which took place between Ananias and the future Apostle is given by the inspired historian in an expressive manner. "Brother Saul," said Ananias, putting his hands on him, "the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Immediately his sight was restored, his faith confirmed, and his commission made known unto him. He was baptized, and the man who a few days before was at the head of a military company, and resolved to pursue with uncompromising zeal his vindictive hostility towards the Christians of Damascus, was now found "preaching Christ in the synagogues, that he is the Son of God." The amazement of the Jews at this sudden transition was soon succeeded by the fiercest hatred and malignity. They resolved to assassinate him, and watched

the gates day and night for that purpose. He escaped in the manner already mentioned by night, being "let down by the wall in a basket," and he immediately proceeded to Jerusalem, where he was introduced to the Apostles by Barnabas. The traditionary story connected with St Paul's escape is previously alluded to in Dr Hogg's description of the spot of the Apostle's conversion. The gate, according to this legend, was guarded by a Christian soldier, an Abyssinian by nation, who being aware of the design of the governor to deliver St Paul to the Jews, pointed out a window like a port-hole in the parapet of the great wall, through which he was lowered in the basket. The enraged Jews, informed of what they called the soldier's treachery, caused him to be murdered, and got the window built up, to remain, as they said, a public proof of St Paul's apostacy; and the disciples took the body of the poor soldier, and buried it in a tomb near the scene of the Apostle's conversion, which is visited by both Christians and Turks.

The subsequent history of Damascus to the present time can be given in a brief space. After several revolutions and vicissitudes, during which it continued chiefly subject to the Greek Emperors, and was one of their five arsenals in the East, about A.D. 634, it was taken by the Saracen princes, and became the place of their residence until Bagdad was prepared for their reception. The city was besieged and taken by Tamerlane at the commencement of the sixteenth century, who is said to have greatly destroyed it, and put the citizens to the sword. After experiencing all the disorders of the Middle Ages, it fell before the conquering arms of Selim I., who reduced the whole of Syria, and annexed the country to the Turkish Empire, of which it continued for upwards of three centuries a province. During the French campaign in Egypt and Syria, the Pacha of Damascus was defeated by the French cavalry in 1799, and it was the intention of Bonaparte to have marched to the

city, but his plans were overturned by the unsuccessful siege of Acre. In 1811, it was menaced by those stern reformers of Mahometanism the Wahabees, who have constructed out of the religion of the East a system of Theism grounded on the prophetic character of Mahomet, and who have conquered Mecca and Medina, stripped the Prophet's worship of the veneration hitherto paid to it, and mustered an hundred thousand armed missionaries to change the entire aspect of the Eastern countries. Mehemet Ali, Pacha of Egypt, opposed a momentary barrier to their encroachments, but only to allow, for it can hardly be prevented, those purifiers of Islamism on the first opportunity to extend themselves as far as Jerusalem, Damascus, and even Egypt. In 1832, during the war between Turkey and the latter, the troops of Mehemet Ali, under the command of his son Ibrahim Pacha, who had captured Acre after a long siege, entered Damascus; and his subsequent successes in the war with Turkey have now secured to the Pacha of Egypt this magnificent city by the treaty afterwards concluded with Mehemet, which guarantees the independence of the Pacha. Since that event, a most beneficial change has taken place as it respects the condition of the Christians. Despised and treated in the most tyrannical manner by the Turks, they have now security, peace, and toleration. The liberal, enlightened, and conciliatory policy of Ibrahim Pacha gave great offence to the Moslems of Damascus, proverbial for their hatred to Christianity, and their fanatical antipathy to Europeans in general. "We were told," says Dr Hogg, "that the full and unclouded tolerance granted by Ibrahim to every form of worship, and the universal exultation which this had produced, incensed in the highest degree the orthodox followers of the Prophet, who threatened the *Christian dogs* with severe retaliation whenever they should regain their ascendancy. I have since been informed by a gentleman who visited Damascus in June 1833, that the Christians continued to enjoy

the full protection of the new government, ably administered by Shereef Bey, a liberal, enlightened man, and on that account selected by Mehemet Ali to govern the town." This author mentions a circumstance in addition, which shows the proneness of the human mind towards imprudent displays, when freed from those restraints under which it may have long laboured. "The *Franciscans*," he says, "expecting an addition to their society were then (1833) busily employed in repairing and enlarging their convent, but disregarding the tolerant example of their rulers, *Protestant agency* was still an object of jealous apprehension. This had been exemplified on the departure of the American missionaries, when those *pious fathers* (the Franciscans) required all the Christian communities to give up the Bibles and Tracts with which they had been supplied. The Catholics and Maronites obeyed, but the Greeks resisted their admonitions. On Sunday, after performing mass, the books thus collected (*Bibles and Tracts*) were *publicly burnt* before the assembled congregation in the court of the convent. This was in glaring contrast with the indulgence they had themselves received to celebrate publicly the festival of the Ascension. On this occasion they exhibited an imposing and pompous display. A collection of several thousand Christians, many of them on horseback, after parading the streets in procession, to the great indignation of all the Moslems, proceeded outside the town, to enjoy without restraint their newly acquired privilege."

Before describing the present state of Damascus, the attention of the reader is directed to the *traditions* connected with it, some of which, as they relate to the early records of Christianity, confer upon the city its highest interest. Their precise identity has indeed been disputed, but it ought to be recollected that the city itself, amidst its many calamitous changes, has never been entirely demolished. Damascus is one of the very earliest cities of which the Scriptures make mention, being almost coeval with Babel.

Nineveh, Sodom, Gomorrah, Haran, and Ur of the Chaldees, the first cities which existed after the Flood. History does not record any destruction of this city, as it does of Babylon, Nineveh, Tyre, and Sodom, which were denounced by the Prophets, so that it is likely to contain some remains of the very highest antiquity, and no where more probably than in the broken portions of its original walls. "It is worthy of remark," says Mr Buckingham, "that Damascus was considered by some of the older writers as the original city of the Jews, and indeed we have it (traditionally) mentioned as the birth-place of Eliezer, the steward of the household of Abraham. The author also describes it as the original city of the Jews, calls it also *the most noble of the cities of Syria*, which it still continues to be. He adds that the Syrian kings boasted of their descent in a direct line from Queen Semiramis, and says that the name of Damascus was given to the city by one of its earliest kings, who was himself so called, and in honour of whom the Syrians afterwards worshipped the sepulchre of his wife Arathes (probably Aradus on the coast) as a temple, and esteemed her a goddess in the height of their most religious devotions."

The traditions respecting this famous city go back to the creation of the first human pair on the earth. "I understand," says Lamartine, "that Arabian traditions represent this city and its neighbourhood to form the site of the lost Paradise, and certainly I should think that no place upon earth was better calculated to answer one's idea of Eden. The vast and fruitful plain, with the seven branches of the blue stream which irrigates it; the majestic frame-work of the mountains; the glittering lakes which reflect the heaven upon the earth; its geographical situation between the two seas; the perfection of the climate—every thing indicates that Damascus has at least been one of the first towns that were ever built by the children of men—one of the natural halts of fugitive humanity in

primeval times. It is in fact one of those sites pointed out by the hand of God for a city—a site predestined to sustain a capital like Constantinople." This passage is purposely laid before the reader, to contrast it with the following beautiful observations by Dr Hogg, which, it is singular enough, form a reply as it were, while each author was unconscious of the other's work. "Oriental writers in all ages have lavished, with characteristic exaggeration, the most extravagant encomiums on the superiority of Damascus. They have vaunted it as a terrestrial paradise, and invested it with unrivalled opulence and splendour. They have compared it to a pearl set within a cluster of emeralds; they have extolled it as the mole of beauty on the cheek of nature; and have likened its varied and perennial verdure to the resplendent peacock of Paradise. Its numerous population they have amplified to five hundred thousand, and have spread groves and gardens to the incredible extent of a day's journey on every side. They have supplied it with a thousand rivulets, and bestowed fountains upon every house within its circuit. The *Garden of Eden* they assert to have been situated near it, and believe that *Adam* was formed of the *red earth* still found in its vicinity. They affirm that *Abel* was slaughtered in a cave in one of their mountains, where his grave is still shown; and that the *burying place of Seth* also exists in the same region. They point out the *tomb of Noah*, which has always been an object of modern veneration, and claim for this district the distinction of having given birth to *all the early Patriarchs*. By what miracle, however, Antediluvian monuments escaped the Flood we were unable to discover, and were deterred from seeking these wonders by hearing that bands of discontented marauders from the captured towns infested the whole country. But with every deduction that Eastern hyperbole demands, and however cheerless and forbidding the interior of the town, it must be acknowledged that the contrast of its irrigated and em-

bowered suburbs with the naked barrenness around is strikingly beautiful; nor can the delicious enjoyment of water and shade in a sultry climate be duly appreciated in the humid regions of the north."

The *ancient traditions* alluded to in the preceding passage are as curious as they are contradictory to facts. It is stoutly maintained that Damascus stands on or near the site of the Garden of Eden; and without the city there is a beautiful meadow, divided by a branch of the river Barrady, of the red earth of which Adam is alleged to have been formed by the Creator. This field is called *Ager Danascenus* by the Latins; and nearly in the centre of it stood a pillar, which was intended to mark the precise spot where Adam was created. A few miles from the city is an eminence called the *Mountain of Abel*, the place where Cain and Abel offered sacrifices, and where the former slew the latter; the *tomb of Cain* is also pretended to be shown, distant about three leagues from the city. Benjamin of Tudela gravely tells us that in the principal mosque of the city he saw a *rib of one of the Anakim*, nine "Spanish hands in length, and two in breadth." On the east side of Damascus there is a building pointed out, said to be the *house of Naaman*, the general of Benhadad; and an old tomb is shown, said to be that of Gehazi, the servant of Elisha, who after his disgrace retired infected with the transferred leprosy of Naaman to Damascus, where he died. It is certainly singular that it has been for centuries a Turkish hospital for persons afflicted with leprosy. At the entrance of the Plain called in Scripture the Wilderness of Damascus, there is a village named Barsa, anciently Noba, whither Abraham pursued the four kings who carried off Lot and his household. Near it is a grotto, in which they pretend the Patriarch returned a thanksgiving for his victory. In a village about a mile distant the Jews have a synagogue built in the place where their ancestors had formed the Grotto of Elijah, to secure, as they

VOL. I.

affirm, the Sacred Books which they had preserved out of the Temple, when Titus and Vespasian sacked Jerusalem. This is also said to be the place where Elijah anointed Hazael to be king of Syria, and the new king was obliged to conceal himself here to avoid the fury of the reigning monarch. The small cave or grotto is wholly incrustated with marble, having an aperture to emit the smoke of a lamp perpetually burning: it being also a tradition of the Jews that Elijah was fed in it by the ravens. South of Damascus, in the Plain, is the pretended *tomb of Nimrod*, those of *Seth and Noah* being in the Plain of Baalbec. The legend farther declares that, to punish the arrogance of Nimrod, the dew of heaven never falls on his tomb, though it covers the ground round about it: the Roman Catholics have a similar legend respecting the sepulchre of Nestorius. Near the mountain called Salhia, a cave is shown where forty Greek Christians were put to death for speaking disrespectfully of Mahomet. Near this, higher up the hill, is a cave or grotto which no Christian dare approach, whence Mahomet beheld Damascus, the view of which so much astonished and delighted him, that he refused to enter the city, saying, that "one paradise only was allotted to man, and that he preferred having his in the next world;" and therefore, to get off with greater speed from the enchanting temptation, he made only one step from it to the city of Medina in Arabia! It is to be observed, however, that there is not the slightest foundation for this story. Mahomet never had it in his power to enter Damascus, which was not taken till two years after his death, when Khaled and Yesed, the two generals of his successor Abubeker, defeated Heraclius in a pitched battle near Damascus, and they took the city in A.D. 634, after a siege of six months.

Such are a few of the traditionary legends of ancient times believed at Damascus; we now turn to those more interesting to the Christian. From the dawn of Christianity on a benighted

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world this city has always been inhabited by professors of the Christian faith; their community flourished while Damascus formed part of the Eastern Empire, and the germs of Christianity have always lingered amidst the most grievous oppressions of Moslem intolerance. Hence, as this city never was a resort of pilgrims or devotees, inflamed by fanaticism and blinded by ignorance, no inducement existed to impose upon pious credulity, and it is highly probable that the traditional recollection of particular sites has been faithfully preserved.

We have already alluded to the memorable spot where St Paul was arrested in his persecuting career by the light from Heaven, and to the aperture in the wall near the east gate of the city through which he escaped from his enemies by night in a basket. A traveller (Fuller) seems to doubt the authenticity of the latter tradition, from the circumstance that "a lion and fleur-de-lis, which surmount the arch, may seem to refer its construction to the romantic rather than to the Apostolic age;" but it is very probable that the "lion and fleur-de-lis" may have been inserted in that "romantic age," the age of the Crusaders, the one being the standard of England, and the other of France, the kings of which, in common with other princes, were engaged in the Holy War, and may have left this memorial of their respective countries above the east gate of Damascus. Entering the city, the street called *Straight*, Acts ix. 11, still retains its ancient appearance with its ancient name, so called because it leads in a direct line from the eastern gate to the citadel; it is about half a mile in length. The *house of Judas*, in which St Paul lodged during his three days of blindness, is also pointed out, and in it is an old tomb said to be that of Ananias; "but how he should have been buried there," says Maundrel, "they could not tell us, nor could we guess, his own house being shown us in another place: the Turks, however, have a reverence for this place, and maintain a lamp in it always burning." It is now covered by the dwelling of a

rigid Mussulman, and is inaccessible to strangers. In a different quarter of the city is a curious and very ancient sub-structure, resembling the crypt of a primitive church, said to be the remains of the *house of Ananias*, who restored the Apostle's sight. It is situated near the Catholic convent, and is held in equal veneration by the Christians and Turks, being a place of prayer for both. The latter frequent it every day, and the former at stated times. "A broken staircase," says Dr Hogg, "conducts to a spacious subterraneous chamber vaulted above, without light except from the entrance, and its form, as seen by a solitary taper, that of a Greek cross. It has been secretly purchased by the Franciscans, and although not yet in their possession, will no doubt soon be re-edified, so as to become once more a place of religious resort." Near the street called *Straight* is shown a certain fountain, with the water of which St Paul is said to have been baptized.

Without asking the reader to place any more credit on the preceding traditions than he is inclined, there are others existing in Damascus which evidently denote their origin. In the area before the church of St John the Baptist, now converted into a mosque, and held too sacred for Christians to enter, are kept the head of St John and other holy relics, which are esteemed so sacred that even a Turk dare not go into the place where they are supposed to lie. They are preserved in a small building terminating in a cupola. Maundrel informs us, that he was told by a Turk "of good fashion that Christ was to descend into this mosque at the day of judgment, as Mahomet was to do in that of Jerusalem, but the ground and reason of this tradition he could not learn." On the north side of Damascus is a village called *Salachie*, where the principal citizens have villas and gardens. It is situated at the base of one of those mountains which overhang the city, connected with the ridge of Lebanon from which Mahomet surveyed Damascus. Not far from it is a convent, in which is a cave

or grotto used as a mosque. Drops of water continually fall from the roof, and the Turks pretend that these are tears of the mountain, which it has constantly shed since the crucifixion of Christ! Several impressions of the hands of St Gregory are also shown, as proving the efforts of that saint, who, says the legend, in order to make this cave larger, that our Saviour might better conceal himself from his enemies, actually lifted up the mountain! In the cave there is also a large stone, resembling a human tongue, which, it is seriously maintained, had once the gift of speech, and gave notice to our Saviour to hasten from Jerusalem, as the Jews were then about to kill him! At Sydonija, a place about four hours' journey from Damascus, and celebrated for its fine grapes, great quantities of which are sent to Europe, where they are known by the name of Damascus (damask) raisins, they pretend that Noah planted his vineyard immediately after he left the Ark. Here are no fewer than sixteen oratories dedicated to St John, St Paul, St Thomas, St Babylas, St Barbara, St Christopher, St Joseph, St Lazarus, the Blessed Virgin, St Demetrius, St Saba, St Peter, St George, All Saints, to the Ascension, and to the Transfiguration of our Lord. This town is inhabited exclusively by Greek Christians, who are under the jurisdiction of their bishop. The monks of the convent look upon any one with horror who should doubt the following miracle given by Maundrel from their own statement:—"They had once in the church of the convent a little image of the Virgin very much resorted to by supplicants, and famous for the many cures and blessings granted in return to their prayers. It happened that a sacrilegious person once stole this image, but he had not kept it long in his possession when he found it metamorphosed into a real body of flesh! Being struck with wonder and remorse at so prodigious an event, he carried back the prize to its true owners, confessing and imploring forgiveness for the crime. The monks, having recovered such an invaluable

treasure, and being unwilling to expose it to a similar disaster in future, deposited it in a small stone chest, and placed it in a little cavity in the wall behind the high altar, fixing an iron grating before it, to secure it from any fraudulent attempts. Upon the gratings are hung abundance of little toys and trinkets, being the offerings of many votaries in return for the success of their prayers at this shrine. Under the same chest in which the incarnate image is deposited they place a small silver bason, to receive the distillation of an holy oil which they pretend issues from it, and effects wonderful cures in many distempers, especially those affecting the eyes." We conclude these traditionary legends of Damascus and its vicinity, of which many more could be given, by observing that the Mahometans view this city as a holy place, because they say it is one of the gates of the Kaaba at Mecca, it being the rendezvous of all the pilgrims from the north of Asia, as Cairo is for those from Africa. This circumstance has obtained for Damascus the designation of *Mahomet's heel*.

Such is a brief outline of the ancient history of Damascus, "one of the four Paradises of the East," and "the right hand of the cities of Syria," which the Emperor Julian described in one of his letters as being "the true city of Jupiter, the eye of the whole East, pre-eminent in every thing—in the elegance of her sacred rites, the happy temperature of her climate, the beauty of her fountains, the number of her rivers, and the fertility of her soil." The environs of Damascus are cool, and refresh the eye with a continual verdure; and riding, walking, or reposing among their plantations, is the most gratifying of all enjoyments to the citizens. Hence the grateful eulogiums that have been bestowed on her gardens and pleasant fields by enthusiastic Arabs, the thirsty inhabitants of Mecca and Medina, who, having never seen any scene to equal it, doubtless really spoke as they felt. But the beauty of its situation, the abundance of its waters, and the great extent of its

gardens and groves, are justly celebrated as exhibiting a scene of fairy-land scarcely paralleled among the cities of the East. The best view of the city is said to be from the top of the mountain called *Salhia* or *Saléyyeh*, which rises nearly a thousand feet above the level of the town, and from which Mahomet beheld the groves and plains of *Sham Scheereeff the beautiful*. On the summit of this mountain is the Kobat el Nassr, or *Arch of Victory*, a name given to a ruined building of small dimensions, a supposed tomb or residence of a sheik named Nassr, but for what purpose, or by whom erected, is not correctly ascertained. The view is described as comprising the city with its numerous mosques and minarets, the extensive woods and gardens by which it is surrounded, all clothed in the most luxuriant verdure, in every different shade from the deepest to the lightest green. The plain is extremely level, and stretches out towards the east farther than the eye can reach. Though the plain is so extensive, it does not exhibit that rich and luxuriant vegetation which adorns the banks of the Jordan and the Nile. "It is only," says Dr Richardson, "in the immediate environs of the city that this is so conspicuous, and the view from the mountain is but the verdure of trees; the bright sun and the cloudless sky that light up the scenery in the Eastern world, which, as long as the verdure of the fields remains unscorched by its rays, diffuse such a charm throughout the landscape, that we should look in vain for any thing similar in those countries where a dense and hazy atmosphere prevails." "There are few objects upon earth," says Mr Hardy, a Wesleyan Missionary, "that come nearer to the ideal form the mind gives to the New Jerusalem. The plain extends as far as the eye can reach, and at the time I mounted this elevation, and looked upon the enchanting sight it commands, the sky and the clouds were exhibiting those varied tints that make any prospect beautiful, and rendered this almost divine. In the Canticles, the nose of the bride is compared to 'the tower of

Lebanon that looketh towards Damascus,' and may not this expression refer to the prospect from this place, and mean *surrounded by beauty?*" Mr Buckingham likewise gives a short but pleasing account of the view of this city. "We came suddenly," he says, "in sight of Damascus, seated on a beautifully wooded and extremely fertile plain, the prospect of which delighted me so much that I rode for a full hour unconscious of any thing but the beauty of the scene. On entering Damascus from the south-east quarter, I was charmed beyond expression with the olive grounds, fruitful gardens, and running streams through which the city is approached. We entered the city through the *Bab-el-Ullah*, or the *Gate of God*, so called from its leading to Jerusalem and Mecca, both holy cities, and both places of pilgrimage, the last only to Mahometans, but the first to all the several classes of Jews, Christians, and Moslems, by each of whom it is held in high estimation, and called by all *El-Khods-el-Shereef*, or the *Holy and the Noble*."

But if Damascus be so beautiful from without, its internal appearance presents a different aspect. In the cleanliness of the streets and solidity of the buildings it must yield the palm to Aleppo, and in magnificence it cannot be compared to Constantinople. The streets are generally narrow and irregular, though tolerably well paved, and some of them have elevated footpaths; they are consequently well shaded from the sun. "Broad streets," observes Dr Richardson, "are no luxury in warm climates, and here I felt the full force of the remark of Tacitus, that Nero spoiled Rome by broad streets." The streets of Damascus, however, are wider than those of the Eastern cities in general, and Mr Buckingham describes the street by which he entered the city leading from the *Bab-el-Ullah*, or *Gate of God*, as "at least a mile in length, and equal in breadth to any of the great thoroughfares of London." The houses are for the most part very mean in external appearance, being composed

of wooden frame-work, the interstices of which are filled up with sun-burnt bricks, and the whole is covered with a white or yellowish plaster, which is generally kept very clean; but the houses in the interior of the city are built with more solid materials, and have generally two storeys, and flat roofs. In the narrower streets they have very few windows, small doors, and unadorned fronts, which, joined to the silence which reigns, gives them a dull and monotonous aspect. But the principal streets, as in other cities, present a different appearance. "There is scarcely a single building," we are told by Mr Hardy, "which does not display some taste in the manner of its erection, and the mosques and public edifices are without number. There is nothing very splendid in the appearance of any one particular place, but there is a charm produced by the purely Oriental character of the whole that tells powerfully of the days of the Caliphs, and gives something like reality to the fictions connected with their history." The streets are nearly all protected by strong doors. Notwithstanding the plain and unpromising external appearance of many of the private houses, the interior of most of them is comfortable, and of some of them splendid. They are almost all built on the same plan. A narrow door of entrance from the street opens into a court, three sides of which are occupied by buildings, in the centre of which is a marble fountain diffusing freshness around. Like other Mussulman towns, Damascus has no square or public place, the more urgent necessity of guarding against the rays of a continually burning sun occasioning the citizens to restrict the width of their streets, that they may more easily shade them with foliage.

The bazars of Damascus are numerous, and exact representations of what we are accustomed to ascribe to such places. Among the multitudes that throng them are persons of every variety of dress, from the rich turbans and flowing robes of the merchants, to the sheep-skin coverings of the mountaineers and the dark

costumes of the wandering Arabs. The crowds which fill these bazars form a singular contrast with the solitude of the other streets of the city, in which there appear to be neither workshops nor warehouses. In these bazars are several small ovens, where they are continually baking cakes and various kinds of pastry; there are also shops for the sale of liquors, composed of sugar, raisins, apricots, and other fruits. The time when the greatest number of people are to be met with in these places is from morning until one or two in the afternoon, about which hour the merchants generally retire, but the workshops remain open, and the workmen remain at their respective employments the whole day. The dress of the inhabitants, as seen at these places, is a mixture of the costume of the Arabs and Turks. The ladies dress in plain white, wearing wide pantaloons when they walk out in the streets, and it is only when making purchases that their faces can be seen. The great khan of Damascus is described as one of the finest commercial buildings in the world, its area being nearly equal to that of the Royal Exchange at London. Its architecture is of the finest style of the Saracenic order, built of the most solid masonry, covered with a vaulted roof, and lighted by a cupola. "The basement in the interior," says Mr Fuller, "is occupied by large shops like those of the bazar, closed by falling shutters, which, when let down, form a show-board for the goods and a seat for the proprietor. Above these shops are two tiers of arched corridors, each of which communicates with a range of commodious apartments, occupied by the merchants as counting-houses and magazines. From these arcades it was amusing to look down into the interior of the khan, and observe the various characters collected there—the Damascene Turk, distinguishable by the dignity of his carriage and the plainness of his dress; the Bagdad merchant, glittering in gay colours and rich shawls; Jews, Greeks, Armenians, in their sombre blue robes; Persians, with their black curly

heads, close vests, and shaggy caps; Bedouins; Albanian soldiers; black slaves, and bare-legged porters, and camel-drivers. Bales of merchandize were lying on the ground, and the tinkling of the bells of camels frequently announced that a fresh caravan was coming to deposit its stores; but when, in the midst of this bustle, the *muezzin* from the tower of the great mosque announced the hour of prayer, business was instantly suspended, and the faithful were soon engaged in performing their ablutions at the fountain in the centre of the khan, or in spreading their *satcherdehs*, or carpets used for kneeling upon at prayers, on their shop-boards."

There are khans or caravanserais appropriated for the reception of those goods at Damascus which are brought in caravans from various quarters by wholesale merchants, who sell them to the retail dealers. The city contains upwards of five hundred houses, which may be called palaces; but as their magnificence is confined to the interior, their fronts being undistinguished from other houses, they do not contribute to embellish the place. The baths of Damascus are generally large, well served and amply supplied with water, but they are inferior to those of Smyrna and Constantinople. There are numerous cafés in various parts of the city. The shops are well filled with merchandize, the silk warehouses contain immense stores, and the fine cloths of India and Persia are to be found; but the greater part of the articles are manufactured on the spot, there being reckoned upwards of four thousand manufacturers of silk and cotton stuffs at Damascus. The shopkeepers are described as clean, well-dressed, and civil to strangers, and if they have not the articles requested, they will walk, unsolicited, and show the party where they are to be got. "In Damascus as in Cairo," says Dr Richardson, "each class of commodities has its own class of bazars. There are whole streets in which nothing but shoes and boots are sold; others in which nothing but ready-made clothes are sold; others for the silks of Constantin-

ople, which are by far the finest and the most valued; but the articles chiefly worn in Syria are of the manufacture of Damascus, and are a mixture of silk and cotton. They are extremely durable, and some of the patterns are remarkably handsome. There is one large bazar for the goldsmiths, where we saw not less than two hundred of them seated together in one room, each with his anvil, hammer, and drawers before him; but this should rather be called a manufactory than a bazar, for on entering it, a person was stunned with noise as if he had been in a foundry. There are also bazars for swords and military accoutrements, but the character of Damascus blades has much declined. Each country seems to think that it possesses the art in an equal degree of perfection. Constantinople regards her manufacture of swords as the best, and Cairo, Aleppo, and Bagdad, all put forth a claim for the same distinction."

The principal products of the country about Damascus are wheat, barley, hemp, grapes, apricots, pistachio nuts, and every kind of fruit. Sugar is obtained from Europe and Egypt, and rice entirely from Egypt. The fertility of the earth is so constant that a year of scarcity is unknown. The climate is mild in general; in winter it is not too cold, and in summer the excessive heat is modified by the freshness of the waters, the shade of the trees, and the disposition of the houses. Snow sometimes falls in the city; it invariably falls every year on the mountains of Lebanon, and covers the summits of the most elevated hills perpetually. Ice is thus early procured, and the use of artificial ice-houses is unnecessary. As it respects the condition of the citizens, the lower orders appear to be comfortable, and few beggars are to be seen. There is a considerable number of large and small schools for children, but the principal study is that of the Koran, which comprehends all other branches. The inhabitants of Damascus, bigoted and untractable, have always evinced a bitter antipathy towards Euro-

peans, aggravated of late by the improvements adopted both in Turkey and Egypt. "The fanatical population of Damascus, and the surrounding country," says Lamartine, "render necessary the most rigid precaution on the part of the Franks who venture to visit that country. The Damascenes are the only people in the East who cherish a religious hatred and horror of the European name and costume. They are the only Mahometan people who have refused to admit the consuls or even the consular agents of the Christian powers. Damascus is a holy city, fanatical and free; nothing must sully its sanctity."

The Great Mosque, called the Mosque of St John the Baptist, has been already mentioned. It is a magnificent building, in the form of an oblong square, composed of three long aisles running parallel to each other, and divided by rows of fine Corinthian columns. The other mosques and chapels are upwards of one hundred, but none of them is of particular notice. The Jews have eight or ten synagogues, and are generally unmolested by their Moslem neighbours. The Greek Patriarch of Antioch has an episcopal see at Damascus, and receives fixed contributions levied on the baptisms, marriages, and burials of Christians of every denomination. The different Christian communions of Greeks, Maronites, Syrians, and Armenians, have each a church; and there are three convents of Franciscan monks, one composed of Spanish Observantines, and the other two of Italian Capuchins; all these monks are styled Missionaries. The Catholics have no distinct churches, but celebrate divine service in the chapels of the convents. Dr Hogg informs us that some of these Christian communities are in a deplorable condition of poverty and privation. In the chapel of one of the Roman Catholic convents, Mr Buckingham heard a sermon, of which he gives a very animated description. "The church," he says, "was small, and but meanly furnished, compared with the gorgeous decorations of the Catholic places of worship in general. After the mass, a sermon was delivered

in the Arabic language by a young Spaniard, whose appearance and complexion indicated an ardent, melancholy, and enthusiastic temperament. The subject of his discourse was the history and purpose of the crucifixion, in treating of which he used an eloquence that was peculiarly impressive. In dilating on the barbarities of those who committed this indignity on the Son of God, he wrought his hearers up to a pitch of the highest indignation; and when the fervour or the frenzy of his audience was at its acmé, he strengthened the effect of his climax by producing suddenly from beneath his robe a large crucifix, which he summoned all to behold, while he pointed to the bleeding wounds still streaming with the warm and crimson blood that Christ had shed for their salvation. Every eye was fixed, every feature was motionless, and every heart seemed dissolving away in tears. As a stroke of impassioned and effective oratory, it was one of the most impressive things that I had ever witnessed, and its reality and close connexion with time and place gave it a force that no words can describe. It reminded me of the funeral oration of Mark Antony over the bleeding body of the murdered Caesar, and the celebrated dagger scene of Burke in the English House of Commons; but as the subject was loftier, the speaker regarded as clothed with more sacred authority, and the auditors more unanimous in their feelings than could have been the case on either of those two occasions to which it bore a resemblance, the whole scene was more solemn and imposing. The church was at the same time suddenly filled with a corresponding gloom, by the closing up of some of the principal avenues through which it received the sun's rays from above; and a 'dim religious light,' which is so favourable to the indulgence of the kind of devotional ardour that it was the object of the combination to produce, reigned over all, and shut out the intrusive brilliance of the 'gaudy, blabbing, and remorseless day.' This powerful appeal to

the passions of love, pity, sorrow, and revenge (for the detestation inculcated towards the murderers of Jesus, and the unbelievers who still resisted the Catholic interpretation of his faith, was not in the spirit of Him who exclaimed even on the cross, *Father, forgive them, for they know not what they do*), was one of the most skilful efforts towards the union of fervid eloquence with theatrical effect, and such as in the early ages no doubt stimulated the enterprise of the Crusaders to take vengeance on those infidels who insulted the religion of Christ in the very cradle of its truth, and violated the sanctuaries which they deemed it their highest glory to rescue and defend. It was followed up by fine peals of music from the organ, and the hymns of choristers, who were chiefly children of both sexes, and who sang in response to each other, in the Arabic tongue also, in a manner resembling the songs sung in response by the boatmen of the Nile."

The castle of Damascus, to which the street called *Straight* leads from the eastern gate of the city, is a large pile of building surrounded by a broad and deep ditch of rustic masonry. It appears to be a work of great antiquity, having undergone alterations, additions, and repairs at different periods. Some of the stones of the oldest parts of this pile are of very large dimensions. Within the gate are brass guns mounted on various parts of the walls; the fortress, however, is described as being greatly neglected. It commands a fine view of all the central parts of the city, including the Pacha's residence, the principal mosques, many of the large streets, the beautiful gardens north of the town, and the mountain Salheyyah to the west. The Pacha's palace is at no great distance—a range of buildings containing the armoury, from which those who conduct the annual caravan to Mecca are supplied with match-locks, blunderbusses, and other weapons of defence. When Mr Hardy visited Damascus in 1833, this palace lay in ruins, having been reduced to that condition by an insurrection of the populace when

the Grand Seignior was nominal sovereign.—"I visited the ruins of the palace of the late governor. The people rose up against him, being irritated by his extortions, overpowered his guard, levelled his palace with the ground, and massacred him, and the whole of his family and dependants." Yet the citizens of Damascus, according to this traveller, appear to have gained nothing in their own estimation from the change of rulers. "The people were disaffected towards Ibrahim Pacha. When under the nominal government of the Sultan they could act according to their own wishes, as they were far removed from the seat of power, but they are now ruled with a rod of iron."

But the spirit of enlightened improvement has extended even to this celebrated and fanatical city, and those usages and restrictions which were scrupulously retained at Damascus, while they had ceased to exist in almost every other part of Syria, are gradually disappearing. The citizens entertained, as they do still to a certain extent, a peculiar aversion to European costume; the sight of a hat, which reminded them of some of their own cooking utensils, excited their violent exasperation. Their aversion, even at the present moment, to this article of European dress is so great, that one of their forms of cursing is, *May you wear a hat!* "I was one day standing," says Mr Fuller, "in the great khan, when an unfortunate Cephaloniote Greek, either ignorant of the custom of the place, or vain of the Frank (European) clothes, which perhaps he had but lately assumed, made his appearance in that attire. A large crowd instantly gathered around him, and the process of stripping was forthwith commenced. His hat, an object to him of peculiar pride, but to the Turks of peculiar aversion, was struck off, and kicked contemptuously along the ground; his coat was rent into shreds, and he would soon have been turned adrift in a state of nature, if compassion for my fellow-citizen had not led me to interfere in his behalf. I desired the interpreter to represent to some of the more respectable of the spectators, with severa

of whom I was acquainted, that I was persuaded he acted from ignorance and not in defiance of the custom; and as he was under English protection, I hoped they would let him go without further molestation. This appeal was successful. His clothes were unfortunately ruined beyond repair, but we borrowed for him a large *mashlakh*, which served to cover the little that remained of his Frank costume, tied a handkerchief round his head, and engaged a Turk to guide him, terrified and crest-fallen, to the house of the Greek archbishop, to whom he was addressed." The same aversion existed to Christians being seen on horseback in Damascus. "No European," says Mr Hardy, "was allowed, even within a few months of my visit, to wear a white turban in public, or ride on horseback; and I am told that a brother missionary of my own (the Wesleyan) Society was compelled to enter in disguise, and in the darkness of the night, during the early part of the year 1824. I wore the prohibited badge, and rode several times through the principal streets and bazars, and, though there might be a few murmurings in an under tone, I received no open insult. The change has arisen from the greater protection and encouragement that Europeans derive from the new government, which I trust will lead to nobler results than the mere setting aside of a few sumptuary regulations." Dr Hogg also mentions the revolution of public feeling on this subject in Damascus. "Mr Todd, a respectable British merchant from Alexandria, had already settled at Damascus, and rode out in his *hat* and *Frank dress* daily through the town. Two other commercial houses have since been established. Mr Farren, the consul-general, and his family, have made it their residence, nor is any objection now made to their wearing Frank clothes." This traveller informs us, in a note to his two interesting volumes, that a considerable trade has already commenced between Liverpool and Damascus, the sea-port of the latter being a place called *Beyruth* or *Bairoot*, the harbour of which

is not good, but in winter vessels may anchor in a river five leagues thence, where they are secure. "There is at present," says Dr Hogg, "an established demand at Damascus for muslins, cotton yarns, and white and printed goods. The trade is daily increasing, and the exports of the current year (1835) will certainly exceed L.200,000 sterling. West India produce is sent to a moderate amount, and the various goods are paid for in specie, bills of exchange, and the productions of the country. The principal returns are silks, galls, madder, gums, opium, and sponges—the silk in considerable quantity, but the quality not very fine. The annual amount of imports from Syria can scarcely be ascertained, the trade being quite new, with every prospect of being considerably increased. Three English houses have already been established at Damascus—goods designed for that market are shipped at Beyruth—those sent to Aleppo go by way of Alexandria."

The extent of Damascus is variously stated, the city being long, but of inconsiderable breadth. Its walls, according to Dr Richardson, are "very old and frail, and fallen down in several places;" and Ali Bey in his "Travels" confirms the statement. "The true defence of Damascus," says the latter, "consists in its gardens, which, forming a forest of trees, and a labyrinth of hedges, walls, and ditches, for more than seven leagues in circumference, would present no small impediment to a Mussulman enemy who wished to attack the city." The gardens are all private property, and answer better to the description of what we call orchards than gardens. They abound in fountains and summer-houses, and furnish a delightful retirement under the shade of the walnut, the citron, the orange, and the pomegranate. The principal gardens lie close to the city on the west, but they are scattered throughout the whole of the plantations around it, Damascus being nearly in the centre, and about six miles in circumference. The circumference of these gardens is

rated from about twenty to sixty and even seventy miles. "The city," says Lamartine, "is entirely surrounded by orchards, or rather by forests of fruit trees, with which the vines are entwined as at Naples, and hang in festoons among fig, apricot, pear, and cherry trees. Under these trees the earth, which is rich and fertile, and always well watered, is carpeted with barley, corn, maize, and all the leguminous plants which this soil produces. Little white houses peep out here and there from amidst the verdure of the forests; they are either the gardeners' houses, or little summer-houses belonging to the families who own the ground. These cultivated inclosures are peopled with horses, sheep, camels, and doves, and every thing that can impart animation to the scenery of nature; they are on the average two or three acres in extent, and are separated one from another by mud walls baked in the sun, and by fine quickset hedges. Numerous shady paths, refreshed by fountains, intersect these gardens, leading from one suburb to another, or to the different gates of the city."

We must not omit the *rivers* of Damascus. Naaman, the Syrian general, when he was told by the Prophet Elisha to wash in the river Jordan seven times and he would be cured of his leprosy, indignantly exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" 2 Kings v. 12. Those two rivers, or rather branches of one river, although they cannot now be distinguished, rise in Mount Hermon, and flow through the valley or plain of Damascus, which lies between Libanus and Antilibanus. This river is the Barrady, so called by the moderns, and Arfana by the ancients; and Chrysorroas, or the *Golden Stream*, by the Greeks. "The Barrady," says Dr Hogg, "having quitted the mountains, flows through the plain in a wide and deep channel, divested of vegetation, in which from the heights above no water is visible. As it approaches the city it

divides into several branches, and these subdivide as they advance into innumerable fertilizing streams. But within this circuit only these waters seem to dispense their beneficent influence, for, ere they quit the vicinity of the town, the different branches once more unite, and a bare undulating outline alone marks the course of this river, as it rolls away to form a distant lake, whose waters are said to be silently absorbed by the arid sands of the Desert." This lake, which is about seven hours' journey from Damascus, is called *Hotaibe*, or *Behirat el Merdj*, and is about seven or eight leagues in circumference. "It has no apparent outlet," observes Ali Bey, "and hence I am led to imagine that there exists a subterraneous outlet, for it does not increase in the rainy season, nor does it diminish in dry weather. Its water is drinkable. There are a great many antelopes and wild boars, as well as water fowl, to be met with in its neighbourhood." This writer describes the water of the Barrady as of a "bad quality, and would not be drinkable if it were not mixed with that of another river named *Fichée* or *Feejy*, anciently called *Farcana*, which rises near a village of that name about five hours' journey distant on the north of Damascus." This account is confirmed by Mr Buckingham; but it appears that when both streams are united the water is excellent, and flows over a plain which is not perhaps exceeded in beauty by any on the surface of the globe. "So superior," says Mr Buckingham, "are these waters in every estimable quality of that element to the Jordan, or any other river of Israel, that the rage in which the Syrian is said to have turned away at the proposition of washing in the latter to purify himself, when he could do this so much more readily and effectually in the former, was natural to one in his situation, and thus easily explained."

The population of Damascus is also uncertain. Lamartine says that according to some authorities, the inhabitants amount to 400,000; according to others, only

200,000: "I cannot decide," he says, "and indeed it is impossible to do so; one can only conjecture. In the East there is no exact census taken, and the travellers can only judge by the eye. By the extent of the crowd which inundates the streets and bazars, by the number of armed men who issue from the houses on the least signal of revolution or tumult, and the extent of ground which the houses cover, I should myself be inclined to believe that those who are inclosed within the city walls *might* number between 300,000 and 400,000 souls." A great uncertainty hangs over this part of statistical inquiry in all Eastern cities, in which no registers are kept, but the *haratch*, or poll-tax, affords some grounds for judging of the Christian population. According to the *Revue des Deux Mondes*, quoted in the Asiatic Journal for 1831, the population of Damascus amounted to 170,000 or 180,000 souls, of whom there are from 120,000 to 150,000 Jews and Mahometans, and from 25,000 to 30,000 Christians, of whom five-sixths are Roman Catholics.

Such is Damascus, before the walls of which occurred that great and illustrious event in the history of the Christian Church, the conversion of St Paul. This fact alone invests it with an interest peculiar to itself, especially when the very spot is still pointed out where the great Apostle fell to the earth, exclaiming, in reply to the voice from Heaven, "Who art thou, Lord?" We may sum up our account of this famous city, the scene of many interesting associations and traditions, in the language of Lamartine, that "so long as the earth shall bear empires upon her surface, Damascus will continue to be a great city. On emerging from the Desert, and entering on the plains of Cælo-Syria and the valleys of Galilee, the caravans of India need repose, and they find a spot of enchantment at Damascus." Yet, with all the advantages of cloudless skies, the environs of Damascus, says Dr Richardson, "in points of natural scenery, extent, or cultivation, are not once to be named or

put in comparison with the environs of London, no more than a river about thirty yards broad is to be compared to the majestic Thames, or a continuous and almost uninhabited wood of five or six miles to the beautiful and populous environs of the British capital; and the boasted view from Salhiyyeh is to that from Hampstead, or Highgate, or Richmond Hill, what a cottage garden is to Kew. But if the drapery of external nature be so inferior in the Syrian capital, that of the intellectual nature is so many thousand times more to be deplored. The Turks and the Negroes are the unproductive members of our race; they have never contributed one thought to science, nor suggested one scheme to improve our condition. This cannot be said of any Christian country upon earth, and he that contributes to christianize the millions of Moslem and Negroes, contributes to turn the force of so many additional intellects to improve the science and advance the happiness of man."

DAMMIM, or DAMINIM, the name of a place in the territory of the tribe of Judah, between Shochoh and Azckah, both of which lay south of the city of Jerusalem, and east of Bethlehem. See EPHES-DAMMIM.

DAMNA, a town belonging to the Tribe of Zebulun, allotted to the Levites of that Tribe, of the family of Merari.

DAN, *judgment*, or *the judge*, the name of a cantonment of Palestine, so called from Dan the fifth son of Jacob, and the eldest by Bilhah, the handmaid of Rachel, and was the territory allotted to his descendants the Tribe of Dan. The province was bounded on the north by the Simeonites, on the east by Judah and Benjamin, on the south by Ephraim, and on the west by the Mediterranean. Its greatest length from north to south did not exceed forty miles; on the north side it was very narrow, and was not above twenty-five broad on the south. The soil was very fertile, and produced corn, wine, oil, fruits, and other necessities; and the vineyards of Timnath and of the Valley of Eshtaol were celebrated for

their fine grapes. From the latter the spies sent by Moses brought excellent specimens of its fertility to the camp of the Israelites. The appearance of the country is diversified by hills and valleys, and several brooks and rivulets refreshed and fertilized the soil. Its principal cities and towns were Joppa, Jamnia, Ashdod, Ekron, Gath, Gathrimmon, Timnath, Ajalon, Gibbethon, Baalath, Eltekeh, Lydda, Zorah, and Eshtaol, Josh. xix. 40-48, four of which belonged to the Levites of the Children of Kohath, Josh. xxi. 23, 24.

Jacob, in his final blessing of his sons, thus speaks of Dan—"Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent by the way, an adder (in the Hebrew an *arrow-snake*) in the path, that biteth the horse heels, so that his rider shall fall backward," Gen. xlix. 16, 17; and Moses, in his blessings of the Twelve Tribes immediately before his death, describes Dan as a "lion's whelp, he shall leap from Bashan," Deut. xxxiii. 22. This latter announcement intimated that the Danites were to be eminent for stratagems and strength in wars, and may be compared to the lions of Bashan, celebrated for their ferocity, and leaping upon their prey with great force and subtlety. Jacob's announcement that "Dan shall judge his people," evidently means, that though Dan was the son of a bond-woman, his posterity would nevertheless be governed by a ruler of their own Tribe, as well as the direct descendants of Leah and Rachel. He was to be "a serpent by the way," which may either refer to Samson, who was of the Tribe of Dan, or to the general character of the Tribe, who were to conduct their wars rather by cunning and deceit than by open hostility, a remarkable example of which occurs in the Book of Judges (xviii). In the Book of Joshua we are told that "the coast of the Children of Dan went out *too little* for them; therefore the Children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called

Leshem, Dan, after the name of Dan their father," Josh. xix. 47. The meaning of this historical passage is, that the Danites were dispossessed of their territory in some parts by their powerful neighbours the Amorites, who forced them into the mountains. The Danites in consequence fought against and took Leshem, a city not far from Jordan, called Laish in the Book of Judges, and in after times Cæsarea Philippi, to which they gave the name of Dan. This affair is very minutely given in the Book of Judges. It appears from the narrative of the inspired author that, after the death of Joshua, "the tribe of the Danites sought them an inheritance to dwell in, for unto that day all their inheritance had not fallen unto them among the Tribes of Israel," Judges xviii. 1. They had their inheritance allotted to them like the other Tribes, but, either on account of their own inactivity, or from the want of that assistance which the Tribes should have afforded them, they could not get possession of a considerable part of it, being compelled by the Amorites, as was previously observed, to inhabit the mountainous parts of the country. After the conquest of Laish, which lay in the north part of Palestine, the Danites degenerated into gross idolatry, and this was one of the causes of their exclusion from the list of the Twelve Tribes at a later period. This idolatry had been suggested to them during their march against Laish, when they robbed Micah of Mount Ephraim of his idols, and carried off the person who officiated as his priest. We are told that "the Children of Dan set up the graven image, and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the Tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." The phrase, *until the day of the captivity of the land*, has induced some commentators to suppose that the Book of Judges was written in later times, after the Ten Tribes had been carried into captivity by Shalmanezar; but it is very

improbable that these images should have been suffered to continue so long, especially during the reign of David. It has therefore been concluded that by the *captivity of the land* is meant the taking of the ark by the Philistines, and the carrying of it captive into the temple of their idol Dagon, 1 Sam. iv. 11. This interpretation is confirmed by the next verse, in which we are informed that the images remained at Dan during the continuance of the ark and sanctuary at Shiloh, which ended in the time of Eli, when the ark was taken by the Philistines, and never afterwards carried back to Shiloh. It is very evident, however, that idolatry continued in this place, notwithstanding the zeal of many of the Judges of Israel, who were distinguished men; and it was perhaps the well-known character of the city, and the idolatrous propensities of its inhabitants, which induced Jeroboam to set up one of his golden calves in it, while he erected the other at Bethel.

Dan, the father of this Tribe, had only one son, named Hushim, Gen. xlv. 23, and yet, when the eleven secular Tribes were numbered in the second year after the departure of the Israelites from Egypt, the Danites amounted to 62,700, Numb. i. 39. In the subsequent enrolment of the Tribes on the Plains of Moab, the Danites amounted to 64,400, Numb. xxvi. 43. The most celebrated personage belonging to this Tribe was Samson, Judge of Israel, whose extraordinary life and death are recorded in the Book of Judges.

DAN, the name of a city at the very northern extremity of Judea, anciently called Leshem and Laish, which the Tribe of Dan took, and called Dan, "after the name of their father." It was situated at the foot of Mount Libanus, near the springs of the Jordan, and hence some writers have deduced the etymology of Jordan, *Jor* signifying a *spring*, and *Dan* a town near its source. As this city stood on the utmost verge of Judea on the north, it is often mentioned along with Beersheba, which stood on the most southern extremity, to denote the whole length of the Holy Land, and hence the phrase, *from*

Dan to Beersheba, which we find repeatedly used in the historical books of the Old Testament. Abraham pursued the four confederated kings who had carried off Lot and his family as far as this place, which would then be called by its original name; for Josephus informs us that the Patriarch pursued as far as the "place called Dan," where "one of the springs of Jordan rises." We are also told that "the Lord showed Moses all the land of Gilead unto Dan" from the "top of Pisgah, which is over against Jericho," Deut. xxxiv. 1; but it is uncertain whether this is the place mentioned as taken by the Danites when it was called Leshem, or Laish, Judges xviii. 29, or the source of the Jordan so called. It has often been remarked, that some names in the Pentateuch were not applied to the places which they describe until after the death of Moses. If the truth of this observation could be proved, we might suppose the modern names to have been substituted by Ezra, or some distinguished prophet posterior to Moses, for the information of later times. This city became notorious on account of the golden calf which Jeroboam set up in it, after the revolt of the Ten Tribes. The Romans took it, when it received the name of Paneas. They gave it to Philip the Tetrarch, the son of Herod, who called it *Cæsarea Philippi*. See *CÆSAREA PHILIPPI*.

DAN, CAMP OF, a place so called because the Tribe of Dan encamped there in their expedition against the preceding city. The inspired writer of the Book of Judges (xiii. 25) informs us that it was "between Zorah and Eshtaol," the correct reading of which is, "In the Camp of Dan, *and* between Zorah and Eshtaol;" for that place did not lie near the two latter, but in or near the tribe of Judah. It is subsequently called Mahaneh-dan, Judges xviii. 12. It was the residence of Samson, who was buried in it, Judges xvi. 31.

DANABA, a town of Palestine mentioned by Ptolemy, but not known by this name in the sacred writings.

DANNAH, a place in the mountains of Judah, mentioned by Joshua, (xv. 49).

DAPHNE, a river of Palestine which runs into the Jordan.

DAPHNE, FOUNTAIN OF, the name of a fountain in the tribe of Naphtali, probably the same as the former.

DAPHNE, the name of a celebrated grove and village near Antioch, where there was a celebrated oracle. It was situated on the Orontes, and its temple was consecrated to Apollo and Diana, and was a sanctuary to all who retired thither. The grove was planted by Seleucus, and became a place of resort to the citizens of Antioch. The high priest, Onias III., apprehending the designs of the usurper Menelaus, retreated to this place of refuge, 2 Macc. iv. 33, but being treacherously induced to quit it, he was massacred by Andronicus. Daphne was a beautiful place, having streams of the purest water issuing from every hill, and it is still called *Beit-el-Mar*, or the *House of Water*. The manners of those who resorted to this place of voluptuous enjoyment were extremely licentious, and hence among the Romans the expression, *Daphnicis moribus vivere*, denoted the most luxurious and immodest mode of life. The historian of the Roman Empire thus narrates some proceedings of Julian the Apostate respecting this celebrated suburb of Antioch:—"After Babylas, a bishop of Antioch, who died in prison in the persecution of Decius, had rested nearly a century in his grave, his body, by the order of Cæsar Gallus, was transported into the midst of the grove of Daphne. A magnificent church was erected over his remains; a portion of the sacred lands was usurped for the maintenance of the clergy, and for the burial of the Christians of Antioch; and the priests of Apollo retired with their affrighted and indignant votaries. As soon as another revolution seemed to restore the fortune of Paganism, the church of St Babylas was demolished, and new buildings were added to the mouldering edifice which had been raised by the piety of Syrian kings. Julian was anxious to

deliver the oppressed deity from the odious presence of the dead and living Christians; the bodies were decently removed; and the ministers of the church were permitted to convey the remains of St Babylas to their former habitation within the walls of Antioch. The return of the saint was a triumph, and the triumph was an insult to the religion of the Emperor, who exerted his pride to dissemble his resentment. During the night which terminated the procession that accompanied the removal of the relics of St Babylas, the Temple of Daphne was in flames, the statue of Apollo was consumed, and the walls of the edifice were left a naked and awful monument of ruin. It was said, however, by the Christians of Antioch, that the powerful intercessions of St Babylas had pointed the lightnings of heaven to the devoted roof, but Julian ascribed the fire of Daphne to the revenge of the Galileans. For the discovery of the criminals several ecclesiastics were tortured, and a presbyter of the name of Theodoret was beheaded by the sentence of the Court of the East. But this hasty act was blamed by the Emperor, who lamented, with real or affected concern, that the imprudent zeal of his ministers had tarnished his reign with the disgrace of persecution." See **ANTIOCH**.

DARABITTA, a village of Palestine at the extremity of Galilee, through which Jonathan Maccabæus passed in his way from Tiberias to Jerusalem.

DAROMA, the name of a district which Eusebius places in the south of Judea, extending north and south about twenty miles, and east and west from the Dead Sea to Beersheba.

DATHEMAH, or DATHMAH, a fortress in Gilead to which the Jews beyond the Jordan retired, and maintained themselves against Timotheus, the general of Antiochus Epiphanes, until Judas Maccabæus came to their relief. Its site is unknown.

DAVID, CITY OF, a name given to Bethlehem, where our Saviour was born, and so called by the angels who announced

the Nativity to the shepherds, Luke ii. 11. Also, a part of ancient Jerusalem so called. See BETHLEHEM and JERUSALEM.

DEAD BODIES, VALLEY OF, a name applied by the Prophet Jeremiah to the Valley of Tophet near Jerusalem, Jer. xxxi. 40, which was a common burying-place, and also the common sewer of the city.

DEBIR, a city near Hebron, called also KIRJATH-SEPPHER, or *the city of letters*, the king of which was slain by Joshua, and the inhabitants put to the sword, Josh. x. 38, 39. It was situated in the tribe of Judah, and fell by lot to Caleb, Josh. xv. 15. It belonged to the Levites, Josh. xxi. 15.

DEBIR, a city east of the Jordan, sometimes called Lodebar, and situated on the frontiers of the tribe of Gad, Josh. xiii. 26. It was the residence of Mephibosheth during his childhood.

DEBLATHAIM, or BETH-DIBLATHAIM, a town of the Moabites, the ruin of which was predicted by Jeremiah (xlviii. 22).

DECAPOLIS, a Greek word, compounded of *δεκά*, *ten*, and *πόλις*, *a city*, the name of a district of Syria, so called because it contained ten principal cities on both sides of the Jordan. They were chiefly inhabited by Gentiles, though some of them might be within the country of Judea. The country lay east of the Lake of Gennesareth. Multitudes came from the district called Decapolis to hear our Saviour preach, when he commenced his public ministry, Matt. iv. 25. This district is also mentioned by St Mark (v. 20). The territory of the ten cities originally belonged to the kingdom of Israel, and subsequently to Syria. The most remarkable of those cities, as far as they can be ascertained, for they are reckoned differently by various writers, were, Hippos; Scythopolis; Gadara, with the baths of Amatha; Pella; Dion; Philadelphia, otherwise Rabbath, the chief place of the Ammonites; Gerasa; Gadara; Abela; every one of which had its own district. Some geographers, without any authority, include the city of Damascus in the

Decapolis, without considering its great distance from the Sea of Galilee.

DECISION, VALLEY OF, a name applied to the Valley of Jehoshaphat, Joel iii. 14.

DEDAN, a city of Arabia-Petræa, on the frontiers of Idumea, which appears to have been originally peopled by Dedan, the grandson of Abraham and Keturah. It once possessed a considerable trade with Tyre, but it has long been a scene of desolation, as was foretold by the Prophets Jeremiah and Ezekiel.

DEHAVITES, a people mentioned in the Book of Ezra (iv. 9) as co-operating along with others to oppose the building of the Temple, the same, according to Calmet, who are said in the Second Book of Kings to have been brought by the king of Assyria from Ava into Samaria.

DELUGE, or FLOOD. See FLOOD.

DERBE, *a sting*, the name of a city of Lycaonia in Asia Minor, to which St Paul and Barnabas retreated after their expulsion from Iconium, Acts xiv. 6. It was situated in the native country of Timothy, and is supposed to have been the birth-place of the hospitable Gaius. Its name is conjectured to have been derived from *darb*, *a gate*; and here probably was one of the passes of Mount Taurus, for the name of *Alah-dag* is still given to the spot, signifying the *pass of the high mountains*. The church of Derbe is now no more, the city itself has perished, and the memory of its site is lost. Laborde sought for some remains to determine where it stood, but the attempt was fruitless.

DIAL, or SUN-DIAL, or AH AZ, 2 Kings xx. 11. "It has been," observe the Authors of the Universal History, "a subject of much debate, of what nature this sun-dial of Ahaz was, and how far the knowledge of astronomy then subsisting could have led to the construction of a regular sun-dial. The word in Hebrew signifies properly *steps* or *stairs*, and many have supposed that it was a kind of ascent to the gate of the palace, marked at proper distances with figures showing

the division of the day, rather than a regular piece of dial work."

DIANA, TEMPLE OF, at Ephesus, a celebrated temple erected to that goddess, the fabled daughter of Jupiter and Latona, and the twin sister of Apollo, which was reckoned one of the Seven Wonders of the world. Demetrius the silversmith describes it as "the temple of the great goddess Diana, whom all Asia and the world worshippeth," Acts xix. 27. It was built at the common expense of the states of Asia Minor. The "great Diana of the Ephesians," as this idol was styled by its enthusiastic worshippers, Acts xix. 34, was, according to Pliny, a small statue of ebony made by one Canitia, though commonly believed to have been sent down from heaven by Jupiter. This celebrated and magnificent temple was burnt, on the day when Alexander the Great was born, by an incendiary named Erostratus, who owned on the rack that his only motive for destroying the noble structure was simply that his name might be transmitted to posterity. Alexander the Great offered to rebuild this temple at his own expense, if the Ephesians would agree to inscribe his name on the front, but they declined in a manner which prevented the resentment of the conqueror, politely telling him that "it was not fit one god should build a temple to another." The temple was finally destroyed by the Goths in their third naval invasion, A.D. 260. "The total disappearance of such a vast edifice as the temple of Diana Ephesia," says Colonel Leake, "is to be ascribed to two causes, both arising from its situation. Its position near the sea has facilitated the removal of its materials for the use of new buildings during the long period of Grecian barbarism, while that gradual rising of the soil of the valley, which has not only obstructed the port near the temple, but has created a plain of three miles between it and the sea, has buried all the remains of the temple that may have escaped removal. Enough of these, however, it is probable, still exists beneath the soil, to enable the architect to obtain

a perfect knowledge of every part of the construction. It is remarkable that all the greatest and most costly of the temples of Asia, except one, are built on low and marshy spots; those of Samus, Ephesus, Magnesia, and Sardis, are all so situated. It might be supposed that the Greek architects, having to guard against earthquakes as against the most cruel enemies of their art, and having ample experience in all the concomitant circumstances of these dreadful convulsions, which are the peculiar scourge of the finest parts of Asia Minor, were of opinion that a marshy situation offered some security against their effects. But the custom seems rather to be connected with the character of the Ionic order, which is of itself associated with that of the Asiatic Greeks. While the massy and majestic Doric was best displayed on a lofty rock, the greater proportional height of the elegant Ionic required a level surrounded with hills. So sensible were the Greeks of this general principle, that the columns of the Doric temple of Nemea, which is situated in a narrow plain, have proportions not less slender than some examples of the Ionic order. In fact, it was situation that determined the Greeks in all the varieties of their architecture; and so far from being the slaves of rule, there are no two examples of the Doric, much less of the Ionic, that exactly resemble, either in proportion, construction, or ornament. It must be admitted, however, that the colonies of Italy and Sicily appear to have been less refined in taste, and, like all colonies, to have adhered to ancient models longer than the mother country." See **EPHESUS**.

DIBLATHA. See **DEBLATHAIM**, or **HELMON-DEBLATHAIM**, a town at the foot of Mount Pisgah.

DIBON, *understanding, abundance of knowledge, or of building*, a town originally assigned to the tribe of Gad by Moses, but afterwards surrendered to that of Reuben, Numb. xxxii. 33, 34, Josh. xiii. 9. The Gadites repaired it, and made it a strong place. It belonged to the Moabites, who obtained possession of

it about the time that the Israelites were carried into captivity by Tiglath-pileser, but it was subsequently despoiled, and destroyed by the Chaldeans, Jer. xlviii. 18. Eusebius describes Dibon as a large town on the river Arnon. There was another town of this name in the tribe of Judah, which is thought to have been the same with Debir or Kirjath-Sepher.

DIBON-GAD, *abundance of sons, happy and powerful, or happy, or great understanding, or edifice*, an encampment of the Israelites in the Wilderness, Numb. xxxiii. 45, probably the same as Dibon.

DIMNAH, a city of the tribe of Zebulun, given to the Levites of Merari's family, Josh. xxi. 35.

DIMONAH, a town in the southern part of the tribe of Judah, Josh. xv. 22.

DINAITES, a people so called in the Book of Ezra (iv. 9), who opposed the rebuilding of the Temple.

DINHABAH, *his judgment in her, or she gives judgment, or who gives judgment*, a capital city of Edom, at an early period the residence of one of its kings, of which nothing farther is known, Gen. xxxvi. 32.

DIOCESAREA. See **SEPHORIS**.

DIOSPOLIS, thought to be the city of No-Ammon in Egypt, mentioned by Nahum (iii. 8). St Jerome takes it for Alexandria.

DIOSPOLIS, a town of Palestine, situated on an extensive plain reaching from the Mediterranean to the mountains of Judea. See **LYDDA**.

DOPHKAH, one of the encampments of the Israelites in the Wilderness, betwixt the Wilderness of Sin and Mount Sinai, Numb. xxxiii. 12.

DOR, or **DORA**, *generation, or habitation*, the capital of a district in Canaan called in Hebrew *Nepht-Dor*, conquered by Joshua, who slew the king of it, Josh. xii. 23, and gave it to the Cis-Jordan portion of the half-tribe of Manasseh. This city was a maritime place situated on the Mediterranean, on a kind of peninsula, at the pass where Mount Carmel commences, and was known by the name

of Dor even before the Israelites entered Canaan. It belonged to the Phœnicians, from whom it was taken by Joshua, but they retook it, and kept it for a considerable time, paying tribute to the half-tribe of Manasseh, Judges i. 27. Dor was destroyed at the captivity of the Ten Tribes; but it was rebuilt, and became, notwithstanding its bad harbour, a place of considerable strength and importance till within a century before the Christian era. Tryphon, the murderer of Jonathan Maccabæus, and who usurped the kingdom of Syria, having taken refuge here, Dor was besieged by Antiochus Sidetus, who took it and put Tryphon to death, after which it fell into decay, and in Jerome's time it was altogether desolate, its ancient magnificence being only indicated by its ruins. It became subject to the kings of Egypt, the successors of Alexander. Polybius informs us that it was taken by Antiochus Epiphanes, after gaining a victory over the troops of Ptolemy Philometer, king of Egypt. It was in possession of the Jews at the time Pompey entered Syria; and when the whole country was reduced to a Roman province, Dor received from the Roman general the privilege of independence. It became latterly a bishop's see, and it is said that there are still gold coins of this city extant with this inscription, *The Holy City of Dor*, anno 175. Near it there is a village called Tartoura, consisting of about fifty dwellings, without a mosque, but having a khan for the accommodation of travellers, and a small port formed by a range of rocky islets at a short distance from the sandy beach. It has a ruined building on the north, called by Europeans, for some reason unknown, the *Accursed Tower*, and by the Arabs *Khallat-el-Ateek*, or the *Old Castle*. Its present inhabitants, about five hundred in number, are governed by a sheik.

DOTHAN, or **DOTHAIM**, *the law, or custom*, a place about twelve miles north of Samaria, in the tribe of Ephraim, in the vicinity of which Joseph was sold by his brethren to the Ishmaelitic merchants, Gen. xxxvii. 17. A small village still

occupies the spot where this town once stood, and the well into which Joseph was cast is also pointed out, having a marble cover supported by three small pillars. Dothan was also the place where Elisha was surrounded by the troops of Benhadad, king of Syria, who were sent to apprehend him, and who were smitten with blindness, by which the Prophet escaped, 2 Kings vi. 13.

DUMAH, a name applied to Edom or Idumea, Isa. xxi. 11, so called from one of Ishmael's sons.

DUMAH, *silence*, or *resemblance*, a large village of Palestine, according to Eusebius and Jerome on the southern part of the tribe of Judah, upon the confines of the territory of Eleutheropolis.

DURA, *generation* or *habitation*, a name sometimes applied to the city of Dor or Dora.

DURA, the name of the plain near Babylon, or, according to the author of Calmet's Fragments, "a large circular inclosure adjacent to the temple of Belus" in that city itself, where Nebuchadnezzar set up his golden image, which all were commanded to worship under pain of death. The three young Hebrews were cast into the fiery furnace for refusing to comply with this impious injunction, Dan. iii. 23. It now resembles Babylon itself and the country round it, and is undistinguished from any other place in that remarkable scene of melancholy sterility and desolation.

E



ARTH.—This term is used in various senses by the sacred writers:—
1. For that element which sustains animal existence, which produces and nourishes trees, plants, and flowers, which is barren, fertile, mountainous, rocky, and which is distinguished from the element called the sea. Hence Moses informs us (Gen. i. 10, 11), "God called the dry land Earth, and the gathering together of the waters called he Seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth." 2. It expresses that rude chaotic matter which existed at the beginning of time, before the Almighty Creator of the universe began his wonderful and incomprehensible work. "God created the heaven and the earth; and the earth was without form and void." The ancient Hebrews appear to have had no word which of itself singly signified the world, and therefore they used in conjunction the "heaven and the earth," as the great

extremities within which all things are contained. 3. It is sometimes used for the whole terraqueous globe and all it upholds, human beings, the animate and inanimate creation, trees, plants, metals, waters, as in the 24th Psalm—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." 4. It is also used exclusively for its inhabitants, as in Gen. xi. 1: "And the whole earth was of one language and of one speech." 5. It is used to express the Chaldean, Assyrian, and Persian Empires, as in the language of Cyrus, Ezra i. 2, "The Lord God of heaven hath given me all the kingdoms of the earth." 6. It is sometimes restricted merely to Judea, which more commonly occurs in the Scriptures than is generally supposed, and has a considerable influence on the interpretation of those passages in which it ought in that peculiarly restricted sense to be used. The phrase *a man of the earth* means a husbandman, or tiller of the ground, but it also means in a figurative sense an earthly-minded man,

who is made of the dust, and must return to dust again. In the New Testament the word is frequently employed in contrast to heaven, and things earthly and carnal are placed in opposition to things heavenly and spiritual.

EAST, or KEDEM, is used to denote a certain region of the globe which includes various empires, kingdoms, and countries. The Hebrews expressed *east*, *west*, *north*, and *south*, by *before*, *behind*, *left*, and *right*, according to the peculiar situation of the places looking eastward. By *The East* are frequently comprehended not only Arabia Deserta, Moab, and Ammon, which are literally east of Palestine, but also Assyria, Mesopotamia, Babylonia or Chaldea, which lie north-east and north of Judea. The term is now applied in modern geography to all the Asiatic countries, considered in their position to Europe. It is, however, very evident that the sacred writers designate Mesopotamia, Armenia, and Persia, provinces beyond the Tigris and Euphrates, as Kedem, or The East. Moses, who was educated in Egypt, and resided some time in Arabia, seems to have followed this custom, especially as Babylonia, Chaldea, Susiana, Persia, a considerable part of Mesopotamia, and the rivers Tigris and Euphrates, during the greater part of their course, are east of Palestine, Egypt, and Arabia. As those who entered Palestine and Egypt on the east chiefly travelled from Armenia, Syria, Media, and Upper Mesopotamia, the Hebrews generally designated those countries The East. Balaam says that Balak, king of Moab, had brought him from the mountains of the East, or from Pethor on the Euphrates. We are informed that Abraham came from The East into the Land of Canaan, and it is known that he came from Mesopotamia and Chaldea. St Matthew says that the Wise Men who worshipped our Saviour on the Nativity came from The East. Some of those Wise Men, who saw the star of the Messiah, and came to Judea to worship him, are believed to have assembled at Muscat in Arabia on their way, if the

relation given by an Armenian bishop, who spent twenty years in visiting the Christians on the coast of Coromandel, is to be credited. These examples, Calmet thinks, confirm the opinion that, in the language of the Scriptures, *The East* is often used for the provinces which lie easterly, though perhaps inclining to the north of Judea and Egypt.

EBAL, *a heap*, or *collection of old age*, or *a mass that runs away and disperses*, a celebrated mountain in the tribe of Ephraim, opposite Mount Gerizim. Those two mountains are separated from each other by a valley of two hundred paces wide, within which is situated the ancient Sichern or Shechem, now called Neapolis, Napolèse, or Nablous, for every traveller seems to have an orthography of his own. Mount Ebal is similar in appearance to Mount Gerizim, but is very barren, while that mountain is extremely fertile. Moses commanded the Israelites, as soon as they had passed the Jordan, to proceed to Shechem, which is on the way to Jerusalem—"and it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" Deut. xi. 29, 30. Mount Gerizim thus was to become the *mountain of blessing*, and Mount Ebal the *mountain of cursing*. These hills were fixed on by Moses for the purpose of pronouncing from them the blessings and the cursings which he proposed to the Children of Israel after they had entered Canaan; and though he never saw the hills himself, as he did not live to enter the Promised Land, yet, probably from the information of his spies, he speaks accurately of their local situation. Immediately before his death, we find him giving particular instructions respecting the ceremony which was to be performed on Mount

Ebal and the neighbouring mountain. An altar was to be erected on Mount Ebal built of entire stones, plastered over with plaster, but no iron tool was to be used in the construction, and on the stones were to be written all the words of the law to be pronounced. This was to be done in the presence of all the Israelites; the tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, were to be stationed on Mount Ebal, from which the cursings were to be pronounced; while the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, were to be stationed on Mount Gerizim, Deut. xxvii. 4-13. The cursings are given in that chapter of the Book of Deuteronomy (14-26), and are those read in the office of the Communion of the Church of England on the first day of Lent, otherwise Ash-Wednesday. The Levites were ordered to pronounce them, and all the Israelites were expected to express their assent, by the solemn affirmation *Amen*. The Scriptures seem at first to intimate that six entire tribes were upon one mountain, and six upon the other, but besides that the tribes were too numerous to stand upon the two mountains, it was hardly possible for them to witness the ceremony, or to hear and answer the blessings and cursings; the Hebrew participle, however, means *near, over against*, as well as *at the top of*, Josh. viii. 33. Joshua, the successor of Moses, having crossed the Jordan, taken Jericho, burnt the city of Ai, and put to death its king, proceeded to fulfil the last injunctions of Moses. He erected an altar on Mount Ebal, and placed the one half of the tribes, as they had been mentioned by Moses, on it, and the other half on the opposite mountain of Gerizim, and all the words of the law, with the blessings and the cursings, were pronounced to the Israelites, their wives, and families, omitting nothing of what Moses had commanded. From this it is evident that these opposite hills were sufficiently near for the human voice to be distinctly heard. The Jews and Samaritans had bitter disputes about these mountains.

EBENEZER, *the stone of help*, the name of a place where the Israelites encamped in their war with the Philistines, 1 Sam. iv. 1, and near which they were defeated by the latter with the loss of 30,000 men, when the ark of God was taken by the victors and carried from Ebenezer to Ashdod, 1 Sam. iv. 10, 11; v. 1. Hophni and Phineas, the two sons of Eli the Judge of Israel, were slain in this battle. After the repentance and contrition of the Israelites, they retrieved their disasters by defeating the Philistines, and the Prophet Samuel took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us, 1 Sam. vii. 12.

EBRONAH, or HEBRONAH, the name of an encampment of the Israelites in the Wilderness, between Jotbathah and Elath, Numb. xxxiii. 34, 35.

ECBATANA, *brother of death*, a celebrated city of Great Media, called 'Αγιάτανα by Ctesias and Herodotus, and the name of which Reland deduces from the Persian *ac*, "*dominus*," and *abadan*, "*locus cultus incolisque frequens*." This city is not mentioned in the canonical books of the Old and New Testaments, but is repeatedly alluded to in the Apocrypha. In the Book of Ezra, indeed, in the reign of Darius, who confirmed the decree of Cyrus for the advancement of the building of the Temple, we are told that "there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record written" (Ezra vi. 2), namely, the decree which Cyrus had made "concerning the house of God at Jerusalem." The word Achmetha is explained in the marginal reading of our Bibles to denote *a coffer*, or it may be an office for records, but it evidently is a designation of Ecbatana, from the circumstance recorded by Ezra, that after a vain and fruitless search had been made at Babylon for the important decree, it was discovered among the records at Ecbatana, which it is well known was the summer residence of the Persian monarchs. This is confirmed by the writer

of the First Book of Esdras, or Ezra, the name being exactly similar! In compliance with the letter of Sisinnus, governor of Syria and Phœnicia, about 519 B.C., representing the proceedings of the Jews in rebuilding the Temple, and requesting the king, before he interfered to prevent or stop them, to "let search be made among the records of King Cyrus, and if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of King Cyrus, and if our lord the king be so minded, let him signify unto us thereof: Then commanded King Darius to seek among the records at Babylon; and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded," 1 Esdras vi. 21, 22, 23. The city is next mentioned as the scene of some of the events of Tobit's life, Tobit vi. 5, vii. 1. It was the residence of his father-in-law Raguel, and he himself is alleged to have died in it in the hundred and twenty seventh year of his age, and "before he died he heard of the destruction of Nineve, which was taken by Nebuchodonosor and Assuerus," namely, Nabopolassar, the father of Nebuchadnezzar, and Astyages, the father of Darius the Mede; "and before his death he (Tobit) rejoiced over Nineve," Tobit xiv. 12-15. We read in the Second Book of the Maccabees (ix. 3), that Antiochus Epiphanes was in the city when he received intelligence of the defeat of his armies in Palestine under Nicanor and Timotheus.

Ecbatana is generally admitted to have been built by Dejoces I., but the author of the Book of Judith hints that its founder was Arphaxad, who is supposed by Archbishop Usher and Dr Prideaux to be the same as Dejoces, and by Calmet to be the successor of that monarch, called Phraortes, who may have repaired the city or made some additions to it. For beauty and magnificence Ecbatana was little inferior to Babylon or Nineveh. It was the residence of the first Median kings, and the summer residence in after times of the Persian monarchs, whose

winter residence was at Shushan. The Parthian kings also, who succeeded them, retired to it in the summer, to avoid the sultry heats of Ctesiphon. It was surrounded by seven walls which rose in gradual ascent, and were painted in seven different colours. The most distant was the lowest, and the innermost contained the royal palace. Those seven inclosures are supposed by some writers to have represented the seven planetary spheres. Herodotus informs us that the walls "were built in circles one within another, rising above each by the height of their respective battlements. This mode of building was favourable to the situation of the place, which was a gentle rising ground. The largest of these walls was of a white colour, the next to it was black, the next purple, the fourth blue, the fifth orange. The two innermost walls were differently ornamented, one having its battlements plated with silver, the other with gold." The circumference of Ecbatana is said to have been from one hundred and eighty to two hundred furlongs, which would amount to nearly twenty-four English miles. In the Book of Judith we are told that the walls of the city which Arphaxad built were of "stones hewn three cubits broad and six cubits long, and the height of the wall seventy cubits, and the breadth thereof fifty cubits; and he (Arphaxad) set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits; and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen," Judith i. 2, 3, 4. It may be observed, however, in opposition to the author of the Book of Judith, that Diodorus Siculus expressly contradicts both his account and that of Herodotus, asserting that the city had no walls, and we certainly find it offering little resistance to any enemy who appeared before it; but if the historian Ælian is to be credited, the walls of Ecbatana were thrown to the

ground by Alexander the Great during the bursts of immoderate grief which that conqueror manifested for the death of Hephæstion his favourite, who died in the city. The mode of ornamenting walls, described in this instance by Herodotus, is said to be still used at the present day in many towns of India and China.

The palace of Ecbatana is described as having been about an English mile in compass, and was built in a style of great magnificence, some of its beams having been of silver, and others of cedar strengthened with plates of gold. Josephus informs us that the Prophet Daniel built a tower at Ecbatana, which existed in his time, of singular beauty and solidity; and some writers have conjectured that this tower, as the Jewish historian calls it, was the palace. If it was not built before the time of Daniel, he could merely have overlooked the work, or given the design by order of Darius the Mede, with whom he was in high favour, and who is alleged to have built the palace when he selected Ecbatana as his summer residence.

The site of this ancient city—for, like other cities of antiquity, it has disappeared and given place to a modern one—has caused considerable discussion. Sir John Chardin, Gibbon, and Sir William Jones, are in favour of the modern Tauris, while D'Anville and Rennell declare for Hamadan in the western Persian province of Irac. This latter has been supported by recent travellers of great learning and acute observation. Mr Morier merely mentions "Ecbatana or Hamadan;" but Sir John Malcolm, Sir R. K. Porter, and Mr Buckingham, farther confirm the site. Hamadan, the ancient Ecbatana, is situated in a fine plain near the base of the Orontes, and other widely-extended hills. "This vale," says Sir R. K. Porter, "is varied at short distances with numberless castellated villages, rising from amidst groves of the noblest trees, while the great plain itself stretches northward and eastward to such far remoteness, that its mountain boundaries appear like clouds upon the horizon. The whole

tract seems one carpet of luxuriant verdure, studded with hamlets and watered by beautiful rivulets. On the south-west, Orontes, or Elwund (by whichever name we distinguish this most towering division of the mountain), presents itself in all the grandeur of its frame and form. Near its base appear the dark-coloured dwellings of Hamadan, crowded thickly on each other, while the gardens of the inhabitants, with their connecting orchards and woods, fringe the entire slope of that part of the mountain. If the aspect of this part of the country now presents so rich a picture when 'its palaces are no more,' what must it have been when Astyages held his court here, and Cyrus in his yearly courses from Persepolis, Susa, and Babylon, stretched his golden sceptre over this delicious plain? I brought away from Ecbatana several old coins of Alexander the Great, of different sizes. The identity of this city's situation seems to be established beyond a doubt; the plain, the mountain, and the relative position of the place, with regard to other noted cities, agreeing in every point. The site also of the modern town, like that of the ancient city, is on a gradual ascent, terminating near the foot of the eastern side of the mountain, but there all trace of past appearance would cease were it not for two or three considerable elevations and overgrown irregularities on or near them, which may have been the walls of the royal fortress, with those of the palaces, temples, and theatres, seen no more. I passed one of those heights, standing to the south-west as I entered the city, and observed that it bore many vestiges of having been strongly fortified. The sides and summit are covered with large remnants of ruined walls of a great thickness, and also of towers, the materials of which were sun-dried bricks. It has the name of the *Inner Fortress*, and certainly holds the most commanding situation near the plain."

When the name of Ecbatana merged into that of Hamadan, the lofty city of Astyages lost its honour and importance. While it retained its ancient designation,

as the city in which great monarchs had dictated their decrees, and where "Cyrus the king had placed in the house of the rolls of its palace the record wherein was written his order for rebuilding Jerusalem," it was even of some consequence three centuries after the commencement of the Christian era. Towards the end of the fourteenth century it received its most disastrous blow from Timour the Tartar, who sacked, pillaged, and destroyed its proudest buildings, ruined the inhabitants, and reduced the gorgeous summer residence of the Persian and Parthian kings, one of the most considerable cities of the East, to a mere skeleton of its former greatness. In that dismantled state it lay, dwindled to a mere clay-built suburb of what it was, until the middle of the eighteenth century, although it still possessed iron gates, until Aga Mahomed Khan, then sovereign of Persia, not satisfied with the degradation of nearly four hundred years, ordered every memorial or building of consequence to be destroyed. His commands were faithfully obeyed. Narrow mud alleys occupy the sites of former streets and squares, interrupted by large holes, or hollows in the way, and crumbled walls of deserted dwellings. "A miserable bazar or two," says Porter, "are passed through in traversing the town, and large lonely spots are met with, marked by broken low mounds over older ruins, with here and there a few poplars or willow trees shadowing the border of a dirty stream abandoned to the meanest purposes, which probably flowed pellucid and admired when these places were gardens, and the grass-grown heap some stately dwelling of Ecbatana. The only thing that appears for some years to have kept the place in any degree of notice with the modern Persians is the manufacture of an inferior sort of leather; but the very article of traffic proclaims the low order of population to which it has been abandoned, and as I passed through the wretched hovelled streets, and saw the once lofty city of Astyages shrunk like a shrivelled gourd, the contemplation of such a spectacle

called forth more saddening reflections than any that had been awakened in me on any former ground of departed greatness. In some I had seen mouldering pomp or sublime desolation; in this every object spoke of neglect and hopeless poverty—not majesty in stately ruin, pining to final dissolution, but beggary seated on the place which kings had occupied, squalid in rags, and stupid with misery." Mr Buckingham found Hamadan in almost the same situation when he visited it, although it had a few years previously been created a royal government, to which Mahmoud Ali Mirza, a son of the Shah, had been appointed; and palaces, mansions, new bazars, and mercantile caravanserais, were erecting, or had been planned. "The entrance to the town of Hamadan was as mean as that of the smallest village we had seen, and great ruin and desertion were apparent on every side. We continued our way through poor bazars and miserable streets, until after much difficulty we obtained shelter in a half-ruined caravansera." Sir R. K. Porter estimates the number of houses at nine thousand, a third of which are inhabited by persons employed by the state, who are thereby exempted from the taxation of the town, and the population at between 40,000 and 50,000 souls, amongst whom there are about six hundred Jewish families, and nearly the same number of Armenians. In the time of Benjamin of Tudela, who visited Hamadan, and describes the tomb of Esther and Mordecai, there were no less than fifty thousand Jews settled in it, which is more than the whole of the present population; while in the city of Ispahan, although the chief-priest, on whom all the Jews of Persia were dependent, resided there in a kind of college, there were not more than fifteen thousand. This fact certainly proves not only the high antiquity of Hamadan, but that it was also regarded with such peculiar veneration by the Jews, as to draw more of them to reside in it than in Ispahan.

Ecbatana, or Hamadan, is not without

its local traditions connected with sacred history. On the mountain Orontes or Elwund, the body of a son of King Solomon is pretended to be buried, but what son is not mentioned. It is a large square platform a little raised, formed by manual labour out of the native rock, which is ascended by a few rugged steps, and is assuredly no covering of the dead. It is a very ancient piece of workmanship, but how it came to be connected with a son of the Judean monarch cannot be ascertained. The Jewish natives of Hamadan are credulous as to the reputed story, and it is not unlikely that it was originally a mountain altar to the sun, illustrating what we often read in Scripture respecting the idolatrous sacrificial worship in "high places." The natives believe that certain ravines of the mountain produce a plant which can transform all kinds of metal into gold, and also cure every possible disease. They admit that no one has ever found it, but their belief in its existence is nevertheless unshaken. They also have a fabulous legend respecting a stone on the side of this mountain, which reminds the English reader of the celebrated story of Ali Baba and the Forty Thieves in the "Thousand and One Nights." This stone contains an inscription in cabalistic characters, unintelligible to every one who has hitherto looked on it; but if any person could read the characters aloud, an effect would be produced which will shake the mountain to its centre, it being the protecting spell of an immense hidden treasure, and, these characters once pronounced, would procure instant ingress from the genii of this subterranean cavern, and the wealth laid at the feet of the fortunate invoker of this golden *sesame*!

The most interesting local tradition at Hamadan is that which alleges it to be the burying-place of Esther and Mordecai, the tomb of whom is still shown—a circumstance of itself sufficient to attest the antiquity of the place. Its dome roof rises over the habitations of the poor remnant of Israel who still linger in the land of their captivity, living memorials

of the truth of the inspired record. This tomb is regarded by all the Jews of Persia as a place of peculiar sanctity, and pilgrimages are still made to it at certain seasons of the year, in the same spirit of devout penitence with which in former times they turned their eyes towards Jerusalem. "The sepulchre," says Sir John Malcolm, "is not splendid, but we must recollect it was not likely that either Ahasuerus or his successors would build a mausoleum, as such mode of interment was contrary to the religion they professed, but their permitting the Jews to build a tomb in the most public place of Ecbatana implies an extraordinary respect for those to perpetuate whose memory such an edifice was erected." The original structure was destroyed, it is said, at the sacking of Ecbatana by Timour, and after that disastrous event the present unobtrusive building was erected on the ancient spot, at the expense of several devout Jews; and about the end of the seventeenth century it was fully repaired by a rabbi of the name of Ismael. It is a small square building of brick, having the appearance of a mosque, and a dome rather elongated on the top. It is described as being again in a frail state, and requiring another repair. The door of the tomb is very small, and consists of a single stone of great thickness, turning on its own pivot from one side. On passing through the little portal, the visitor is introduced into a small arched chamber, in which are seen the graves of several rabbis, some of which may contain the bodies of the first rebuilders of the tomb after the destruction of the original one by Timour. A second door, of very confined dimensions, is at the end of this vestibule, by which the entrance is made into a large apartment on hands and knees, and under the concave stand two sarcophagi, made of very dark wood, curiously and richly carved, with a line of Hebrew inscription running round the upper ledge of each. Other inscriptions in the same language are cut on the walls, while one of the oldest antiquity, engraved on a white marble slab, is let into

the wall itself This slab is traditionally alleged to have been preserved from the ruins of the edifice destroyed by Timour, with the sarcophagi in the same consecrated spot.

Sir R. K. Porter was fortunate to procure translations of these venerable and ancient inscriptions. The first of these is a Hebrew one, on the marble slab in the Sepulchre of Esther and Mordecai, which is as follows:—"Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa (or Shushan) rejoiced at his honours, and his high fortune became the glory of the Jews."

This entirely agrees with the early custom, common with the Persian monarchs, of investing their ministers and favourites with splendid robes, golden chains, and other ornaments—a custom which is still observed in Persia when marks of favour or distinction are conferred; and as Xenophon informs us that death would be the punishment of any noble, however illustrious, who dared to assume to himself the royal mixture of purple and white, we may easily infer the peculiar honour bestowed on Mordecai. The inscription on the marble slab is corroborated by the account in the Book of Esther. "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shushan rejoiced and was glad," Esther viii. 15. Again, it is said, "Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (x. 3).

The inscription which encompasses the sarcophagus of Mordecai is to the following effect:—

"It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of Heaven that thou art

my God, and what goodness I have received from thee, O Lord!

"Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God!

"Their griefs and sufferings were many at the first, but they became happy; became happy, because they always called upon thy name in their miseries. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent from their wicked purposes!—**MORDECAI.**"

The following is the inscription carved round the sarcophagus of Esther the queen, one of Israel's fairest daughters, whose perfect beauty was even excelled by her virtue, modesty, and humility:—

"I praise thee, O God, that thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil.

"My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last full of peace.

"O God! do not shut my soul out from thy Divine Presence! Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of Paradise!—**ESTHER.**"

In the fifteenth chapter of the Apocryphal Book of Esther there is an interesting confirmation of these pious sentiments. The key of the tomb is always in the possession of the head of the Jews resident at Hamadan, "and doubtless," says Sir R. K. Porter, "has been so preserved from the time of the holy pair's interment, when the grateful sons of the Captivity, whose lives they had rescued from a universal massacre, first erected a monument over the remains of their benefactors, and obeyed the ordinance of gratitude in making the anniversary of

their preservation a lasting memorial of Heaven's mercy, and the just faith of Esther and Mordecai."

In the same Apocryphal Book of Esther (x 12, 13), we read concerning the conspiracy of Haman, and the preservation of the Jews, "So God remembered his people, and justified his inheritance. Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generation for ever among his people." It is remarkable that this annual *assembling* or *pilgrimage* to the ancient city of Esther and Mordecai is still kept up: it has existed from the time of the memorable event; and it has been well observed, that such a memorial becomes an evidence to the fact, more convincing perhaps than even written testimony—it is a kind of eye-witness.

During eight months of the year the climate of Ecbatana is delightful, the air being rendered agreeable by a light breeze blowing continually during the hot months from the north-west. In winter, however, the cold is excessive, and fuel is procured with difficulty. The plain is intersected by innumerable little streams, covered with gardens and villages, and the vegetation is most luxuriant. Ecbatana is in lat. $34^{\circ} 53'$, and long. 40° east.

ED, witness, the name of an altar so called by the tribes of Reuben and Gad, after the contention which arose between those tribes (including the half-tribe of Manasseh) and the other tribes of the Israelites had been arranged, Josh. xxii. 34.

EDEMA, a town belonging to the tribe of Naphtali.

EDEN, GARDEN OF, pleasure or delight, or PARADISE, as it is termed in the Septuagint, the name of a particular garden in the country of Eden, so called from its fertility and beauty, eastward of Judea and the Desert of the Amorites, which Jehovah himself is said to have "planted," and set apart as the original

abode of the first human pair. The term *Paradise* is of Persian origin, and was adopted by the Greeks, literally denoting an inclosure or park for animals and fruit-trees; and it was applied to the terrestrial paradise, the emblem of the church on earth, and of the celestial or future state of the church triumphant in heaven. This Paradise or Garden has been sought for in many parts of the world. Some place it in Judea, in the district where is now the Lake of Gennesareth or Sea of Galilee; others in Syria, towards the springs of the Orontes and Chrysorrhoeas, or Barrady; others allege that its site was that of the city of Damascus; and others, in Armenia, near Ararat, where Noah's Ark was left, and where they discover the "sources of the four rivers which watered the Garden of Eden, namely, Euphrates, Hiddekel, now the Tigris, Gihon, now Araxes, and Pison, now Phazzo;" but Chardin positively asserts that the Phazzo rises in the mountains of Caucasus, far from Mount Ararat; and we have no signs of the countries of Havilah and Ethiopia in Armenia, which those rivers are said to have washed after they had flowed from Eden. An Indian tradition places Paradise in the island of Ceylon, the Traprobana of the ancient geographers. Some writers allege that it was under the North Pole, arguing upon an ancient idea of the Babylonians and Egyptians, that the ecliptic or solar way was at first at right angles to the equator, and so passed directly over to the North Pole. Others are against limiting it to any particular place, and contend that it included the whole surface of the earth, which was then one continued scene of pleasure, delight, and fertility, until altered by Adam's transgression. No subject, in short, has caused such a variety of opinions as the site of the precise locality in which the progenitors of mankind were placed. The Mahometans believe that Paradise was in one of the seven heavens, from which Adam was cast down upon the earth after the Fall. The Arabians boasted of a town in the centre of Arabia Felix, which received

the name of *Aden* on account of the beauty of its situation, and hence they believed that Paradise was placed in that part of Arabia. "Some," says Dr Clarke, "place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth." Every section of the globe has also in its turn had its claim to this distinction advocated. The Garden of Eden, of which numerous traditions existed, doubtless originated those curious and magnificent gardens made by the princes of the East, such as that Golden Garden, valued at five hundred talents, which Aristobulus, king of the Jews, presented to Pompey, and which the latter afterwards carried in triumph, and consecrated to Jupiter in the Capitol. Hence, also, the origin of those gardens consecrated to Adonis, which the Egyptians, Assyrians, and Greeks, planted in earthen vessels and silver baskets, for the purpose of adorning their houses, and which they carried about in public processions; and hence the fabled Gardens of the Hesperides, of Jupiter, of Alcinous, of the Fortunate Islands, the Meadows of Pluto, and the Elysian Fields, in which, according to the mythology of the ancients, the souls of the virtuous were placed after death, and where happiness was complete, and pleasures were innocent and unrefined; bowers ever green, delightful meadows with pleasant streams, were the most striking objects; the air pleasant, serene, and temperate, the birds continually warbling in the groves, and the inhabitants blessed with another sun and other stars.

The account of Eden given by the Jewish historian is to this effect:—"The Garden was watered by *one river*, which ran round about the whole earth, and was divided into four parts:—Pison, which denotes a *multitude*, running into *Judea*, makes its exit into the sea, and is by the Greeks called *Ganges*. Euphrates, also,

as well as Tigris, goes down into the *Red Sea*. Now, the name Euphrates or Phrath denotes either a *dispersion* or a *flower*; by Tigris or Diglathis is signified *what is swift with narrowness*; and Geon runs through Egypt, and denotes what *arises from the east*, which the Greeks call *Nile*." It is to be observed, that when Josephus talks of the Euphrates and Tigris "going down into the Red Sea," he does not mean the Arabian Gulf, which is now exclusively known by that name, but all the South Sea, which included the Red Sea and the Persian Gulf as far as the East Indies, and was known by the general name of the Red Sea among the old geographers. Respecting the preceding extraordinary specimens of the Jewish historian's geographical knowledge, Mr Whiston, his translator, thus remarks: "Whence this strange notion came, which yet is not peculiar to Josephus, but is derived from older authors, as if four of the greatest rivers in the world, two of them running at vast distances from the other two, by some means watered Paradise, is hard to say. Only, since Josephus has already appeared to *allegorize* this history, and takes notice that the four names had a particular signification, we perhaps mistake him when we suppose he literally means those four rivers, especially as to Geon or Nile, *which arises from the east*, while he very well knew the literal Nile *arises from the south*, though what farther allegorical sense he had in view is now, I fear, almost impossible to determine."

In the seventh volume of the "Gentleman's Magazine" there is a curious though fanciful engraving of the Garden of Eden, representing it as planted on a peninsula, lying on the east bank of the united streams of the Euphrates and Tigris, and formed by those united rivers before they again divided, and ran down both sides of the Persian Gulf. According to this hypothesis, the Hiddekel, or the Tigris, united with the Euphrates, which is called in this plate the Perath, at the entrance on the north-east side of the

Garden, and, sweeping round the peninsula, leaving only a narrow neck of land by which it was connected with the country towards the east, again divided into two branches at the opposite or south side of the entrance to the Garden; the one called Pison by Moses, running south-east, and the other called Gihon, running nearly direct south. The interior of the Garden is further represented as thickly planted with trees and groves, having a canal intersecting it, north and south from the united streams, and in the exact centre of it was planted the "tree of knowledge of good and evil," surrounded by a small basin called the "fountain of life," from which a canal intersected the Garden direct west, communicating with the united streams of the Tigris. On the narrow neck of land to the east are stationed the cherubim, which, Moses informs us, were after the expulsion of our progenitors "placed at the east of the Garden of Eden, to keep the way of the tree of life." In the back ground is placed an altar, and a number of persons offering sacrifice without the Garden, the family and posterity of Adam. It is farther said, that notwithstanding the expulsion of our first parents, the Garden of Eden was a place sacred to God until the Flood, when it was destroyed; and that it was also the type of the Jewish Tabernacle and Temple dedicated to the worship and service of God, and made according to the pattern shown to Moses on Mount Sinai, Exod. xxv. 9, and to David by the Spirit, 1 Chron. xxviii. 12; first, because there was the same entrance into both, *from the east*, the way of the tree of life being on the *east side of Eden*, Gen. iii. 24, and the great door of the Tabernacle and Temple *fronted the east*, Exod. xxvi.; 1 Kings vi.; Ezek. viii. Secondly, there was the same cherubim in both, Gen. iii. 24; Exod. xxv. 18, 19, 20, &c. Thirdly, the same *most holy place* was towards *the west*, in the Garden of Eden, the Tabernacle in the Wilderness, and in the Temple of Jerusalem, and consequently those two latter were made in imitation of the former; and as they were places expressly set

apart for divine worship, the other must have been so before them. And, fourthly, there was the same manner of adoration performed in them all; for as Adam after the Fall was obliged to worship without the most holy place before the cherubim who protected the entrance into the Garden, and consequently towards the west, so did the Israelites in the great courts of the Tabernacle and the Temple, by which the Church was taught that there was no other way to regain eternal happiness but by a return to that God whose commands the first man had disobeyed. In a word, this manner of worship (without, towards the west) was in use in the Church from the Fall of man until the death of Christ, when Paradise was regained, Death overcome, the Deceiver vanquished, the kingdom of God begun, and life and immortality brought to light by the gospel.

It is extremely probable, in confirmation of these speculations, that the pious men of the family of Seth of the Antediluvian times dwelt in the immediate vicinity of Eden, which would be preserved until the era of the Flood, for we do not read that God destroyed the Garden after the Fall. He merely placed at the east end of the Garden a "flaming sword, which turned every way," to deter men from thinking of regaining their lost happiness by virtue of the first covenant which Adam had broken. This circumstance may afford us a glimpse of the religious worship of the Antediluvians after the expulsion from Eden. It is certain that the posterity of Seth, called pre-eminently the "sons of God," preserved their allegiance to Him, while the descendants of Cain, called the "sons of men," became idolaters; and it was the intermarrying of the "sons of God" with the daughters of the "sons of men," which produced the almost universal wickedness of the old world, so signally punished by the Flood. It is probable that when the burnt-offerings of the Antediluvians were brought before the cherubim at the entrance of the Garden, if they were consumed by the burning sword, it was a

certain sign that the sacrifice was accepted, and, if not, that it was refused. Hence, men in these times could not act hypocritically before God; but wicked men, when they saw themselves refused, if they continued impenitent departed from the "presence of God" in Eden, and paid no more homage to the Almighty, which was another great cause, along with the intermarrying with the fair and beautiful but accursed and blood-stained daughters of Cain's race, of that great wickedness and licentiousness which provoked God to destroy the old world. We have not even a hint that idolatry prevailed among the Antediluvians; and indeed the first idolatry which was practised after the Flood was a corrupt imitation of the Antediluvian worship, the inventor of which was doubtless Nimrod. Thus, groves, in imitation of Eden, were the first temples, and Teraphim the first idols, the idea of which was taken from the cherubim who guarded that holy garden planted by God, typical of his church sacred on earth, and for ever glorified in heaven.

The inspired historian gives us only a few brief notices respecting the seat of primeval happiness, and a more particular description after the Fall of man could have been attended with no advantage. "The Lord God," he says, "planted a garden eastward in Eden, and there he put the man whom he had formed." The munificence of the Creator stored this garden with every plant, and flower, and tree, pleasant to the eye, or useful to the sustenance of its innocent tenants. "A river went out of Eden to water the garden," the refreshing streams of which invigorated every part of the sacred domain, diffused throughout it a perpetual verdure, and imparted to every tree, and shrub, and plant, unfading loveliness, vigour, and fertility. An idea may be formed of the beauty of this extraordinary region from the glowing language of some of the New Testament writers. Our Saviour on the cross cheered the last moments of the penitent thief, his companion in suffering, by a brief assurance which conveyed to the unhappy criminal the surest

comfort and consolation, "To-day shalt thou be with me in Paradise," Luke xxiii. 43, though he used the word in that sense in which the Jews understood it—the place of happiness into which departed souls, when separated from the body, are immediately received. The "angel" of the church of Ephesus is exhorted to "repent, and do his first works," with this declaration, "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God," Rev. ii. 7; namely, he who overcomes and conquers sin shall be restored to the happiness from which our first parents fell, and be again admitted to eat of the tree of life. The close of the Book of Revelation contains a number of allusive passages in the magnificent description of the Millennium. The redeemed are to dwell on the banks of a pure and majestic "river of life, clear as crystal, proceeding out of the throne of God, and of the Lamb," and they are to drink its refreshing streams; they shall repose under the shade of the tree of life, the "leaves of which are for the healing of the nations," and they shall feast on its rich and various fruits; "and there shall be no more curse," nothing which looks like the curse upon the first Paradise; no flaming cherubim shall obstruct the way of the returning sinner, nor shall any serpent poison by its sting or charm by its deceitfulness. Here shall be realized the fine observation of Dr Young, "What is requisite to make a wise and happy man, but reflection and peace? Both are the natural growth of a garden. A garden to the virtuous is a paradise still extant—a paradise unlost."

The garden which "the Lord God planted" was "eastward in Eden." It lay on the banks of a large river which "went out of Eden to water the garden, and from thence it was parted, and became into four heads." It thus appears that only one stream watered the holy inclosure, which afterwards divided into four branches at each end of the neck of land of the peninsula round which it swept. The four streams are called Pison, Gihon, Hiddekel, and Perath, by the

sacred historian; Euphrates in our version, but *Perath* or *Prath* in the Hebrew. It is necessary, therefore, in order to ascertain the true situation of Eden, to inquire into the course of those four celebrated streams, which can be the more easily done as one of them still retains its ancient name, and was so well known in the time of Moses that he gives no description of it, which he does of the others. We are to suppose that the courses of those rivers, or branches of one river, were not materially altered by the Deluge. That mighty event would unquestionably make a great impression on the appearance of the globe, but it would not completely change the aspect of nature. It might certainly dissolve and level some hills, swallow up the minor streams, or give them a different direction, leave immense lakes in valleys and plains, cover some extensive tracts of country with the waters of the ocean, and elevate parts of its bed into dry land. The Deluge, in short, must have made some changes in the beds of ancient rivers, and inferior agencies alone have been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is said to be not only obvious by an inspection of the face of the country, but the memory of such events is preserved by local traditions, and even specified in the writings of Arabian geographers and historians. All this it is natural to expect would have been done, but the more solid parts of the world must have remained unaffected by the catastrophe. It was not with the earth that Jehovah was angry; He had already pronounced that magnificent workmanship of his hands "very good;" but it was against ungrateful and rebellious man that his wrath was kindled, who had defiled and polluted it. There is no necessity for supposing, as some have done, that the waters of the Deluge, in the space of one hundred and fifty days, could melt the almost adamantine mountains of Armenia, or give the vast masses of the mountains of Europe, Asia, Africa, and America, different positions on the surface of the globe.

When the waters of the Deluge retired, the torrents which before the dreadful visitation poured from the mountain sides would generally resume their wonted channels, which was certainly the case with the Euphrates, a river subsequently mentioned by the inspired historian, but never as a new stream, or as one which had changed its course.

It has been assumed by several writers, that in whatever situation, otherwise probable, the marks by which Moses characterises the Garden of Eden are to be found, we may conclude that we have discovered its probable locality. The fact that two of the four rivers of Eden, the Euphrates and Hiddekel, otherwise the Tigris, are specially mentioned as a united stream dividing into two branches above the Garden, and into two more below it, is of the greatest importance, and therefore the most exact inquirers have not sought for the spot at any point distant from those rivers. From the description of those rivers, as Dr Hales observes, given by the ancient and modern historians and geographers, it is satisfactorily inferred by Major Rennell, that previous to the time of Alexander the Great they kept distinct courses to the sea, although at no distant period afterwards they became united, and entered the sea in a collected form. The Cyrus and the Araxes also had anciently distinct courses, but this does not invalidate a primeval junction of the Euphrates and the Tigris even before the Deluge. Some have therefore looked for the site of the Holy Garden near the source of those rivers, and others in the low and flat plains through which they flow in the lower parts of their course. Hence, the first supposition places Eden in Armenia, near the sources of the Euphrates, Tigris (Hiddekel), Phasis (Pison), and the Araxes (Gihon). The similarity of sound between Phasis and Pison is considered to strengthen this opinion, although Chardin positively informs us that the Phasis or Phazzo, as was formerly noticed, does not rise in Armenia, but in the mountains of Caucasus. The similarity of meaning

between the Hebrew name Gihon and the Greek Araxes, both denoting *swiftness* or *impetuosity*, has also confirmed this supposition; and one consideration which induces a preference to this site is, that those who maintain it consider *heads*, as applied to the rivers which went forth from the Sacred Garden, to mean *sources*, which could only apply to a mountainous or hilly country, where the water necessary to form the four sources of the rivers could be produced. But those who allege that the Sacred Garden was situated at the other extremity of the two known rivers, consider it sufficient to reckon the four heads not as sources but as channels, which is more in accordance with the statement of the inspired historian, namely, that the Euphrates and Tigris united before they entered the Garden, and after leaving it divided again, and emptied themselves into the Persian Gulf by two mouths, thus forming four channels, two above and two below, called by different names. "The river or channel," says Dr Wells, "must be looked upon as an high way crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest." Satisfied with this view, several writers are inclined to take the *Shat-ul-Arab* (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the Gulf) as the river which then went through or swept round the Garden; but on account of the evidence of Major Rennell, already cited, that those two rivers kept distinct courses to the sea until the time of Alexander the Great, although at no great distant period afterwards they became united, some writers have inferred that such a junction and subsequent diverging existed in the place indicated either before the Deluge or in the time of Moses. Thus we have the only two conjectures regarding the probable situation of the Sacred Garden which are entitled to attention; the one fixing it in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other locating it in

some part of the territory between Bagdad and Bussorah, where an ancient junction and subsequent separation of the Euphrates and Tigris took place. We have already mentioned, in the account of Damascus, that the credulous inhabitants believe that city to be situated on the site of the Garden; the probable origin of this tradition is stated in the next article.

Of three of the rivers, or channels of one united river, the inspired historian gives us a brief notice; of the fourth, the Euphrates, or Perath, he merely mentions the name, as it was well known in his time. "The name of the first," he says, "is Pison: that is it which compasseth the whole Land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone." This river is mentioned first, because it was the branch nearest to Arabia Petræa, where Moses wrote; and, on the hypothesis respecting the Sacred Garden that it was situated between Bagdad and Bussorah, would be the western of the two channels into which the Euphrates and Tigris were divided. The theory which connects it with the Phasis in Armenia has been already mentioned. Dr Faber believes it to be the Absarus of Pliny, or *Batoum* of modern times, which flows from its source in Armenia into the Black Sea, but Dr Hales thinks the Araxes has a superior claim. Pison, the sacred historian informs us, "compasseth the whole Land of Havilah." In order to discover this Land of Havilah, we find it mentioned in other two parts of the Sacred Scriptures. Moses tells us that the posterity of Ishmael "dwelt from Havilah to Shur, that is before Egypt," Gen. xxv. 18; and it is recorded that "Saul smote the Amalekites from Havilah, until thou comest to Shur, that is before Egypt," 1 Sam. xv. 7. Now, Arabia was the country allotted to Ishmael and his posterity, where they have dwelt from the remotest ages in "the presence of all their brethren," and therefore, although Faber and others, who place Eden in Armenia, identify

Havilah with Colchis, which was famous in ancient times for its gold, to which Dr Hales adds Georgia, yet it must be situated near and at the head of the Persian Gulf, and is the eastern tract of Arabia Felix; for "Shur which is before Egypt" is the western extremity at the end of the Red Sea, which Moses himself indicates when he tells us that he "brought Israel from the Red Sea, and they went out into the Wilderness of Shur." Shur is thus opposed by the inspired writer to Havilah, and consequently the latter is the eastern extremity of Arabia bordering on the Persian Gulf, which was washed by the winding branch called the Pison on one side. As to the productions of Havilah mentioned by Moses, although no gold is now found in Arabia, it certainly possessed it in ancient times. The Prophet Ezekiel (xxvii. 22) mentions the fact, and Diodorus Siculus affirms that the Arabian native gold was of so lively a colour that it greatly resembled the brightness of fire, and that it required neither purifying nor refining. The *bdellium* or *belodach* is understood differently by various writers. Some have supposed that it signifies pearls, and others that it is a kind of gum resin, of great repute for its medical virtues, but from what tree originally gathered is hitherto a subject of conjecture. Both of these are found in the Land of Havilah, which farther proves that it is eastern Arabia Felix on the Persian Gulf, of which the pearl is one of its distinguished productions; but the decision in this instance as to what the *bdellium* actually was is of little importance, because Moses in all probability meant the pearl, as it is expressed in the Arabic versions. It also produced the *eben-hash-shcoham*, or the onyx-stone, which Pliny assures us was nowhere found but in Arabia. It has a whiteish ground, variegated with bands of white and brown, which run parallel to each other, and is a semi-pellucid stone of a fine flinty texture, taking a beautiful polish, and is strictly of the flint or siliceous class. The resemblance which its ground colour has to the lunated spot at

the base of the human nail, caused it to be designated *ονύχιον*, from *δονξ*, the nail. The *belodach*, or *bdellium*, is translated *ανθραξ*, a *carbuncle*, or the choicest kind of garnet; and for onyx stone, *ὁ λίθος ὁ πρασινος*, or *prastum*, a stone akin to the emerald, but inferior in hardness, lustre, and transparency. There can be little doubt, therefore, that the Pison was the western channel of the Euphrates; and on inspecting the maps both of ancient and modern geographers, we discover a stream washing in its course one side of the eastern extremity of Arabia, which contained the Land of Havilah, and also communicating with three other rivers by one common channel. The etymology of Pison, from *pusch*, to be full or increase, or from *pochsa*, to spread itself, is in unison with the situation allotted to it; and it is well ascertained that the tides in this part of the Persian Gulf are so high and violent, that no trenches furnish a sufficient defence against their irruption into the neighbouring channels, which are soft and low.

"The name of the second river," says Moses, "is Gihon; the same is it that compasseth the whole Land of Ethiopia." The latter country is not the country in Africa beyond Egypt so called. In the Hebrew, and in the margin of our translation, Ethiopia is rendered Cush, and is understood to apply to the country lying to the east of the channel of the Euphrates, supposed to be the Gihon of Moses. The statement which makes Pison the western makes Gihon the eastern channel by which the redivided Euphrates entered the Persian Gulf, although no trace can now be discovered in the country indicating either this name or that of Pison. It is to be observed, however, that the Arabs at the present time frequently designate a river by different names in various parts of its course. The Tigris has three names before it joins the Euphrates; and if two rivers joined and afterwards separated, the channels certainly would and do receive names different from the original streams. Some writers find Gihon in the Araxes, and many in the ancient

Gyndes, which, entering the Tigris through Susiana, corresponds well with the hypothesis which places Eden in Irak Arabia, the name of one of the two divisions of the province called Irak (the other being Irak Ajem), a most extensive region, one of the most interesting portions of the globe, and which was also one of the most fruitful. Here, therefore, *not on the borders of Ethiopia and Egypt*, but near the country of Havilah, we find a district watered by the eastern branch of the Euphrates, which has received the name of Cush from the remotest antiquity, which the Greeks and Latins designated Susiana, and which is now termed Chusistan or Khusistan, or "the Land of Chus or Khus," evidently indicating its original appellation. It was an ancient province of the Babylonian Empire, extending to the Persian Gulf east from the mouth of the Euphrates, and is the same with Elymais, or the great province of Elam or Irac. It is the Cuthah of the Scriptures, which is the Chaldee form of Cutha or Cush, from which Shalmaneser transported a colony to repopulate the desolated country of the Ten Tribes of Israel whom he had carried into captivity.

"The name of the third river is Hiddekel." It has never been disputed that this river is the Tigris, which is so rendered in the Septuagint, and is the same original word in a different form. Depriving Hiddekel of the prefixed aspiration *Hid*, the remainder *Dekel* has considerable analogy with *Dijel*, or *Dijlah*, by which the Tigris is locally distinguished. "That is it which goeth toward the east of Assyria." This is inaccurately translated in our version. In the marginal reading it is *eastward to Assyria*; and it should be simply rendered *towards* or *before* Assyria, for it has that signification as well as the other, and better expresses the course of the river, which does not run *towards the east* of the province anciently called Assyria, but *before it*, as it respects the place where Moses wrote. It has accordingly been rendered in the Septuagint, Vulgate, and Syriac versions,

vol. I.

over against or along the side of Assyria, in which they have been followed by the most distinguished Hebrew scholars of modern times. The boundaries of Assyria varied with the extent of the Assyrian Empire, but the geographical limits of Assyria Proper, which formed the nucleus of that Empire, nearly corresponded with those of the present Kurdistan, being bounded by Armenia on the north, Babylonia and Susiana (Chusistan) on the south, Media on the east, and the Tigris on the west. The term Assyria, therefore, in the time of Moses was not the designation of the Assyrian Empire, which latterly consisted of many extensive provinces, but of the single province of which Nineveh was the capital.

"The fourth river is Euphrates." This noble river, the original name of which is Phrath or Phrat, and by which it is still locally distinguished, was familiarly known to the Eastern nations in the time of Moses, and was termed Euphrates by the Greeks to adjust it to their own language. This river unites with the Tigris into one channel, and, after flowing together for a considerable distance, they again separate into two, the one, which is probably the Pison, taking a westerly, and the other, the Gihon, an easterly direction. The Holy Garden thus lay on the single channel common to the four rivers, "and from thence," namely, out of Eden, "it was parted and became four heads," or principal channels, excluding, as unworthy of particular notice, other inferior streams which might branch off in their progress towards the ocean. It was situated on one of the turnings of the river, and probably at the westerly end of the lowest great turning noticed by Ptolemy.

It is probable that the country received its designation of Eden from its external appearance and exuberant fertility, the name signifying pleasure and delight, a name which has become proverbial as expressing the same appearance and feeling, and often applied in successive ages to beautiful places and districts in various parts of the world. We now turn to the

first human pair who inhabited the Sacred Garden. In the sixth day of the work of the Almighty Architect of the universe, he created the first man "of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." The Garden of Eden was allotted to him; he was put into it "to dress it and to keep it;" the delicious fruits which it produced were given for his sustenance; and only one particular tree, "the tree of knowledge of good and evil," was exempted from the general declaration: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." This was the first covenant God made with man, and did not signify, as appears from the event, that he would instantly die, but that he should become changed, and lose that immortality, whatsoever it was, with which he was invested. Diseases, sicknesses, and pains, the forerunners of death, were included in this threatening. The first man, therefore, was not created infallible, as his subsequent conduct proved, but he came from the hands of his heavenly Maker holy and happy, uncontaminated by any moral or personal blemish, and fit for the enjoyment and intercourse of God. The Almighty nevertheless saw fit to lay upon the first man some restraint, to make him sensible that though he had received dominion over "every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed," and that although he was to have "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," yet he was not their lord or master, but a servant of the Most High, who required his abstinence from the fruit of this particular tree as a proof of his subjection and obedience to Him. Many are the sneers and cavils of sceptical writers at this remarkable prohibition and its consequences, and they have not scrupled to treat the whole as a fable; yet certain it is that we not only see but

feel its effects; and as in our imperfect state we cannot comprehend the nature and reason of the prohibition, we must view it as a mysterious arrangement of Jehovah, connected with those great dispensations which were to succeed each other in subsequent ages, until the final restoration was effected by the "second Adam, the Lord from Heaven."

The name which the first man received was Adam, or *the man*, as it is expressed in the Hebrew, and which has since become a proper name. This name also signifies *red earth* or *mould*, and various writers interpret the etymology as signifying *beautiful*, *pleasant*, or *elegant*, referring it to the absolute perfection of his frame and shape, as being, humanly speaking, the masterpiece of the Creator's works. Parkhurst supposes the name *Adam* to be derived from *damuth*, used for *likeness*, Gen. v. 1, and thus denoting the likeness of God in which Adam was created. Bryant deduces it from *Ad*, *first*, or *chief*, and in this sense he alleges it can be applied to the appellation *Adam*, a conjecture apparently sanctioned by the term *Προτογονος*, or *first made*, in Sanconiathon, which is the Greek translation of the Egyptian title of Adam taken from the pillars of Thoth. It is singular that in Sanscrit, according to Sir William Jones, the word *Adim* signifies the *first*. As to the manner of his formation by the Almighty Creator, it is not unworthy of remark that the Hindoos, like some of the ancient philosophers, suppose the soul to be an emanation of the Spirit of God *breathed into mortals*; but their manner of expressing this idea is more sublime, for instead of calling it a portion of the Divine Spirit, they compare it to the heat and light sent forth from the sun, which neither lessens nor divides his own essence; to the speech which consummates knowledge without lessening that of him who instructs the ignorant; and to a torch at which other torches are lighted without diminution of light. The time of the year when Adam was created has been the subject of ingenious speculation. It has been generally

supposed to have been about the time of the autumnal equinox, which is the time at which the year anciently commenced. Dr Blair, in his first chronological table, supposes that Adam was created B. C. 4004, and that he died B. C. 3074, at the age of nine hundred and thirty years. This learned chronologer has even ventured to fix the *day of the week and month* in which Adam was created; he alleges it was on *Friday, the 28th day of October!* The fables and reveries of the Jewish Rabbins and the Mahometans respecting Adam's personal appearance after his formation are most extravagant. The former maintain that he was distinguished for his personal beauty, which is more than probable; and that the Deity, before he formed him, assumed a human body after the model of which he was created. They say that his stature was so gigantic that he reached unto the heavens, and extended from one end of the world to the other; but that after his transgression it was reduced first to the measure of one hundred ells, and, as others say, to one thousand, or nine hundred cubits, chiefly at the request of the angels, who were terrified or jealous on account of his enormous stature; and thus they explain how he passed through the ocean, which, they said, separated Eden from other parts of the world. They also assert that he was created both male and female—that he consisted of two bodies, joined together by the shoulders—and that Eve was formed by merely separating the one from the other. Some of the Jews, to exalt the rite of circumcision, maintained that Adam was born in that state, and that part of his transgression consisted in his attempting to conceal the traces of it. Others among the Jews have fancied that Eve was the forbidden fruit, and that Cain was the production of the serpent. The Mahometans say that Azrael, notwithstanding the intimation of Adam's rebellion, executed the task of creating him, the other angels having declined that honour, and on this account Azrael was called the *angel of death*; and they farther pretend that the earth of which he

was formed was carried from Damascus to the neighbourhood of Mecca, where it was prepared by the angels, and fashioned into the human form by God himself. They have other traditions connected with the Temptation, the Fall, and the Expulsion from Eden, of a similar description.

Having recorded the Divine prohibition respecting the "tree of knowledge of good and evil" which stood in the "midst of the Garden," the sacred historian next gives us a notice of Adam's occupation in the terrestrial Paradise. "Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof; and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." It is unnecessary to inquire here whether this passage is to be understood figuratively or literally. Josephus, in the fourth section of his Preface to his *Antiquities of the Jews*, says, "Our legislator (Moses) speaks some things *wisely* but *enigmatically*, and others under a *decent allegory*, but still explains such things as required a direct explication plainly and expressly." On this observation his translator, Dr Whiston, remarks, that in Josephus' account of the "first chapter of Genesis, and the three first verses of the second, he gives us no hints of any mystery at all; but when he comes to the fourth verse, he says that Moses, after the seventh day was over, began to talk *philosophically*; it is not very improbable that he understood the rest of the second and the third chapters in some *enigmatical*, or *allegorical*, or *philosophical* sense." But in whatever way Josephus, or any other philosophical Jew, understood those chapters, they certainly were not so interpreted by the nation at large, when we recollect the promise of the Messiah which was given immediately after the Fall. A difference of opinion has prevailed respecting the extent of Adam's intellectual powers, and the

degree of knowledge he possessed at the time of his formation. The Mahometans narrate the most extraordinary legends concerning his faculties, in which they are equalled by the traditions of the Rabbins. The latter ascribe to him the invention of the Hebrew letters, and a number of inspired books which he wrote on different subjects, particularly one on the Creation and another on the Deity. They farther allege that he was the author of the 93d Psalm, which he wrote immediately after his creation. Without noticing these ridiculous fables, it may be readily conceded that, as the first man was created in an adult state, he was capable of the full exercise of his natural powers, and a dignity of intellect and rectitude of will seem to be implied in the expressions "our image" and "our likeness" in which God created him. But whatever were Adam's intellectual powers, it cannot be denied that they were limited and partial. He understood all that was necessary for him to know in his peculiar state, he must have comprehended the prohibition respecting the "tree of knowledge of good and evil," and was able to distinguish between it and the "tree of life." Yet he could not be acquainted with any discovery, mode, or thing which has originated since his time; and hence it is natural to infer that the Almighty, as the subsequent great events connected with the history and redemption of man clearly prove, did not intend the state of the terrestrial paradise to continue, but that it was a mere probationary scene to try man's obedience, and to be the first commencement of his great display of love towards the world by the appearance of his only begotten Son. The Sacred Garden of Eden can never be viewed by itself, but as altogether typical, and as connected with the "mystery of godliness, God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The first man was created pure and holy, and could not feel the baneful passions of the human mind, such as anger, jealousy, hatred,

and grief; nor could he possess any knowledge of disease or pain, of the changes of the seasons and their effects, of extreme heat or cold, of ice, snow, storms, or tempests, of thunder or of lightning. Whence, then, did Adam derive the complete power of calling all the brute creation which were presented to him by their names, or what was the language he employed, while he was "in form a man, in innocence a child?" "Language," says Dr Johnson, in his conversations with Boswell, "must have come by inspiration. A thousand, nay, a million of children, could not invent a language. While the organs are pliable, there is not understanding enough to form a language; and by the time there is understanding enough, the organs are grown stiff. We know that after a certain age we cannot learn a language."

"But for Adam there was not found an help meet for him." Eve, the mother of all living, was formed on the same day with Adam, and the Divine command had been given to them to be "fruitful, and multiply, and replenish the earth, and subdue it." The sacred historian then proceeds to give us an account of the formation of Eve, familiar to every reader, in which we are reminded of the sacred institution of marriage as it is exemplified in the successive generations of the world, "a man leaving his father and his mother and cleaving unto his wife, and they becoming one flesh." He also informs us of their external condition in the Sacred Garden. "They were both naked, the man and his wife, and were not ashamed," namely, their minds were innocent and pure, and knew neither shame nor fear. In the third chapter, Moses gives us the account of the transgression of the first human pair in the Garden, known in general terms by the designation, the *Fall of Man*, in which he narrates to us the seductions of the tempter, the compliance of Eve, the yielding of Adam, the introduction of evil into the world, their conscience-stricken remorse and fear, the sentence pronounced against them, the promise of

the Messiah, and their final expulsion from the Sacred Garden. Into these subjects we cannot here enter, and indeed they are foreign to the plan of the present work. Suffice it to say, that man fell by his disobedience, and by his fall "brought death into our world, and all its woe;" but the fall was amply repaired by the arrangements of Divine Wisdom, and the scheme of redemption came instantly into operation, perfected by the actual appearance of the Son of God. The whole of the proceedings connected with our first parents are related by Moses with simple dignity, yet in the most impressive manner, when Jehovah himself pronounced the decree, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field: In the sweat of thy face thou shalt eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return." The four great inducements which the wily tempter made use of, when flattering Eve to eat of the "tree of knowledge of good and evil," were, *first*, curiosity to know secrets, for the whole mystery concerning the tree, which had been before kept studiously from her knowledge, was to be disclosed to her; *second*, her pride was addressed by the insinuation that she would be elevated to the rank of a goddess; *third*, a love of show in all things, for the fruit "was pleasant to the eyes;" and, *fourth*, the said fruit was "to be desired to make one wise." The inspired historian also sketches the character of the man with as faithful a pencil as he does that of the woman; his immediate compliance to grasp greedily whatever was offered by so dear a hand, followed by his endeavour to throw the blame of his own weakness from himself upon his companion. "His first poor expedient of fig-leaves," says a writer (*Classical Journal*, 1812), in reply to some observations made by Sir William Drummond, "to supply his want of clothing was only another testimony of his wretchedness, when thus

left to his own reason to acquire the first necessities of existence, for which purpose acorns alone must have been his food, and fig-leaves his covering; unarmed likewise, as well as naked; in a wide world, to become the prey of wild beasts; and as ignorant of the simplest arts of life as he was defenceless against the many ills of it. That single word *nakedness*, therefore, alone expresses the vast extent of man's misery, and points out this moral in the whole narration—the unhappy state of man when no longer protected by God's providence, and the consequent necessity of obedience to his wise directions, whether declared by natural reason or by his positive commands. This is the true origin of evil in the world as far as it respects the happiness of the human race, that by its too ardent pursuit of present though petty gratifications of far inferior value, when left to itself alone, it counteracts the designs of the creation, and brings upon men a long train of evils of which they had not any knowledge before, nor yet even any conception of their nature; for the fruit of the tree of knowledge is too often even still a knowledge of the miseries of the world rather than of its blessings, when deprived of the continual and providential care of its Creator, and of his directions for the guidance of human actions."

It is curious that a notion prevailed to a great extent among various nations that the Antediluvian world was under a curse, and the earth very barren; hence the ancient mythologists refer the commencement of all plenty as well as of all happiness in life to the era of the Deluge. We are also assured that the Hindoos and Chinese believe that all nature is contaminated, and that the earth labours under some dreadful defilement—a sentiment which could only spring from certain corrupt traditions relative to that curse. To such an extreme degree of fanaticism and extravagance do some of them carry their conceptions on this point, that, as we are assured by various eye-witnesses, they have embraced the

resolution of never touching the planet they were born to cultivate, and cause themselves to be suspended aloft in cages upon the boughs of trees, to which elevation the admiring multitudes raise the scanty provisions necessary for the support of the small portion of life which animates their emaciated carcasses.

Various conjectures have been hazarded respecting the time our first parents spent in the Sacred Garden before their expulsion. Calmet is of opinion that they did not remain in it above ten or twelve days, and when driven out of it they were still in a state of virgin innocence. Another tradition asserts that they were in the Sacred Garden forty days. The account which the inspired historian gives of their expulsion is brief but expressive. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the Garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." "We live," says Townsend, "in Messiah's world. The Divine personage who is here called the Lord God, and who spoke to Adam in the Garden, was the Angel Jehovah, who afterwards appeared to the Patriarchs, led the Israelites through the Wilderness, tabernacled among men in the form of a man, is still the Head of his church, and will again appear to the world. Three things were necessary to be known to man even in a state of purity, and they appear to have been revealed to him by the Angel Jehovah. These were the proper choice of food, the rite of marriage, and the use of language. The Angel Jehovah had been the Guide and Protector of man before his fall, and he afterwards became his Mediator and Judge. The Angel Jehovah commences a new dispensation, which, when it has passed through its three forms, Patriarchal,

Jewish, and Christian, will be terminated by reviving and perfecting the primeval happiness of mankind in that future paradise of which the Garden of Eden was an emblem."

Cherubim were stationed at the east of the Garden, and a flaming sword. This is the first time that the Cherubim are mentioned in the inspired record. It is uncertain what they actually were, but the Jewish doctors always represented them on the holy ark under the shape of winged boys; and the circumstance of their being afterwards placed in the Holy of Holies, a type of the highest heaven, makes it probable that they were intended to represent the angels which stand before God ready to do his will, Matt. xviii. 10; Heb. i. 14. It was between the Cherubim, over the lid of the ark, that the "glory of the Lord" rested, and hence God is said to dwell between the Cherubim, and the ark is called his footstool, Psalms lxxx. 1; xcix. 5. It is generally thought that the Cherubim of Eden were angels, yet some commentators affirm that they were forms visible to the mortal eye, who were appointed by the Almighty to guard that Sacred Garden, to show the utter impossibility of Adam's immediate posterity ever obtaining the original habitation of their ancestor. They are called Cherubim because of the diversity of their visages. Ezekiel describes them as having four faces—of a man, a lion, an ox, and of an eagle, which allegorical figure likely denotes the *understanding*, *courage*, *labour*, and *speed* with which God requires his commands to be executed. They had the body of a man, and six wings, namely, two with which they covered their faces, two with which they covered their bodies, and two spread out in a flying posture. They had the hands of a man under their wings, straight feet, and the soles of their feet were like the sole of a calf's foot. Their appearance was sparkling, like burnished brass, or like flaming lamps, on which account Isaiah calls them Seraphim. We have a remarkable example of the signification of the four faces of the Cherubim—of

those of a lion, a man, an ox, and an eagle, in the case of the army of Israel, when marching through the Wilderness. That army was divided into four square encampments; the first was the camp of Judah, Issachar, and Zebulun, to the east, who bore on their banner the figure of a *lion*; the second was the camp of Reuben, Simeon, and Gad, to the south, who bore on their banner the figure of a *man*; the third was the camp of Ephraim, Manasseh, and Benjamin, to the west, who bore on their banner the figure of an *ox*; and the fourth was the camp of Dan, Asher, and Naphtali, to the north, who bore on their banner the figure of an *eagle*. In the midst of those four encampments stood the tabernacle of the Lord of Hosts, and the tribe of Levi, his appointed ministers. Thus the figure on the four banners made up that of the Cherubim. The *flaming sword*, which "turned every way" at the east of Eden, is generally considered as having been some sensible symbol of the Divine Presence, probably resembling the flame which appeared to Moses in the bush, and that which afterwards rested on the heads of the Apostles at the day of Pentecost, in the form of "fiery tongues," or tongues like flames.

Eden was not destroyed, but its sacred inclosures were guarded against intrusion, and never did the feet of mortals again tread its hallowed soil. Our first parents were banished from Paradise, and clothed in skins; at this time also sacrifices were appointed to be offered, and the Deity was pleased to ordain that "without shedding of blood is no remission of sins." It is not probable that the first human pair were removed to any great distance from the scene of their forfeited happiness; they would cling to it from the hallowed associations connected with its precincts—that it was in it they had first been formed for each other—that it was in it they had held intercourse with God before their forfeiture of innocence—and that in it the promise of a Deliverer and Restorer had been given, which, though delivered in merely general terms, and not clearly understood by them, was never-

theless a source of never-failing consolation. They would find scope enough for their attention and labour near the spot from which they had been for ever excluded. The Ceylonese have a curious tradition respecting the expulsion of the first pair from Paradise. "It was from the summit of Hamalled," says Percival, "or *Adam's Peak*, that Adam took his last view of Paradise before he quitted it never to return. The spot on which his feet stood at the moment is still supposed to be found in an impression on the summit of the mountain, resembling the print of a man's foot, but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of India, which was at that time joined to the island; but no sooner had he passed *Adam's Bridge* than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was derived, seems to be interwoven with their earliest notions of religion, and it is difficult to conceive that it could have been engrafted on them without forming an original part. I have frequently had the curiosity to inquire of black men of different castes concerning this tradition of Adam. All of them, with every appearance of belief, assured me that it was really true, and in support of it produced a variety of testimonies, old sayings, and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace, but their connection with scriptural history is very evident; and they afford a new instance how universally the opinions with respect to the origin of men coincide." This writer farther informs us, that a large chain fixed in a rock near the summit of the mountain is also said to be the workmanship of Adam; "it has the appearance of having been placed there at a very distant period, but who really placed it there, or for what purpose, it is impossible for any European to discover." The mountain is held in great veneration by the natives of Ceylon, and by persons of various castes and persuasions through-

out India. It is the resort of pilgrims at certain seasons of the year, and hence the Roman Catholics have taken advantage of the current superstitions to propagate their own tenets, which are professed by great numbers of black Christians of the Portuguese and Malabar race. "One might imagine," says Mr Percival, in another part of his volume, "from the frequency of thunder storms in Ceylon, that the natives would become gradually accustomed to them. But the Ceylonese look upon these storms as a judgment from heaven, and as directed by the souls of bad men, and sent to torment and punish them for their sins. The frequency of thunder storms with them they consider as a proof that their island is abandoned to the dominion of devils, and they recollect with melancholy regret that this fated spot was once *inhabited by Adam*, and the *seat of Paradise*!" Another tradition connected with Eden is that of the Mahometans already mentioned—that it was placed in the seventh heaven—that when our first parents were expelled they both fell on the earth, Adam on the Island of Serendib or Ceylon, and Eve near Mecca—and that after a separation of two hundred years they were conducted to each other by the angel Gabriel, on a mountain near Mecca, and afterwards removed to Ceylon, where they propagated the human race.

The sacred historian gives us no personal account of the first human pair after their expulsion from the Sacred Garden, except mentioning their family and descendants, and the age of Adam when he died—nine hundred and thirty years. But the fables of the Rabbins and the pious reveries of the Christian Fathers have not been wanting to supply the deficiency. Among the latter, we find St Jerome inclining to the opinion that Adam was buried at Hebron, in the Cave of Machpelah, afterwards purchased as a place of interment by the Patriarch Abraham. The Eastern Christians affirm that he ordered his body to be embalmed, and deposited in a cave called *Al-kenuz*.

which is derived from a word signifying *to lay up privately*; and that this cave was on the top of a high and unknown mountain, to prevent his descendants from worshipping his remains. Others of them say that he ordered his body to be buried in the middle of the earth. The Fathers generally believed that he died in the place where Jerusalem was afterwards built, and was interred at Mount Calvary, on the very spot where our Saviour was crucified, and that the part of the rock which contained his head opened at that event, now covered by a small chapel. Some of the Mahometans maintain that he was buried in the Plain of Damascus, near that city, where the site of his pillar is still shown; others that he was buried near Mecca; while the ancient Persians allege that he was interred at Serendib, where his tomb was guarded by lions during the fabled war with the giants. As to Eve, various places claim the honour of her interment. Among others, there is a building upon the plain towards the north of the town of Djidda in Arabia purporting to be her tomb, which appears so indisputably authentic to the Mahometans, that the Pacha recently gave orders for its repair at the expense of fifteen thousand piastres.

Eden is often mentioned in prophetic language to denote the greatest happiness and delight. The future state of the Church is likened to the terrestrial paradise, when truth shall triumph over error and delusion, and the knowledge of God "cover the earth as the waters cover the channel of the great deep." Isaiah thus announces the glory of the latter days: "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody," Isa. li. 3. Ezekiel predicts the blessings of its kingdom: "Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded; and the desolate

land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden," Ezek. xxxvi. 33, 34, 35. When the king of Tyre is threatened, in the lamentation which the Prophet is instructed to "take up," that monarch is accused of conducting himself as if he "had been in Eden, the Garden of God," namely, abounding in every delicacy and pleasure, as if he had been in Paradise, Ezek. xxviii. 13, 14. The same Prophet is commanded to "speak unto Pharaoh, king of Egypt, and to his multitude," and to remind him of the Assyrian's greatness and fall—a fate which was awaiting the Egyptian monarch. It is there said of the Assyrian, "The cedars in the Garden of God could not hide him; nor any tree in the Garden of God was like unto him in his beauty," implying that the greatest princes in the most flourishing kingdoms of the world could not stand a comparison with the Assyrian monarch, but the whole of them were forced to yield to him as more powerful and glorious than themselves. "All the trees of Eden that were in the Garden of God envied him," namely, "all the kings of the East coveted his greatness," as it is expressed in the Chaldee version, Ezek. xxxi. 8, 9, 16, 18. From such allusions as these we may form some conception of that sacred Garden of Eden planted by the hand of God for the reception of the first human pair, so remarkably typical of the heavenly paradise of the upright, the "house of God not made with hands, eternal in the heavens."

EDEN, COUNTRY OF, so called by Moses, expressive of the greatest pleasure and delight, eastward of which the Sacred Garden was situated. It is supposed to have been inhabited by Adam's immediate descendants of the family of Seth until the Flood.

EDEN, a name sometimes given to the beautiful and fertile valley called Cælo-Syria, lying between the Libanus and Antilibanus, of which Damascus was the capital. It was called by the name of

Eden in the time of the Prophet Amos, who utters a prediction against it in these words:—"Thus saith the Lord, For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of iron: but I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven (Bikath-Aven), and him that holdeth the sceptre from the house of Eden," Amos i. 3, 4, 5. The *house of Eden*, or *Beth-Eden*, denotes one of the country residences of the kings of Syria, as well as the province bordering on Syria, mentioned in 2 Kings xix. 12; Ezek. xxvii. 23. On the banks of the Barrady, between two steep and rocky mountains, the kings of Syria had a most magnificent palace, which was styled or dignified with the title of *Beth-Eden*, or the *house of pleasure and delight*. When Maundrel visited this place he found several tall pillars still standing, and, after a minute examination, it appeared that they had formed part of the front of an ancient and very splendid edifice, the nature of which he does not conjecture. It is more than probable that they are the remains of the palace of Beth-Eden, whither the kings of Syria retreated from their metropolis of Damascus to enjoy the pleasures of retirement and recreation, the house of Eden mentioned by the Prophet Ezekiel.

EDEN, a village near Damascus, or Libanus, mentioned by Maundrel, where the site of the Sacred Garden has also been sought.

EDER, or EDAR, a watch-tower near Bethlehem, near which Jacob encamped, Gen. xxxv. 21, and in the neighbourhood of which the angels announced the Nativity to the shepherds.

EDER, a town in the south of Judah, a short distance from the border of Edom, Josh. xv. 21.

EDOM, *red, bloody, earthy*, or *red earth*, or IDUMEA, the name of a country, the most considerable part of which is

in Arabia Petræa, so denominated from Esau, otherwise Edom, the son of the Patriarch Isaac and of Rebekah, and the twin-brother of Jacob, to whom he sold his birthright. The origin of the name is thus narrated by the sacred historian. When Esau was born, he came from the womb red, "all over like an hairy garment, and they called his name Esau," Gen. xxv. 25, which means *made* or *perfected*, as if born more like a man than a babe. When the two brothers grew up, Esau became the favourite of his father Isaac on account of the venison he procured for him, "for he was a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents." The latter consequently became the favourite of his mother Rebekah, who succeeded, by intrigue and deception, in procuring for him the blessing which Isaac had reserved for Esau. But although the pleasures of the field had no enticements for Jacob, being a "plain man," he prepared and boiled a pottage of which his brother Esau was so immoderately fond, that he eventually sold his birthright and its advantages for one mess of it to the crafty Jacob. This *edom* or *red pottage* was, and still is, prepared in the East by seething lentiles in water, and by afterwards adding a little *meuteca*, or *suet*, to give them a flavour. It is said by those who have tasted this pottage to be better food than a stranger would be apt to imagine. The lentile belongs to the leguminous or podded family, flowers small, and upper division of flower prettily veined, stem branched, and leaves consisting of about eight pairs of smaller leaflets; its pods contain about two seeds, varying from a tawny red to a black; it delights in a dry, warm, sandy soil. The pottage has the redness which obtained for it the name of *edom*, and which, by the singular circumstance of a brother selling his birthright to satisfy the cravings of a pressing appetite, it imparted to the posterity of Esau in the people of Edom. "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint; therefore was his name called

Edom," Gen. xxv. 30. The name *edom*, however, denoting red, had probably as much reference to Esau's complexion as to the red pottage, for we are told (verse 25) that he was born "all red."

The Land of Edom, properly speaking, was on the confines of ancient Palestine and Arabia, or rather comprehended parts of each, having Egypt on the west, and a considerable portion of Arabia Petræa on the south and east. Before Esau's settlement in this region it had the appellation of Seir, the name of a ridge of mountains on the east and south of the Dead Sea, so called from a distinguished person of remote antiquity among the Horites, and which it subsequently retained, to the exclusion of Hor, which was restricted to merely a part of this mountainous district. The country of Edom lay on the south of the Dead Sea, and though its limits varied at different periods, it extended generally from that Sea to the Arabian Gulf or Red Sea. Hence the origin of the name Red Sea as applied to the Arabian Gulf, denoting the Sea of Edom, or of Esau, or the Idumean Sea. The Greeks, in allusion to the Hebrew term *edom* or *red*, when their knowledge of Indian geography was in its infancy, applied the term *Erythræum Mare* to the whole ocean extending from the Ethiopian coast to the Island of Taprobana, now called Ceylon; but when they learned the existence of the Indian Ocean, they afterwards restricted the *Erythræum Mare* to the Sea below Arabia, and to the Arabian and Persian Gulfs. The descendants of Esau, the Edomites, navigated the Red Sea, the Persian Gulf, and a part of the Indian Ocean. Subsequently the name was farther restricted to the Arabian Gulf, which waters the Land of Edom on the north; and hence came the Latin *Mare Rubrum*, and the modern *Red Sea*. Strabo, Pliny, and other writers, inform us that this Sea was called the Red Sea, not on account of any redness in it, but from a king named *Erythrus* who reigned in the adjoining country. *Erythrus*, like Edom, meant *red*, and the designation at once points

to Esau. Laborde, however, advances a different opinion. "It is not difficult to conclude," he says, "that the Greeks called this Sea the Red Sea for a much more simple reason, which has been alluded to by several ancient as well as modern travellers, namely, the colour of the mountains, which, from the summit of Ammam Pharaoh to the end of the Elanitic Gulf, and also on the Egyptian coast, are formed of rose-coloured granite of porphyry, and frequently of sandstone veined with oxide of iron, which looks a deep red. To these features may be added the circumstance that the bottom is composed of a mass of corals, which, being often detached from the rocks and thrown upon the beach, may have attracted the attention of the Greeks. The atmosphere also in that country assumes above the mountains a rosy hue, which is reflected by the sea. The whole of this appearance is the more striking, inasmuch as in so arid a region no considerable mass is observable which disturbs the general uniformity of colour." We may add, that the Red Sea is termed by Moses *Yam Suph*, or the *Sea of Rushes*, which Rosenmüller very clearly shows should be translated the *Sea of Madrepores*.

In the Book of Genesis (xxxvi.), the inspired historian informs us that Esau, having married three wives, took them, "and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the Land of Canaan, and went into the country from the face of his brother Jacob; for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them, because of their cattle. Thus dwelt Esau in Mount Seir; Esau is Edom. And these are the generations of Esau, the father of the Edomites, in Mount Seir." It was already observed that the name *Seir*, applied to this region, is derived from a chief of that name, for we read in this chapter (verse 20) of *Seir the Horite* and his sons, who "inhabited the land." The whole extent of territory

anciently occupied by the Horites cannot now be precisely ascertained, but we may safely presume that it neither reached so far south of the Dead Sea, nor spread so far west towards the Mediterranean, as the very extensive territory called the *Land of Edom* in after times. The *Land of Seir* of the Patriarchal age seems to have been the abrupt mountainous region which lies immediately to the east and south of the Dead Sea. Here Esau permanently settled himself and his family after the death of his father Isaac; and when his descendants increased, they became sufficiently powerful to extirpate the original inhabitants, and take possession of their country. Moses informs us that "the Horim dwelt in Seir beforetime, but the Children of Esau succeeded (*inherited*) them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them," Deut. ii. 12, 22, 29. The whole territory then took the name of Edom, a designation which appears to have increased with the progressive spread of the Edomite power, which in the days of its utmost prosperity extended along the eastern frontier of Palestine from the parallel of the Lake of Tiberias, and reached southward to the shore of the Red Sea, while in another direction it comprehended the country to the south of Palestine, from the mountains of Seir to the Mediterranean Sea. During the Babylonian Captivity of the Jews, the Edomites encroached as far upon the south of Judah as Hebron, which they made their capital. In speaking of the Land of Edom, therefore, we must, as it has been justly observed, *be careful to distinguish times*. In the days of Moses and Joshua, and even under the kings of Judah, Edom was strictly confined to the region of Mount Seir, but it had before the reign of Solomon extended in that direction to the Gulf of Akaba. The inspired historian of the First Book of Kings (ix. 26) informs us, that "King Solomon made a navy of ships at Ezion-geber, which is beside

Elath, on the shore of the Red Sea, in the Land of Edom;" and hence, if Ezion-geber was on the shore of the Red Sea and also in the country of Edom, the Idumean dominions must have extended to the Arabian Gulf, or Red Sea, which gives us the true origin of that name, already noticed. It was not until a later period that the country south of Palestine was called the *Land of Edom*, from which it appears that the Edomites took advantage of the depressed state of the Jews, when attacked by the Assyrian and Babylonian monarchs, to extend themselves westward from their mountains towards the Mediterranean Sea, and ultimately to encroach upon a considerable part of the southern province of Palestine itself.

From these geographical statements it appears that Strabo is accurate in dividing Edom into two parts, or Eastern and Southern Idumea, with reference to the situation of the country from Palestine, one of which comprehended the whole mountainous range of Seir and the neighbouring plain; the capital of Eastern Idumea being Bozrah or Bossra, and that of Southern Idumea being the celebrated Petra, nearer the Red Sea, designated *Selah* and *Joktheel* by the inspired historian, 2 Kings xiv. 7. The latter city is described in ancient history as the capital of the Nabathæans, so called from Nebaioth or Nebajoth, Gen. xxxvi. 3, for those Edomites who remained in Seir, after a large colony had departed to occupy the south of Judea during the captivity of the Jews, joined themselves with the descendants of that Nebaioth, the son of Ishmael, whose full sister, Basemath, Esau had married; and they were ever afterwards called Nabathæans. After this the Land of Edom, and what was exclusively known to the Greeks and Romans as Idumea, must be understood as referring to the Edomite territory on the south of Palestine. The reader will thus perceive the distinction between the Edomites south of Judea, and those Edomites mixed and identified with the Nabathæans in the mountainous region

of Seir. As thus distinguished, those two branches of the Edomites flourished under the Babylonian monarchs and the successors of Alexander the Great; and it will be observed that the Edomites, *previous* to the Jewish Captivity, were those who occupied Mount Seir, while the Edomites of the after period were those *to the south* of Judea.

Edom contained those provinces anciently called Uz, Dedan, Teman, &c. Although a hot, dry, and mountainous region of Arabia Petrea, now extremely barren, exhibiting dreadful rocks and caverns, and inhabited by tribes of wild Arabs, it was at one time well cultivated in some of its districts, and very populous. Before the time of Volney it had not been visited by any traveller, but the Arabs of Kakir and the inhabitants of Gaza, who had frequently traversed the road of the pilgrims to Maan and Kerek, were accustomed to relate that within three days' journey to the south-east of the Dead Sea there were upwards of thirty ruined towns absolutely deserted; and that, although upon rare occasions the Arabs used those buildings as places of refuge for their cattle, they generally avoided them, on account of the enormous scorpions with which they swarmed. This was the country of those Edomites who had joined themselves to the descendants of Nebaioth, the son of Ishmael, previously mentioned, whose mutual descendants were designated Nabathæans, who were the most powerful of the Arabians, and who, at the destruction of Jerusalem, were almost as numerous as the Jews. Josephus informs us, that at the first rumour of the march of Titus against that capital, twenty thousand of them instantly assembled and threw themselves into the city for its defence—a number of efficient soldiers presupposing a considerable population. Edom possessed some very populous and wealthy seaports, which were occasionally seized by the Jews; and the Idumeans are said to have rivalled even the Tyrians in commercial enterprise, enjoying a large proportion of the trade of Arabia and India.

The Edomites were acquainted with the arts of mining, by which they obtained gold, silver, and iron. They were skilful workmen in brass, and set a high value upon the topaz of Ethiopia; coral, pearls, and rubies; crystal, the onyx, sapphire, and other precious stones; and they traded in the gold of Ophir—a port supposed to have been situated on the African coast of the Red Sea. They produced oil and wine, and, as we learn from the Book of Job, their soil was deemed of sufficient value to be divided by land-marks. "They were acquainted," says Laborde, "with the extremes of both poverty and wealth, and amused themselves with dancing to the sound of the timbrel, harp, and organ. They had regular tribunals for the trial and punishment of offences. They understood the use of money. They had even advanced so far in the ways of luxury as to have ointments, to wear gold ear-rings, and to possess looking-glasses formed of polished metals. They had a clear idea of a future world of happiness and of punishment; and among no people do we find such sublime descriptions of the works and majesty of the Omnipotent as among the Idumeans." See the 8th, 9th, 11th, 12th, 19th, 21st, 24th, 26th, 28th, 41st, and 42d chapters of the Book of Job.

* Arabia Petræa was scarcely known to the ancient Greek authors, and we have little or no information respecting it from their geographers and historians. In the neighbourhood of Mount Hor many parts of the country are covered with a fertile soil, the herbage indicating the possibility of cultivation; and small stones were observed which had been collected at intervals, evidently the ancient boundaries of fields, and belonging probably to that remote age when Nabathæan agriculture flourished. The ruins of villages are numerous, and patches of earth occur of extraordinary fertility in the midst of a sterile country, which powerfully remind the traveller that Edom was at one period prosperous and happy, before a powerful and irresistible hand pressed heavily against the posterity of Esau. Large grapes are

also produced, which prove that there is no exaggeration in the inspired narrative respecting those which the spies of Moses brought from the places they visited in the Promised Land. "At the present day, in this land of malediction," says a late traveller, "nothing but the extreme misery of the inhabitants could urge them to cultivate the earth with such persevering industry as they do, seeing the many annoyances to which they are always subject. First come the Bedouins, a rapacious race, who are perpetually claiming from the poor agriculturist a portion of his produce, under the pretence of a lawful impost in return for his precarious protection—a most unjust demand, but exacted with too much authority to be resisted. Next appears the locust, who, despising the idea of an impost, approaches with his troops, and lays waste the whole country, spreading, as it were, the winding-sheet of death over every tract on which he lights." See JOKTEEL or PETRA, MOUNT HOR, MOUNT SEIR, and MOUNT SINAI.

EDOMITES, or IDUMEANS, the descendants of Esau, who first located himself in Mount Seir, of whom a few notices are given in the preceding description of the Land of Edom, were a very powerful and numerous nation long posterior to the delivery of the remarkable prophecies recorded concerning them in the Scriptures; and the wealth possessed by Job, an inhabitant of the country, at a time probably still more remote than the visit of the Israelites, proves that Idumea had been early settled and cultivated. It has been already observed, that Esau retired with his family to Mount Seir, and that at a subsequent period his posterity extirpated the Horites, and occupied their country. We learn from the Book of Genesis, that the Edomites were first governed by emirs or chiefs of Esau's more immediate descendants, called "dukes" in our translation of the Scriptures, and that afterwards they established a monarchy so early, that their "kings reigned in the Land of Edom before there reigned any king over the

Children of Israel," Gen. xxxvi. 31. There were eight of those princes, Bela, whose capital city was Dinhabah; Jobab, the son of Zerah of Bozrah; Husham, of the country called Temani; Hadad, "who smote Midian in the field of Moab," and whose capital city was Avith; Samlah of Masrekah; Saul "of Rehoboth by the river;" Baal-hanan; and Hadar, whose capital city was Pau, Gen. xxxvi. 31-39. But although Moses mentions the circumstance of the Edomites having kings before the Israelites, when he had previously recorded the Divine promise given to Jacob that "kings should come out of his loins," his meaning may also be, that the princes whose names he gives were "kings in Edom *before his own time*," because he was himself, to a certain extent, the first king of Israel, and exercised royal authority over the Israelites. It is true he did not *reign*, in the sense in which the kingly rule is generally understood, the constitution of the Israelites not being monarchical at the time; but he was, under God, their supreme governor, leader, and prince, which is the meaning of the passage in the Book of Deuteronomy (xxxiii. 5), that "he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." The change in the government of the Edomites, from that of the patriarchal emirs, rulers of families, or dukes, to that of kings, seems to have taken place with a view to their greater security against the hostile attacks of invaders during the journey of the Israelites in the Wilderness. They appear, however, to have again reverted to the ducal authority, and the names of the dukes who were descended directly from Esau are given by the inspired historian, who were designated from their territorial possessions—"according to their habitations in the land of their possession"—Timnah, Alvah, Jetheth, Aholibamah, so called from one of Esau's wives, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram, which may be said to designate so many provinces or districts of Edom. The dukes of Edom are noticed as being

"amazed," in the song of triumph written and sung by Moses and the Israelites, after their deliverance from the Egyptian army and passage through the Red Sea, Exod. xv. 15.

During the long journey of the Israelites in the Wilderness, the Edomites were a very powerful nation. The former requested permission to pass through their territories, as they were expressly commanded to abstain from all hostilities with the descendants of Esau—"thou shalt not abhor an Edomite, for he is thy brother," Deut. xxi. 7—and they accordingly sent messengers from Kadesh to the king of Edom, who were instructed to remind the Edomite prince of his near relationship to the Israelites—"Thus saith thy brother Israel"—and to inform him of their residence in Egypt, the tyranny of the Egyptians, their remarkable deliverance, all of which they presumed he knew, and also acquainting him that they were then at Kadesh, a city on his frontier; with a solemn pledge that their march through Edom would be peaceful, and that they would abstain from violence, and defray their own charges: "Let us, I pray thee, pass through thy country; we will not pass through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway; we will not turn to the right hand nor to the left, until we have passed through thy borders," Numb. xx. 17. The Edomite monarch, however, positively refused them a free passage, and warned them not to attempt it, "lest he came out against them with the sword." A second embassy was sent, renewing the request in a manner even more respectful than the former, declaring that they would literally go by the highway—that if they and their cattle drank of the water they would pay for it—and that, as it is minutely expressed, they would only, "without doing any thing else, go through on their feet." The practice of paying for the water drank in Eastern countries is not unusual on the coasts of the Red Sea, in Egypt, and even in Turkey; and Niebuhr records it as a circumstance worthy of notice, that at

Cairo and Constantinople there were in his time several elegant houses in which fresh water was liberally given free to travellers. But the king of Edom was still peremptory in his refusal, and actually took the field at the head of a considerable force to oppose them. The consequence was, that the Israelites were necessitated to make a large circuit round his dominions, to avoid any inimical collision with him. It nevertheless appears that he afterwards relented, and although he would not allow them to pass through his territory, he presented them for money with such supplies as his time at the country afforded, Deut. ii. 6, 28, 29.

As no hostilities took place between the kindred nations until the reign of Saul, we find nothing recorded of them either during the wars of Joshua or the government of the Judges. The Edomites occupied that interval by extending their dominions, and, applying themselves to trade and commerce, they gained the complete command of the Red Sea. Some of the commodities in which they trafficked are mentioned in the preceding article. But in the height of their prosperity their country was invaded by the victorious arms of Israel, and Edom began to feel the literal effects of Isaac's prophecy, that "the elder should serve the younger." Balaam, in his remarkable prediction respecting the future glory of Jacob, declared that "Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly," Numbers xxiv. 18. David, after having conquered the Syrians, Moabites, and Ammonites, turned his arms against the Edomites, whom he entirely subdued, and placed garrisons in their country, 2 Sam. viii. 14. Even the mountains and fastnesses of Seir could not defend the Idumeans from the Jewish king, who mentions his triumphs in two of his Psalms (lx. 8; cviii. 9). The victories of David were attended with a great havoc of the Edomites, and Joab, his general, is recorded to have remained six months in their country with the Hebrew army,

"until he had smitten every male in Edom," 1 Kings xi. 15, 16. Hadad, their king, being then a minor, was carried into Egypt by a party of his father's servants, and the young prince was kindly received by the Egyptian monarch, who supported him with the dignity becoming his rank, and latterly gave him his queen's sister in marriage, 2 Kings xi. 18, 19. Whilst Hadad made his way into Egypt, others of the fugitive Edomites, to escape David's vengeance, took different routes; some fled to the Philistines and the sea-ports, and fortified Azotus or Ashdod. They contributed to improve the inhabitants of those towns and districts in navigation and commerce, and are reported to have laid the foundation of the future celebrity of the Phœnicians, who are known to have migrated from the Red Sea about the time that David conquered and dispersed the Edomites; and hence the Philistines designated many places Erythra, in memory of the Erythræans or Edomites who came from the Erythræan or Red Sea; Edom, Erythra, and Phœnicia signifying, according to some etymologists, the same thing, and denoting a red colour. It is also conjectured that those Edomites who fled from David and settled on the sea-coasts of Syria, from Egypt to Sidon, instead of retaining their own appellative distinction of Edomites or Erythræans, designated themselves Phœnicians in the Syrian language, and gave the name Phœnicia to that district of sea coast exclusively. Others of them who dealt in shipping escaped the rage of the conqueror by taking a longer route, and migrating towards the Persian Gulf. They dispersed themselves, in a word, throughout all parts, when they found they had no security in their own country.

Hadad remained in Egypt during the reign of David, where a son was born to him named Genubath, who was educated along with the sons of Pharaoh. But when he heard that his victorious enemy was dead, and that the formidable Joab was also numbered with his fathers, he obtained his dismissal from the Egyptian

court and returned to Edom, where he made several ineffectual attempts to recover his dominions. He was "stirred up" to annoy Solomon during the idolatrous days of that prince. There are several indications that the Edomites submitted to the yoke of the Jews with considerable impatience, and they did not omit the opportunity afforded by the revolt of the Ten Tribes, and the division of the Hebrew nation, to attempt the recovery of their independence. After that division, the dominion over the Edomites remained with Judah, and they were governed by deputies or viceroys appointed by the Jewish kings of the house of David. Their troops assisted Jehoshaphat against the Moabites, and it appears that the latter soon after invaded their country, violated the sepulchres of their kings, and burnt their bones. They joined the grand alliance against Jehoshaphat, but were subsequently attacked by their allies, the Moabites and Ammonites, who put many of them to the sword. They continued under the dominion of the kings of Judah until the reign of Jehoram, the son of Jehoshaphat, when the whole nation rose, assassinated or expelled the viceroy, appointed themselves a king, and asserted their ancient liberty, 2 Kings viii. 21; 2 Chron. xxi. 8. They at first gained some considerable advantages over Jehoram, but they were afterwards defeated by that prince with great slaughter, and compelled to retire within their entrenchments. Nevertheless they succeeded in regaining their national independence, and they remained secure from any attempts against them for about sixty years. Thus was fulfilled, nearly nine hundred years afterwards, the prediction uttered by Isaac to his son Esau in person, whom Jacob had supplanted in the blessing originally intended for him: "By the sword shalt thou live, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck," Gen. xxvii. 40. This character of the Edomites by the venerable Patriarch, the father of their great ancestor, is remarkably illustrated

by their history. They lived upon spoil, and were always distinguished for their violence and martial spirit. Josephus describes them as a "turbulent and disorderly nation, always ready for commotions and rejoicing in changes; beginning war at the least adulation of those who request them, and hastening to battle as it were to a feast."

About sixty-five years after the revolt in the reign of Jehoram, which the Jews were never able to repress notwithstanding all their efforts, King Ahaziah, to revenge the cruelty of some Edomites, who had bought a number of Jews and devoted them to slavery, invaded their country, took Petra their capital, destroyed ten thousand of them by the sword, and hurled ten thousand more from the rocks which environed their city, 2 Kings xiv. 7; 2 Chron. xxv. 12. Edom was successively invaded by Uzziah, king of Judah, and the Assyrians, who ravaged their territories, and slew many of them in the field. The Idumeans at length became subject to the Babylonians, and when Nebuchadnezzar besieged Jerusalem, they were present, encouraging him in his undertaking, taking an active part in the sack of the city, and dealing severely with those who made any resistance. They retaliated upon the Jews with ample vengeance the sufferings which their nation had endured in the reign of David; they cut off many of them who were endeavouring to make their escape, consumed with fire the remains of the Temple after the Babylonians had withdrawn; and they even attempted to level the whole city with the ground. Their conduct is specially mentioned by the author of the 137th Psalm, in which the miseries of the Jews are the themes of sorrow and lamentation—"Remember, O Lord, the Children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundation thereof." The Prophet Obadiah, who is supposed to have lived shortly after the destruction of Jerusalem by the Babylonian king, threatens them with dreadful vengeance for their conduct on that occasion. "Shall I not in that day, saith

the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of their distress. Thou shouldest not have entered into the gate of my people in the day of their calamity: yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity: neither shouldest thou have stood in the cross-way to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress." Joel threatened that Edom would be a "desolate wilderness for the violence against the children of Judah, because they had shed innocent blood in their land," Joel iii. 19; and Amos declared that the punishment of Edom would not be turned away, "because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever," Amos i. 11. On that occasion they even insulted the God of Israel by uttering the most horrid blasphemies, and triumphing in the prospect of beholding the utter end of the Jewish nation. For this cruelty the Edomites are also threatened with a severe retaliation by the Prophet Ezekiel (chapters xxv. xxxii. xxxv. xxxvi.), importing that, for the devastations they had committed in Judah when Nebuchadnezzar was in the country, their own land

would become desolate, while their then oppressed enemies would flourish. All these prophecies, and various others of a similar nature, were, as we shall immediately see, literally and speedily accomplished.

The Jewish traditions state, that during the desolation of Israel and Judah occasioned by the Captivity, the Edomites greatly increased in numbers and in power, extending their dominions westward, and sending colonies far abroad. If this is correct, it must be understood of the collective body, for we find that the predictions uttered against them were soon in progress of fulfilment; the country became distracted by violent commotions and persecutions; many of them abandoned it, and settled in the vacant territory of Judea, and they probably at that time completely destroyed the Temple of Jerusalem. When the Jews were restored from their captivity, they remained for a long time in too weak a state to engage in any contest with the encroaching Edomites. Those of the Edomites who remained in their own country soon afterwards joined the tribe of Nebaioth, and thus the ancient kingdom of Edom gradually lost its name, which was transferred to that district of Palestine occupied by the encroaching emigrants which had never been included in their own dominions, but had been assigned as the territorial possessions of Simeon and Judah. The reader will observe here, that this is the Idumea or Edom mentioned by Pliny, Ptolemy, Strabo, and other ancient geographers and historians.

The Edomites thus became divided into two branches—those who migrated into Palestine during the Jewish Captivity, and those who still remained in Edom under the name of Nabathæans. Respecting the former little is comparatively known. The writer of the First Book of Esdras informs us (iv. 50), that a decree was issued against them by Darius Hystaspes, commanding that "the Edomites should give over the villages of the Jews which they then held." The reader will hence perceive that the Edom,

or Idumea, as it is called after the Babylonish Captivity, and the separation of the Edomites from the Nabathæans, exclusively means that part of the south of Judea which had been the inheritance of the tribe of Simeon and half of the tribe of Judah; and this explains the nature of the command issued by Darius Hystaspes, to deliver up all which had belonged to the Jews; for we find that they had not only seized and peopled the inheritance of those two tribes when desolated by the Captivity, but had made Hebron, the capital city of the tribe of Judah, the metropolis of this Idumea. Hence, when we read in the Evangelical history that multitudes followed our Saviour "from Jerusalem, and from Idumea, and from beyond Jordan," Mark iii. 8, we are to understand it in the restricted sense now mentioned, and not as referring to the original Idumea, or Edom, in Arabia Petræa. At the decline of the Persian Empire, and after the reign of Alexander the Great, the Edomites were under the government of the Seleucidæ, when their ancient hatred to the Jews revived, and they appeared in arms under Gorgias, their governor, for Antiochus Epiphanes. The tyranny of this prince was at that time opposed by Judas Maccabæus, who resolved to assert the independence of his country, and consequently had to contend with all those nations in the immediate vicinity of the Jews who dreaded the revival of their power, and who, by their snares, intrigues, and conspiracies, did great mischief to his countrymen. The Jewish leader defeated Gorgias and the Edomites with great slaughter at Acra-battane. After other engagements, in which they were constantly routed, Simon Maccabæus invaded their possessions, took Hebron and plundered it, demolished their fortresses, and burned their strongholds. Having suffered severely by their losses, the surviving Edomites fled to two strong towns; but those places were at length forced, and though many of them escaped by bribery and treachery, twenty thousand of them were put to the sword. They were at last completely

conquered by John Hyrcanus, about one hundred and thirty years before the Christian era, who reduced them to the necessity of either embracing the Jewish religion or of leaving the country, under penalty of total extirpation if they refused. They chose the former alternative, submitted to be circumcised, and became incorporated with the Jews. Their subsequent history is connected with that of Judea, and the only circumstance worthy of notice concerning them is, that Herod the Great, whom the Romans elevated to the throne of Judea, was of Idumean extraction. When Jerusalem was threatened by Vespasian, the Edomites, to the number of 20,000, proceeded to the city at the request of the Zealots, into which they were admitted during the night; and they committed fearful havoc among the people and the party opposed to the Zealots. Josephus tells us that they "spared none, for they were naturally a most barbarous and bloody nation;" they "betook themselves to the city, plundered every house, and slew every one they met." But they afterwards repented of what they had done, and withdrew from Jerusalem. Nothing more is recorded of the Edomites, and in the first century of the Christian era their national name was unknown. Origen says that in his time, A.D. 185-253, the Idumeans had ceased to be a distinct people, and that they were numbered with the Arab tribes, and spoke the Syrian language. It is worthy of notice, that the Jews and Mahometans always believed that the original Romans were a colony of Edomites. Their accounts differ as to times and persons, but they substantially agree, and are doubtless derived from the same source, the teaching of the Rabbins. Hence the Jews apply to Rome whatever the Prophets say of the destruction of Edom in the later times; and the Talmud designates Italy and Rome the "cruel empire of Edom." The Mahometans maintain that both the Greeks and Romans were descended from *Roum*, the son of Esau, but it does not appear from the 36th chapter of the Book of Genesis that Esau had a son of that name.

We have no particular account of the religion of the Edomites. Whatever they were at first, in process of time they became idolaters, and it was on account of religious differences, as well as for other reasons, that a perpetual enmity existed between them and the Israelites. The Jewish historian mentions one of their idols named Koze, which they worshipped before they were compelled by Hyrcanus to submit to the rites and observances of the Hebrew law. Their submission to circumcision made them, in the opinion of Josephus, *Proselytes of the Gate*, or *entire Jews*; and hence we find their general, named Simon, when they were invited to Jerusalem by the Zealots, terming that city the "common city of the Idumeans," as well as of the original native Jews, which greatly confirms the statement of the Rabbins, mentioned by Reland, that *Jerusalem was not assigned or appropriated to the tribes of Judah and Benjamin exclusively, but that every tribe had equal right to it*, when they came to worship there at the several festivals. We find Antigonus, however, at the time that Herod was elevated to the kingdom of Judea, upbraiding him with being merely a private man and an Idumean, or a *half Jew*, "whereas they ought to bestow the kingdom on one of the royal family, as the custom was." This was a reproof to Herod's flatterer, Nicolaus of Damascus, who pretended that he (Herod) derived his pedigree from the Jews as far back as the Babylonish Captivity. Accordingly, Josephus always speaks of Herod the Great as an Edomite, though he says his father Antipater was of the same people as the Jews; and all *Proselytes of Justice* were certainly so held in after times.

The other branch of the children of Esau, called the Nabathæan Edomites, the united descendants of Esau, and of Nabaioth the son of Ishmael, who still remained in Arabia Petræa, and whose capital was the celebrated Petra, were scarcely known till the time of the Maccabees. During the wars of the Jews against the Syrians, and while almost all

the neighbouring nations were against the Hebrews, the Nabathæan Edomites alone showed them friendship, 1 Macc. v. 24, 25. Their towns appear to have been under a regular government, and Petra was the residence of a king, and a functionary whose duty it was to furnish cavalry troops when required. They were a people reputed to abound in opulence, which is proved from the expedition of Ælius Gallus, who was sent by Augustus to pillage the country. Under the reign of Trajan, about A.D. 105, Arabia Petræa became a Roman province, and Petra was declared the capital. Many Romans settled in it, and perhaps effected some changes in the manners of its inhabitants; "but the rural tribes," says M. Leon de Laborde, "underwent no change, and when commerce disappeared from those countries, and with it departed the opulent inhabitants who had animated by their presence the magnificent edifices which their sumptuous taste had raised—those edifices now everywhere in ruins—the rural tribes returned without any reluctance to a purely nomade existence, mingling without any sense of transition with the Arabs, who had never abandoned that life. The change in the social condition of the country, however, brought with it some variations in their habits: they plundered where they before trafficked; they traversed the Desert as bands of wanderers, not in those lengthened lines of peaceable caravans, which had for so many ages given life to the wilderness. From that moment Bostra became the capital of the province, or rather of the Roman prefecture called *Palestina Tertia*, the existence of which we can no longer trace except through the operations of some Roman legions, and the routes which appear in the itineraries." The splendid capital of the kingdom of the Nabathæan Edomites continued for some time after it was a Roman province, but its trade decayed, and at length it became, what it now is, ruined and desolate.

Soon after the promulgation of Christianity, Arabia Petræa became the refuge

of the primitive anchorites, and was the residence of the martyrs of that religion which was destined to spread over the world. Numerous conversions took place, and we read of whole tribes who placed themselves under the protection of the cross. Many of the Fathers and martyrs of the Church subsequent to the second and third centuries occupied exclusively the peninsula of Sinai, the religious associations of which attracted their devout feelings. Petra became a metropolitan see, and several bishoprics were founded during the reign of the Greek emperors.

It only now remains for us to take a brief view of the remarkable fulfilment of prophecy respecting this celebrated people and their country. In the blessing which Isaac gave to Esau it was said, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." The country contained many fine fields and vineyards, and we have seen that the Edomites were a wealthy, an enterprising, and a powerful people. Yet not only are the Edomites now extinct, as was clearly foretold, but upon their once highly-favoured country a malediction has fallen which can never be removed, and it exhibits a state of wretchedness and desolation from which it will never recover.

It appears from the inspired writers, that the idolatry and wickedness of the Edomites, and their enmity, hostility, and treachery towards their brethren the Jews, were the chief causes of the Divine vengeance against them. To this unnatural hatred, existing on the part of the Edomites towards the Jews, they also added the crime of blasphemy, "in setting themselves up against the course of penance and final purification which the Almighty had prescribed for his chosen people." A few only of the prophecies are here given, and the proofs of their fulfilment are taken from various authors who were eye-witnesses of the sterility and desolation they describe.

"And he shall stretch out upon it (Idumea) the line of confusion and the

stones of emptiness. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls," Isa. xxxiv. 11, 13. "On ascending the western plain" (of Edom), says Burckhardt, "on a higher level than that of Arabia, we had before us an immense expanse of dreary country entirely covered with *black flints*." "The screaming of the eagles, hawks, and owls," Captains Irby and Mangles observe, "who, soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their habitation, added much to the singularity of the scene."

"I will stretch out my hand upon Edom, and will make it desolate from Teman," Ezek. xxv. 13. "If grape-gatherers come to thee, would they not leave some gleanings grapes? If thieves by night, they will destroy till they have enough. But I have made Esau bare, and Edom shall be a desolation," Jer. xlix. 9, 10, 17. "In many places," says Burckhardt, "it (Petra) is overgrown with wild herbs, and must once have been thickly inhabited, for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the Plains of Hauran, in which direction are also many springs. At present *all this country is a desert*, and Maan (Teman) is the only inhabited place in it. The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of art. A few trees grow among the sand hills, but the depth of sand precludes *all vegetation or herbage*. The sand which thus *covers the ancient cultivated soil*, appears to have been brought from the shores of the Red Sea by the southern winds."

"Behold, O Mount Seir, I am against

thee, and I will stretch out my hand against thee, and I will make thee most desolate. I will lay thy cities waste; I will make thee perpetual desolations, and thy cities shall not return," Ezek. xxxv. 3, 4, 9. "The following ruined places," says the same traveller, "are situated in *Djebal Shera* (Mount Seir), to the south and south-west of Wady Mousa (Petra): Kalaat, Djerba, Basta, Eyl, Ferdakh, Anyk, Bir el Beytar, Shemakh, and Syk. Of the towns laid down in D'Anville's map, Thoana excepted, *no traces now remain.*"

"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord," Jer. xlix. 16. "The ruins of the city" (Petra), according to Captains Irby and Mangles, "burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular spectacle we ever beheld. The barren state of the country, together with the desolate condition of the city, without a single human being living near it, seem strongly to verify the judgment denounced against it." "*I will make thee small among the heathen,*" Jer. xlix. 15. When Mr Banks applied at Constantinople to have Kerek and Wady Mousa (Petra) inserted in his firman, they returned for answer, that they knew of no such places within the Grand Seignior's dominions. "*I will make thee despised among men,*" Jer. xlix. 15. "The Arabs," says M. Laborde, "who show through their monotonous life little feeling for the vicissitudes of empires, have given this ruin (of a temple) a ridiculous, indeed an indecent name, which has no connection whatever with its original destination, and yet seems not ill applied to it in its state of decay, to prove the fragility of

our works, besides the injury capable of being wrought by time; only one thing more is wanting—the *ridicule of mankind.*" "*And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof,*" Isa. xxxiv. 13. "It was truly a grand spectacle—a city filled with tombs, some scarcely begun, some finished, looking as new and fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruin, and covered with brambles." "*And there shall not be any remaining of the house of Esau,*" says Obadiah. On this prediction Dr Keith thus eloquently remarks—"The Idumeans soon after the commencement of the Christian era mingled with the Nabathæans. In the third century their language was disused; even their very name, as designating a people, had utterly perished; and their country itself, having become an outcast from Syria, among whose kingdoms it had long been numbered, was united to Arabia Petræa. While the posterity of Jacob had been 'dispersed in every country under heaven,' and are 'scattered among all nations,' and have ever remained distinct from them all; and while it is also declared that 'a full end will never be made of them,' the Edomites, though they existed as a nation for more than seventeen hundred years, have, as a period of nearly equal duration has proved, *been cut off for ever*; and while Jews are in every land, there is not any remaining, *on any spot of earth, of the house of Esau.*"

These are a very few of the parallel passages which could be cited from the Prophets, and the pages of travellers and other writers, respecting the Edomites, and they show that there is no hope left for Edom—that it is a complete wilderness, stricken with barrenness, misery, and desolation of every description, while its few wretched natives, debased by ignorance, are actuated by a propensity to plunder, which deters all travellers who cannot afford to be well escorted from visiting that region. "It would seem," says the translator of Laborde, "that the

complete and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the whole Jewish people, that, notwithstanding their own crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous eye, which no errors could efface; and that the very ruins which the descendants of that house may now behold in Arabia Petræa, though destitute of hope for Edom, exhibit in letters of light the affectionate promise that Judea is yet to rise from her misery to more than her primeval splendour. The emphatic contrast at this day actually subsisting between these two countries bordering on each other—one sentenced to desolation, from which it is manifestly never to recover, the other chastised by adversity, which is manifestly one day to have an end—becomes one of the clearest as well as the most wonderful evidences of the truth of the holy writings, and of the divinity of the Spirit by whom the prophecies were dictated." Most truly has the prediction uttered by Ezekiel (xxxv. 5, 6, 14, 15) been verified—"Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their calamity, in the time that their iniquity had an end; therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee. Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even *all* of it, and they shall know that I am the Lord." See MOUNT SEIR.

EDREI, *a very great mass, or cloud, death of the wicked*, the city of Og, king of Bashan, Deut. i. 4. That prince went out against the Israelites with his army near the city, and he was defeated and slain with "his sons and all his people,"

Numb. xxi. 33, 35. It was the metropolis of the kingdom of Bashan, east of the Jordan, and was given to the half-tribe of Manasseh. Eusebius and Jerome allege that it was the same place as Adara in the Arabic language, about twenty-four miles west of Bostra. It was several times destroyed, yet it continued a place of some importance even after the Christian era. It was at one time a bishop's see, but it was subsequently so completely ruined, that no traces of it are now visible.

EDREI, a city of the tribe of Naphtali, Josh. xix. 37.

EGLAIM, *drops of the sea*, the name of a place on the borders of the country of the Moabites, Isa. xv. 8. It is called Gallim, 1 Sam. xxv. 44. It was situated beyond the Jordan, to the east of the Dead Sea, and was also designated Agalla.

EGLON, *heifer, chariot, round*, or EGLAH, a royal town of the tribe of Judah, upwards of twelve miles west of Jerusalem, the king of which formed a confederacy with the neighbouring princes to assist Adoni-zedek, king of Jerusalem, to attack Gibeon, because that city had made peace with Joshua and the Israelites, Josh. x. 3, 4. Joshua met the confederated kings near Gibeon, and routed them with great slaughter. In their flight we are also told that "the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword." The defeated princes fled to a cave at Makkedah, where he surprised them, and, after compelling them to submit to the greatest indignities, and ordering his captains to put their feet upon their necks, he slew them, and exhibited their bodies on trees; the inhabitants of Eglon were also put to the sword. This city was in the territory of the tribe of Judah, Josh. xv. 39. In the time of Eusebius it was merely a village. Cellarius says that in its district lay Aphek, where the Philistines pitched their tents twice against the Israelites, 1 Sam. iv. 1.

EGYPT, in Hebrew MIZRAIM, *that binds, or straitens*; or, *that troubles, or oppresses*, a most ancient, distinguished, and celebrated kingdom and country of Africa, connected with Asia by the neck of land called the Isthmus of Suez, bounded on the west by the country called Marmorica and the Deserts of Libya; on the north by the Mediterranean; on the east by the Arabian Gulf, and a line drawn across the Isthmus of Suez from Arsinoë to Rhinocorura; and on the south by Ethiopia or Abyssinia. Egypt, properly so called, may in one sense be described as the long and narrow valley traversed by the magnificent Nile from Syene, or *Assooan*, to Cairo, near the site of the ancient city Memphis. To the Nile this country owes its very existence as habitable, the periodical inundations of which contribute, in the almost total absence of rain, to its exceeding fertility; for without the rich and fertilizing mud deposited by this noble river at these annual occasions, Egypt would be a vast sandy desert. As this country is amply and minutely described in numerous well known works of a geographical and general nature, many of which are accessible to every reader, we merely observe that Egypt, in general language, may be said to be an immense valley or longitudinal basin, terminating in a triangular plain of an alluvial nature formed by the Nile, and lying between its two exterior arms, which receives the designation of the *Delta* from its resemblance to the Greek letter of that name (Δ), although, from the irregular encroachments made by shifting banks of sand, which are said to be on the increase, its shape now more resembles that of a pear. Altogether, from the heights of Syene—the third cataract of the Nile, by which the river is introduced into Upper Egypt, to the shores of the Mediterranean—Egypt may be estimated at about 600 miles in length; its breadth or width is variously stated, but does not, perhaps at its greatest expanse, exceed above 250 or 300 miles, including the districts called the Greater and Lesser Oasis. The country lying between the

two arms of the Nile, called the Delta, contained anciently many cities, highly cultivated, maintaining a large population, and at the time of the annual inundations had the appearance of an archipelago of islands. On each side of Egypt lie vast regions of barren sand, scarcely inhabited or habitable, doomed to perpetual sterility and scorching desolation. Egypt thus exhibits two features in its appearance, consisting first of the long and narrow valley beginning at Syene, or Assooan, near the third cataract of the Nile already mentioned, and terminating near Cairo. This valley, of which the Nile occupies the centre, is upwards of eight miles in breadth and about forty in length, and lies between two mountain ridges called by an Arabian writer the “wings of the Nile,” one of which extends to the Red Sea, the other running into the ancient Libyan deserts; and, secondly, the extensive plain situated between the northern extremity of this valley and the Mediterranean Sea. The appearance of Egypt, in a word, has been compared to the head and horn of an unicorn, the *Delta* being the head, and the long narrow valley of the Nile resembling the horn therein.

The natural boundaries of Egypt have in all ages been so distinctly marked, that its nominal or territorial extent has seldom exceeded the area included within its physical limits. By many of the ancients it was regarded as belonging either partly or entirely to Asia, when it numbered upwards of eleven millions of inhabitants, and eighteen thousand important places. Then, as at present, the valley of the Nile was divided into three parts, Upper Egypt, or Thebais, now called *Said*, the capital of which was Thebes, or Diospolis; Central Egypt, now *Vostani*, the chief city of which was Memphis; and Lower Egypt, comprising the Delta, and a portion of territory on either side, now called *Bahri*. This last tract contained many cities, the most remarkable of which were Sais and Heliopolis, otherwise On, and at a subsequent period the celebrated Alexandria. Joseph

married a daughter of the priest or prince of On, and it was famous as the seat of the Egyptian hierarchy and its obelisks. In Lower Egypt, descending the Nile, was also situated a city designated Babylon, founded, it is alleged, by the Persians, who transported thither an unruly colony of Babylonians. Under the Romans it was a fortified place, and after the seventh century it became the chief seat of the Arabian conquerors under the name of Fostat; in the tenth century the Arabians founded New Cairo, the present capital of Egypt, and Babylon received the designation of Old Cairo. The Egyptians possessed few permanent establishments beyond their own territory. Even the harbours and towns which belonged to them along the coast of the Red Sea during the reign of the Ptolemys were regarded merely as colonies. The mountains east of Egypt were formerly, as they are at present, inhabited by roving Arabs, over whom the Egyptians had little control; in those regions they are said to have opened various mines, but they built neither towns nor cities. On the west, hordes of robbers of the Libyan race roamed over the wide and desert plains of sand, and the Egyptians possessed nothing, except the Oases, which constituted a separate district. The state of Cyrene, now called Barca, acknowledged for a considerable period the supremacy of Egypt, but it was never incorporated with the country.

Egypt, during the time of the Pharaohs, was divided into three districts or provinces—the Thebais, or Upper Egypt; the Middle and the Lower Egypt. The Thebais contained ten jurisdictions, or *nomes*, as they were called by the Greeks, the Coptic word for which is *ptchosch*. Middle Egypt included sixteen *nomes*, and, where the Nile commenced to branch off, came the ten *nomes* of Lower Egypt, or the Delta, extending to the sea. It is said that this division, which consisted in all of thirty-six jurisdictions or *nomes*, was made by Sesostris before his expedition into Asia; but there is every reason to conclude that it was much more

ancient, and Strabo more than confirms this opinion. Under the Ptolemys, the number of *nomes* was increased, on account of the great improvements in that part of Egypt in which Alexandria is situated, by the addition of the divisions called the Oases, and by the alterations produced by commerce along the Arabian Gulf. Lower and Upper Egypt were enlarged, while Middle Egypt was reduced, and its *nomes* restricted to seven, from which it afterwards received the name of *Heptanomis*. Under the Romans, the Thebais, or Upper Egypt, was alone considered as a separate division of the country. While the Eastern Empire existed, Egypt sustained a new division in the reign of the Emperor Theodosius; an Imperial Prefect governed the country, including also Lybia and Cyrene; a *Comes Militaris* commanded the forces throughout all Egypt as far as Ethiopia; and on him a *Dux* was dependent, who exercised a particular jurisdiction in Thebes. Middle Egypt, or *The Heptanomis*, then received the name of Arcadia, from Arcadius, the eldest son of the Emperor Theodosius. A new province, designated *Augustamnica*, from its immediate vicinity to the Nile, was about the same time also constituted, comprising the eastern half of the Delta, a portion of Arabia as far as the Arabian Gulf, and the cities on the Mediterranean coast to the borders of Syria. The capital of this province was Pelusium, mentioned by the ecclesiastical writers as early as the time of Constantine the Great. During the eighth century of the Christian era, the position of the various Archbishoprics and Bishoprics under the jurisdiction of the Patriarch of Alexandria caused a new division. The territory of Alexandria, with the western portion of the Delta to the Canopic mouth of the Nile, was called *The First Egypt*; and the eastern part, as far as the Phatnetic mouth, was called *The Second Egypt*. The north-eastern quarter of the Delta, or the Pelusiatic mouth, together with the eastern tract as far as the Arabian Gulf, was designated *The First Augustamnica*,

with Pelusium for its capital. The other was named *The Second Augustamnica*, and its capital was Leontopolis. While the Delta, with the country immediately surrounding it, was thus divided into four provinces, Middle Egypt retained a great portion of its former *nomes*, under the name of Middle Egypt or Arcadia. Upper Egypt was however always considered a separate country amidst these changes; it received new accessions, especially from the north, and hence arose a double appellation—*The First Thebais* and *The Second Thebais*. The former was called *Oasis Magna*, and its capital is said to have been Antæopolis; the capital of the latter was Coptos.

The derivation of the name Egypt has caused considerable discussions among the learned, and will always be a subject of etymological theory and speculation. According to the ancient mythology, Ægyptus, son of Bclus, and brother of Danaüs, gave his fifty sons in marriage to the fifty daughters of his brother. Danaüs, who had located himself at Argos, was jealous of his brother, and ordered his daughters to murder their husbands on the first night of their nuptials. The injunction was obeyed by them all except Hypermnestra, whose love induced her to spare her husband Lynceus; even Ægyptus was killed by his niece Polyxena. His son Ægyptus succeeded him as king of the large territory of Africa, after him designated Egypt, but which had previously been called *Aëria*. Passing over this mythological story, which seems to be a disfigured tradition of some early sacerdotal contest, we find Egypt styled *Mizraim* or *Mizraim* in the Sacred Scriptures, and also *Matsor* and *Harets Cham*; hence we have repeatedly the *Land of Mizraim*, and the *Land of Ham*, so called, it is generally supposed, from Mizr, or Mizraim, the second son of Ham; and the Arabs and other Orientals still designate the country *Mazr*, *Mezr*, or *Mizr*. Bochart, in his "Sacred Geography," contends that the name *Mizraim*, being a dual form, indicates the two divisions of Egypt

into Upper and Lower. Calmet alleges that the name denotes the people of the country rather than the father of the people; Josephus calls Egypt *Mestra*; the Septuagint, *Mesratm*; Eusebius and Suidas, *Mestraia*. It would be tedious to give all the ingenious etymologies advanced by various writers; suffice it to say, that the Egyptians always called their country *Chemia* or *Chame*, probably from the burnt and black appearance of the soil. The phrase, *The Land of Ham*, has two significations in the Scriptures. When we read of Chedorlaomer defeating the *Zuzim in Ham*, Gen. xiv. 5, it applies to a tribe which inhabited a district between the Dead Sea and the mountainous ridge of the Abarim; but subsequently it is exclusively applied to Egypt, as in the 78th Psalm, "He smote all the first-born in Egypt, the chief of their strength in the tabernacles of Ham;" in the 105th Psalm, "Israel also came unto Egypt, and Jacob journeyed in the Land of Ham;" and in the 106th Psalm, "Wondrous works in the Land of Ham, and terrible things by the Red Sea." A common opinion respecting the etymology of the word *Egypt* is, that *Αἴγυπτος* is composed of *αἶα* (for *γᾱἰα*) *terra*, and *γυπτος*, or rather *κοπτος*; and that Egypt signifies the *Land of Kopt*, or the *Coptic Land*. Another opinion is, that the word *Aiguptos* is a mere softening of *Gupt-Pta*, or *Aigups-Ptas*, formed of *gups* or *aigups*, a vulture, and *pta* or *ptas*, a demon; the vulture being one of the principal symbols of the Egyptians, who were not known by the name of Copts until the time of Amrou.

An ingenious writer in the Asiatic Journal (1834) advances a new theory on this subject. This writer, Mr Beke, in a paper on the geography of the Sacred Scriptures, informs us that, "with respect to Egypt, it is necessary that I should here state my conviction that that country is *not* the Mizraim of Scripture into which Abraham went down, Gen. xii. 10, and after him Jacob and his family, Gen. xlv. 3-7, and out of which Jehovah brought the Children of Israel, Exodus

xii. 51; nor is it, I consider, the kingdom of the Pharaohs of a subsequent period, 1 Kings iii. 1, xiv. 25; 2 Kings xxiii. 29; neither, consequently, can it be the object of the denunciations of the Prophets, Jer. xliii. 8-13; Ezek. xxix. xxx. &c. If the opinions thus asserted be correct, it is evident that, independent of the many important results which must ensue, the country of Egypt can have little or no connection with the history and geography of the Sacred Scriptures."

To prove this singular hypothesis, this writer quotes the account given by Herodotus respecting Egypt, and contends, from that ancient writer and other authorities, that the Gulf of Suez, or the western gulf which forms the Peninsula of Sinai, with the Elanitic or eastern gulf, could "not be that sea which, by the direction and under the miraculous protection of the Almighty, was crossed by the Israelites on the occasion of their departure from Mizraim, as recorded in the 14th chapter of Exodus; that the Gulf of Akaba, or Elanitic gulf, was that part of the Red Sea through which their miraculous passage was effected; and that the Land of Goshen must have been situated somewhere in the Arabian Peninsula of Sinai. Referring the reader to the article RED SEA, in its proper place in the present work, for a condensed view of this ingenious theory, we merely here observe, that there can be no doubt that Goshen was that part of Lower Egypt next to Arabia and Palestine, and north-west of the Gulf of Suez—that the Israelites, when they departed from the land of their tyrannical bondage, held on their course till they came to Pihahiroth, at the foot of the mountains of Attaka, where they crossed that part of the Red Sea called the Gulf of Suez, opposite to Baal-Zephon, near the Wilderness of Etham—that they traversed almost the whole Peninsula of Sinai and Arabia Petræa in their journey towards the Promised Land, and therefore they could not possibly pass the Gulf of Akaba, from which, when they were nearest the head of it, they were distant a few miles;—and

that they entered the Promised Land by a very different route, from traversing the country of the Midianites, which they must have done if they had passed through the Gulf of Akaba. Add to this, that the Israelites *were* in Egypt or Mizraim groaning under the tyranny of Pharaoh—that they had been brought thither by Joseph, the prime minister of a former king—and that the Egyptian monarchs had no jurisdiction on the other side of the Gulf of Suez, which must render the fact of the pursuit of the Egyptians, and their destruction in the Red Sea, as well as the subsequent history of the Israelites in the Wilderness, altogether false, if they passed the Red Sea by the Gulf of Akaba.

The Mosaic accounts must of necessity be more authentic than those of Herodotus, or of any other ancient historian, who merely narrates what he was told, and who was unacquainted with the extraordinary facts recorded in the Scriptures. There can be no doubt that Mizraim, or the Land of Ham of the inspired writer, is the country for thousands of years called Egypt—one of the most interesting on the surface of the earth to the scholar, the antiquary, and the philosopher. Renowned as one of the earliest seats of civilization for ages before the western nations had emerged from their primeval forests, or perhaps before their countries were even peopled or colonized, Egypt exhibited a state of society, as it respects government, laws, religion, and customs, which has been an endless source of inquiry in succeeding times. The kingdom of the Pharaohs was the birth-place of science and letters, the cradle of art as well as of superstition, long before civil history dawned in other countries; while it abounded with stupendous monuments, which the fury of five successive conquests and the ravages of many centuries have failed to obliterate. Greece received her letters, science, philosophy, laws, and government, from the banks of the Nile; and the other nations of Europe, who derived from the Greeks their civilization and improvements, are in like

manner indebted to the Egyptians for the primary rudiments of knowledge.

Egypt claims a higher antiquity than any other country in the known world, excepting, perhaps, Chaldea, China, and Hindostan; and this fact, as in the case of other ancient nations, renders its early history involved in fables, contradictions, and absurdities, the accounts of which are variously given by different authors, who are not only at variance with each other, but are even not always consistent with themselves. Like the Hindoos and Persians, the ancient Egyptians possessed allegorical traditions respecting the introduction of agriculture and the commencement of their civilization, such as the Songs of Isis, the antiquity of which is attested by Plato. They had also epic traditions, which are described to have been a kind of poetic chronicles, embracing the succession of high priests and the dynasties of the Pharaohs; and these, preserved in volumes of papyrus, were unrolled by the priests to satisfy the questions of Herodotus:—"The priests," he says, "afterwards recited to me from a book the names of three hundred and thirty sovereigns, successors of Menes. In this continued series, eighteen were Ethiopians, and one a female native of the country. This queen was Nitocris, which was also the name of the Babylonian princess." But it is not to be supposed that these were veracious histories, although they might be intended as such. They were rather a series of heroic tales, intermingled with religious legends and abounding with allegory, as in the case of the Hindoos and Persians, and even of the Greeks previous to the return or invasion of the Heraclidæ. None of these now remain; all are swept away, and in their stead we have the sacred books of the Hebrews, never lost, because they contain those truths which enlighten and renovate the world, but which, it must be acknowledged, as it respects Egypt, are fragmentary in their nature, and consist chiefly of details extremely general. The first time Egypt is mentioned by Moses is connected with the history of the

Patriarch Abraham, and even then the incident is without development. According to the Bible chronology, B C. 1921, Abraham, with his own family, and that of Lot his nephew, "and all their substance that they had gathered, and the souls they had gotten in Haran," proceeded from that country into the Land of Canaan, "unto the Plain of Moreh," where the Patriarch received the promise, "Unto thy seed will I give this land," Gen. xii. 5, 6, 7. A famine caused Abraham to retreat speedily from the country promised to his descendants. Having progressed from between Bethel and Ai towards the south, he at length crossed the future territory of the Twelve Tribes, traversed the Wilderness of Shur, and proceeded into Egypt, taking Lot and his family with him. The inspired historian gives us no information about the part of the country which Abraham visited; but from the little narrative which follows, two facts are established—the one, that Egypt must have been a country of considerable importance and population even at that time—the other, that Abraham had found his way to the metropolis, or residence of the king; that its monarchy had been established, and the title of Pharaoh applied to its kings, which continued to be their designation until the Captivity at Babylon, or perhaps longer, as Ptolemy was their general name after the time of Alexander the Great. When Abraham approached the frontiers of Egypt, he was afraid that the beauty of Sarah his wife might excite the jealousy of the Egyptians, and induce them to murder him, if she acknowledged him as her husband; and he therefore advised Sarah to say she was his sister, an evasion which in one sense was true, as he afterwards explained it to Abimelech on a similar occasion—"she is the daughter of my father, but not the daughter of my mother, and she became my wife" (Gen. xx. 12)—and we are to recollect, as Dr Waterland observes, that in these early ages of the world the rules about marrying with their kindred were not so strict, neither was there any reason that they

should be so ; for the prohibited degrees came not to be minutely laid down till the Levitical law commenced, which has ever since been the standard to those who acknowledge Divine revelation. The anticipations of Abraham in this matter proved well founded. When the Patriarch entered Egypt, "the Egyptians beheld the woman that she was very fair; the princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house," Gen. xii. 14, 15. The Pharaoh here mentioned is supposed to have been one of the Shepherd Kings who about this time seized Lower Egypt, and, according to Rollin, formed a dynasty which reigned two hundred and sixty years. This Pharaoh, we are told, literally viewing Sarah as Abraham's sister, and never for a moment imagining that she was his wife, treated Abraham with great tenderness and hospitality on her account, and added considerably to his household and to his cattle. But a severe visitation, called "plagues," sent by Divine Providence into the palace of Pharaoh, soon convinced him that Sarah was not the sister merely, but the wife of Abraham. In this case there was no fault on the part of the Egyptian king ; the deception originated with the Patriarch, whose love of self-preservation caused the plagues with which the unoffending Egyptians were visited. He was guilty of a manifest dissimulation, which could only have proceeded from that prevalence of fear to which the best of men are liable, considering himself as a stranger among alien-entitled people, and exposed to the power of an arbitrary government ; and, from a principle of worldly caution, that he might preserve his own life and his wife's virtue, he concluded that this would be the best expedient, although he would have acted much more wisely if he had committed the whole matter to the arrangement of God. Pharaoh sent for him, and thus addressed him : "What is this that thou hast done unto me ? why didst thou not tell me she was thy wife ? why saidst thou, She is my sister ? so

I might have taken her to me to wife ; now, therefore, behold thy wife, take her, and go thy way." Shortly afterwards Abraham departed from Egypt with all his household, and his flocks, and he is then described as being "very rich in cattle, in silver, and in gold," Gen. xiii. 2. He took Lot with him *into the south*, not southward from Egypt, for Egypt was north of Canaan, but into the *southern part* of Canaan, which is called the *south*, and the *south country*, Josh. x. 40 ; xi. 16 ; and after various journeyings he arrived at "the place where his tent had been at the beginning, between Bethel and Ai," Gen. xii. 8 ; xiii. 3. Egypt is not again mentioned by the inspired historian until the time of Joseph, except incidentally on two occasions—the one when "the river of Egypt" is specified as one of the extremities of the Promised Land, Gen. xv. 18—and the other with reference to its being the country of Hagar, Sarah's handmaid, the future mother of Ishmael, who is termed a "handmaid," or female slave, and was apparently one of those "maid-servants" whom Abraham had brought with him from Egypt.

It has been already observed, that on account of the high antiquity of Egypt, and the prominent place which it occupies both in sacred and profane history, it is extremely difficult, and indeed impossible, to separate truth from fiction, fables from actual facts. This applies to all ancient nations, who, proud of their early antiquity, and misled by their prevailing superstitions, have not scrupled to set forth the most extravagant accounts of their heroes and their exploits. Divine power is invariably ascribed to the founders of dynasties and kingdoms, the result either of traditions respecting the original formation and progress of mankind, or of gratitude for the splendour with which those real or imaginary personages were invested by the particular nations of which they were the reputed founders, leaders, or ornaments. In the Sacred Scriptures we have a brief yet the only authentic account of the earliest

ages, for among the heathen or mythological writers, of whatsoever nation, we have, with the exception of some very few historical fragments, little more than a collection of allegories and legendary tales. Upon examination, however, most of those legends, notwithstanding their obscurity, will be found to contain references to those great primeval events, the recollection of which was retained, and to a greater or less extent still is retained, among every people upon earth, and for the commemoration of which were ordained so many of the ceremonies and mysteries of ancient times. From such traditions, transmitted for ages before they were committed to writing, little aid can be expected, and most of the researches of the antiquarian must be guided by conjecture; yet events and circumstances, obscurely mentioned in the Scriptures, may be occasionally illustrated, and some of those omissions supplied which the sacred writers considered as unconnected with the immediate events they were ordered to record, for we are assured that the canon of Inspiration "came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost," 2 Peter i. 21. Persons, events, and dates in history, like systems of theology, are the subjects of research and examination, and we naturally proceed to those authorities which profess to contain the information we require. Referring, therefore, to Egypt, Moses is the first of the inspired historians who mention this country at an early period; yet, although he was born in it, resided in it for a considerable time, and was educated as the "son of Pharaoh's daughter," he gives us no geographical or historical details respecting it, except those which are in intimate connection with the history of the Israelites. The common authorities on which any dependence can be placed are Manetho, Herodotus, Eratosthenes, Diodorus Siculus, and Strabo, all of whom visited the country, and resided in it for longer or shorter periods. Other writers will subsequently be mentioned, of whom little is known. It is said that

one Hippys of Rhegium, and various travellers, visited Egypt some time before Herodotus, among whom one named Hecataeus, who travelled thither about the 59th Olympiad, is the most conspicuous. He visited Upper Egypt, and described particularly the state or city of Thebes, which is the reason why Herodotus, according to a learned German writer, says so little on that subject. Hellenicus of Lesbos is mentioned as having about the same time given a description of Egypt.

Herodotus visited and traversed the whole extent of Egypt, about seventy years after the conquest of the country by the Persian king Cambyses, when the names of its later monarchs at least could scarcely have been forgotten. The state or the city of Memphis is indeed the principal subject of his narrative; but he consigned to his history all that he had seen, and all which he had heard from the priests, adding to these his own opinions on what had passed under his view, or had been related to him by others. As the work of this great man is subsequently analyzed in this article, we pass him for the present, merely observing, that though the earlier part of his History is of a very questionable character as it respects its authenticity, yet, as he does not mention the dynasties of the Egyptian kings farther than Sesostris and Mæris, his work may be considered within the province of legitimate history. Herodotus, we are told, was succeeded by Theopompus of Chios, Euphorus of Cumæ, Eudoxus of Cnidus, and Philestus of Syracuse, whose observations may be said to be lost, except a few fragments which now remain. Subsequent to the foundation of Alexandria, and during the reign of the first Ptolemy, Hecataeus visited Thebes. Manetho, an Egyptian priest of Heliopolis in Lower Egypt, lived in the reign of Ptolemy Philadelphus, about two centuries and a half before the Christian era; and, by the order and under the patronage of that prince, he wrote in the Greek language the history of his own country in three books, dedicated to Ptolemy, and translated from the sacred

records of the Egyptian priests. This work is now unfortunately lost, nothing remaining except a few fragments, and perhaps it was destroyed at the burning of the Alexandrian Library, either in the accidental conflagration in the time of Julius Cæsar, or in the intentional one by the Caliph Amrou; but it was evidently well known to Josephus, who quotes largely from it, as do also Eusebius and Syncellus, whose united authority is of the highest historical value and importance. The next writer is Eratosthenes, who was keeper of the Alexandrian Library in the reign of Ptolemy Euergetes, the successor of Ptolemy Philadelphus, of whose work a few fragments exist, transmitted by the Greek historians. Diodorus Siculus, who lived during the reigns of Cæsar and Augustus, is the next important authority respecting Egypt and its institutions. Besides his own observations and researches in the country, this most acute and accurate historian refers frequently to the works of the old Greek writers, particularly Hecataeus of Miletus, whose description he follows of the ancient kingdom of Thebes, and he gives a most accurate and faithful account of the monuments of that ancient and illustrious city. Strabo, the celebrated geographer, visited Egypt in the suite of Ælius Gallus, about the commencement of the Christian era, and besides narrating what came under his own notice, he refers frequently to the earlier writers. Lastly, Plutarch, in many of his biographies; Philostratus of Lemnos (or Athens), who died A. D. 244; Porphyry of Tyre, who died A. D. 304; Jamblichus of Chalcis in Syria, a disciple of Porphyry, who is supposed to have died in A. D. 333; Horapollon, a grammarian of Egypt, who taught first at Alexandria, and afterwards at Constantinople, in the reign of the Emperor Theodosius, and other writers of the early Christian and Middle Ages, have preserved various numerous, valuable, and interesting particulars respecting the early antiquities, the customs, the history, and the religion of Egypt, which amply illus-

trate the meaning of the phrase as personally applied to the inspired writer of the Pentateuch, that he was "*learned in all the wisdom of the Egyptians.*" Besides the works of those distinguished authorities, there is an anonymous Egyptian chronicle, copied by Africanus, and from him by Syncellus, which however appears to be principally a compilation from Manetho, having a reference to the contemporary events of the Bible chronology. The record is printed in a very valuable volume published in 1832, by Isaac Preston Cory, Esq. Fellow of Caius College, Cambridge, entitled "Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other writers."

In remote times Egypt and Ethiopia (Abyssinia) were mentioned as synonymous, and the inhabitants of the two countries were thought to be the same people. The earliest Egyptian legends are associated with the Ethiopians, and ascribe to them a reputation for wisdom, knowledge, and religion, which infers their priority in civilization. Meroë was said to be a city and territory beyond Egypt in Abyssinia, and, according to Malte Brun, it is the modern kingdom of Sennaar; but M. Cailloux, a recent French traveller, has discovered it to be a large tract of country peninsulated by the Nile or one of its tributaries. The journey round it is described as occupying one week, while at the neck the distance across is only a journey of one day. This country is alleged in the traditions both of the Egyptians and Ethiopians to have been the origin of most of the cities of Upper Egypt, and particularly of Thebes; it is described by ancient writers as the cradle of the religious and political institutions of Egypt; it contains at the present time numerous vestiges of ancient cultivation; and it is at least generally admitted that it was inhabited by a people as far advanced in refinement as the Egyptians, whose style of architecture bore a close resemblance to that of the latter. When the citizens of Thebes founded Ammon in the Desert, for the

purpose of extending their commercial interests, they attached themselves to Meroë as the ancient metropolis; and the similarity of institutions, languages, and mode of writing which existed between those three cities, far distant from each other, denotes their primitive connection. It thus appears that the arts, the sciences, and the civilization of Egypt, progressed down the Nile, from the borders of Ethiopia eastward at the third cataract of the river, near Assooan, or Syene, and were first introduced into Upper Egypt, when the lower section of the country, including the Delta, was a vast morass or gulf of the sea; the population, descending with the river, carried with them agriculture and the accompaniments of civilized life at a period so remote that it cannot be accurately ascertained. Middle Egypt was then colonized; its ancient inhabitants were Nomades, like the Bedouin Arabs and other wandering tribes, having no fixed dwellings, and were subdued more by the benefits conferred upon them than by the exercise of force, for the Copts of Egypt possess few characteristics of the first settlers, and must be viewed rather as the descendants of those nations who successively conquered and ruled over Egypt, than as the representatives of the ancient and civilized Mizraim. Small villages gradually increased, and some became large cities; the labour of man made Lower Egypt habitable; and the Delta, lying between the Canopic and Pelusiatic branches of the Nile, and formed by the accumulation of mud, soil, and slime, washed down the Nile from the upper parts of Egypt at the period of the annual inundations, at length abounded with cities, became distinguished for fertility, and Egypt acquired an imperishable name in the annals of philosophy and civilisation.

The Mizraim are said to have been ruled by priests, the chief of whom in every district pretended to act in the name and by the authority of the Supreme Deity; and Herodotus informs us that every high priest placed during his life a "wooden figure of himself in the

temples. The priests," he observes, "enumerated them before me, and proved, as they ascended from the last to the first, that the son followed the father in regular succession." This mode of government was alleged to have been derived from the supreme deities who first reigned over the country, to whom succeeded those of the second class, after them the inferior deities, then the demi-gods, and, last of all, men.

It is here necessary to apprise the reader, that it is not intended in this article to attempt any thing like a regular history of Egypt. This would not only be digressing from the plan of the present work, but would far exceed the limits assigned to it; and such an undertaking would be unnecessary, as various histories of Egypt are numerous and accessible to every reader, especially a work which, for elegance of composition, conciseness of expression, and minute research, is excelled by none of its class and extent, "A View of Ancient and Modern Egypt," by the Rev. Dr Russell, of Leith, in the "Edinburgh Cabinet Library." Egypt is a country on which so much *has been written*, and so much remains to be told; on which so much *can be written*, and yet one half is not yet narrated, that it would require volumes to contain all that could be collected of its past history, its natural productions, its illustrious and stupendous monuments of antiquity, and its state from its conquest by the Saracens to the present time. The chief object of this article is to investigate the history, the manners, the customs, the productions, and the curiosities of Egypt, as far as these are connected with the Sacred Scriptures, and that history may be said to commence with the story of Joseph and his brethren. Yet other matters, as the reader will perceive, are not forgotten, and if the subsequent narrative is long, the subjects described are not without interest.

But before entering on that important, and perhaps the most authentic, part of the history of Egypt connected with the Israelites, we here take a summary

glance at the old Egyptian chronicles. Beginning with the pretended era of the gods, which contains thirty dynasties, or one hundred and thirteen descents, during the long period of 36,525 years, Hephæstus is assigned no time, as he is apparent both by night and day. Helius his son reigned three myriads of years; then Cronus, and the other twelve divinities, reigned 3984 years. Next in order are the demi-gods, who reigned 217 years; and after them are enumerated fifteen generations of the Cynic circle, which extend to 443 years. Then follows an enumeration of the dynasties, unnecessary to be particularized, in all thirty, making the above number of 36,525 years, and this number, resolved and divided into its component parts, namely, twenty-five times 1461 years, shows that it relates to the fabled periodical revolution of the zodiac among the Egyptians and Greeks.

An ancient writer, translated by Mr Cory, named Castor, assigns the reigns of the gods to have amounted to 1550 years; those of the demi-gods to 2100 years; then succeeded Menes, and seven of his descendants, who reigned 253 years, after whom was a succession to the seventeenth dynasty, which contains a period of 1520 years. Eusebius also gives an enumeration of this age of fable. The first man, he says, according to the Egyptians, was Hephæstus, the inventor of fire. From him succeeded the Sun, after whom Agathodæmon, Cronus, Osiris, Typhon, the brother, and Orus, the son, of Osiris; these were the first Egyptian kings. After them the kingdom descended by a long succession to Betes, through a lapse of 13,900 years, reckoned in lunar years of *thirty days to each*, for even now they call the *month a year*. After the gods, a race of demi-gods reigned 1255 years; other kings, 1817 years: after them, thirty Memphite kings, 1790 years; then ten Thinite kings, 350 years; then came the kingdom of the Manes and Demi-gods, 5813 years. The number of years altogether, continues the venerable his-

torian, amounts to 11,000, which are also lunar years or months. All the lunar years which the Egyptians allow to the reigns of the gods, the demi-gods, and the Manes, are 24,900. It is unnecessary to insert Manetho's enumeration of the demi-gods; his Egyptian dynasties are of more importance.

Following this ancient writer, whose account corresponds with the one commonly received, the first human king of Egypt was Menes, who began the dynasties of Thebes, Thin, and Memphis, who completed the work of the gods by bringing the arts of life to perfection, and unfolding to men those laws which he had received from Heaven. Divesting it of fiction, it appears that the sacerdotal government of the priests, resembling probably the Arabian theocracy of the first caliphs, became grossly tyrannical and corrupt; and a revolution was the consequence, headed by a military chief named Menes, who founded the kingdom, and established the regal government. A considerable difference of opinion has prevailed among chronologers respecting the precise period when Menes commenced his reign—Dr Hales stating it B.C. 2412; the old Egyptian chronicle, B.C. 2231; Eusebius, B.C. 2258; Africanus, B.C. 2218, or 2262, all cited by Dr Hales; Dr Prichard, in his *Egyptian Antiquities*, B.C. 2214; and Eratosthenes, cited by Dr Prichard, B.C. 2220. The mean of these different calculations is B.C. 2256. Josephus informs us that Menes began to reign many years before the time of Abraham, and that he governed Egypt 1300 years before Solomon. The true era, like other subjects of more importance, can never be ascertained; and it is indeed doubted if Menes ever existed. He is described, like other heroes of the olden time, as a kind of intermediate being between the gods and the human kings their successors; invested with a divinity and intelligence which distinguished him from other mortals; a conqueror, legislator, and benefactor of the human race, yet after a distinguished reign of 62 years he was killed by a hip-

popotamus, the emblem of his evil genius. But whosoever he may have been, or whatever his qualities, both Herodotus and Diodorus Siculus agree in making Menes reign in Egypt immediately after the gods and the heroes. The former historian informs us that when he assumed the regal government, he found the whole of Egypt, except the province of Thebes, an extensive marsh, the people sunk in ignorance, and destitute of religion. He drained the ground on which the famous city of Memphis stood, and he is said to have built that city (Diodorus Siculus says the founder was Uchoreus), for a long period the capital of Egypt, renowned and proverbial for its "hundred gates," the actual site of which has occasioned considerable discussion among the learned; and, as Dr Pococke and M. Savary well remark, "it is indeed astonishing that the site of the ancient metropolis of Egypt, a city nearly seven leagues in circumference, containing magnificent temples and edifices, which art laboured to render eternal, should at present be a subject of dispute." Menes also constructed a lake, at the distance of one hundred stadia from Memphis, to divert the course of the Nile, which had formerly washed the base of the sandy ridge near the borders of the Libyan desert, and thus protected Memphis from the periodical inundations of the river. He is moreover said to have erected a mound twelve miles south from the city, and to have turned the course of the stream towards the Delta, conducting it to the sea at an equal distance from the elevated ground by which that district is bounded. All these facts Herodotus tells us were related to him by the Egyptian priests themselves, adding that Menes also sunk a lake north and west of the city, "communicating with the river, which, from the situation of the Nile, it was not possible to effect towards the east; he moreover erected on the same spot a magnificent temple to Vulcan." Improvements such as these would readily be responded to by a grateful people, and posterity, who felt their benefits, would

naturally ascribe honours to the prince who devised and accomplished them. Such perhaps was the origin of all deified kings and benefactors of mankind.

Following the Egyptian dynasties as recorded by Manetho, Menes was succeeded by Thoth or Athothis, who reigned fifty-seven years. He built the palaces at Memphis, and "left the anatomical books, for he was a physician." Six of his lineal descendants succeeded him, whose united reigns amounted to one hundred and forty-four years, making the whole number of years during which the first dynasty reigned over Egypt two hundred and fifty-three. The *second dynasty* consisted of nine Thinite kings. Boethus, the first of this dynasty, reigned thirty-eight years, and during his time the earth opened near Bubastus, and many persons perished. He was succeeded by Cæechos, who reigned thirty-nine years, and under him the bulls Apis in Memphis, Mnevis in Heliopolis, and the Mendesian goat, were appointed to be regarded as deities. Binothris was his successor, in whose time it was determined that women might hold the imperial government. Nothing remarkable is recorded of the other six, except that in the reign of one of them the Nile was alleged to have flowed with honey during eleven days, and another one named Sesochris was five cubits in height and three in breadth. This dynasty continued three hundred and two years. The *third dynasty* consisted of nine Memphite kings. The first, named Necherophes, reigned twenty-eight years. In his time the Libyans revolted, but on account of a sudden and unexpected increase of the moon, they submitted through fear. He was succeeded by Tosorthus, who reigned twenty-nine years, and was called Æsculapius by the Egyptians for his medical knowledge. Nothing is recorded of the other seven except their names; and the united reigns of this dynasty amounted to two hundred and fourteen years. The *fourth dynasty*, which continued two hundred and eighty-four years, consisted of eight Memphite kings of a

different race. The second of these, Sushis, reigned sixty-three years, and he built the largest pyramid, which, however, Herodotus says was constructed by Cheops. He was arrogant (*superbus*) towards the gods, and wrote a sacred book, which is regarded as a work of great importance by the Egyptians. The *fifth dynasty* consisted of nine Elephantine kings, and continued two hundred and forty-eight years. Six Memphite sovereigns composed the *sixth dynasty*, whose united reigns amounted to two hundred and three years. Of these one was the queen Nitocris, who is said to have been the most beautiful woman of her time, and who built the third pyramid. Herodotus relates a story which the Egyptian priests told him when they were showing him from a book the names of the three hundred and thirty-seven sovereigns, the successors of Menes, of whom eighteen were Ethiopians, which proves that the throne was not always hereditary in Egypt, and one a female native of the country. "The female," he says, "was called Nitocris, which was also the name of the Babylonian princess. They affirm that the Egyptians, having slain her brother, who was their sovereign, she was appointed his successor, and that afterwards, to avenge his death, she destroyed by artifice a great number of Egyptians. By her orders a large subterranean apartment was constructed, professedly for festivals, but in reality for a different purpose. She invited to this place a great number of those Egyptians whom she knew to be the principal instruments of her brother's death, and then by a private canal introduced the river upon them. They added, that to avoid the indignation of the people, she suffocated herself in an apartment filled with ashes." The *seventh dynasty* consisted of seventy Memphite kings, who are recorded to have reigned each *one day!* The *eighth dynasty* contained twenty seven Memphite kings, who reigned one hundred and forty-six years. Nineteen Heracleopolite kings composed

the *ninth dynasty*, who reigned four hundred and nine years. One of them, Achthoes, is described as having been a great tyrant, and doing much injury to the Egyptians. Being seized with madness, he was killed by a crocodile. The *tenth dynasty* consisted also of nineteen of the same kings, who reigned one hundred and eighty-five years. The *eleventh dynasty* was composed of sixteen Diospolite kings, who reigned forty-three years. Seven Diospolite kings constituted the *twelfth dynasty*, the third in succession being the celebrated Sesostris, of whom more hereafter. This dynasty continued one hundred and sixty years. The *thirteenth dynasty* consisted also of Diospolite kings, to the number of sixty, who reigned four hundred and fifty-three years. The *fourteenth dynasty* contained seventy-six Xoite kings, who reigned one hundred and eighty-four years. The Shepherd Kings commenced the *fifteenth dynasty*, whom Manetho designates "six foreign Phœnician princes, who took Memphis." Their united reigns amounted to two hundred and eighty-four years. The *sixteenth dynasty* consisted of thirty-two Hellenic Shepherd Kings, who reigned five hundred and eighteen years. Shepherd Kings and Theban Diospolites, forty-three of each, composed the *seventeenth dynasty*, who reigned altogether one hundred and fifty-one years. Sixteen Diospolite kings constituted the *eighteenth dynasty*, in the reign of the first of whom, Amos, "Moses," says Manetho, "went out of Egypt, as we shall demonstrate; and in the reign of the sixth happened the deluge of Deucalion." This dynasty continued two hundred and sixty-three years. The *nineteenth dynasty* consisted of seven Diospolite kings, who reigned two hundred and nine years. The *twentieth dynasty* consisted also of twelve Diospolite kings, who reigned one hundred and fifty-three years. Seven Tanite kings composed the *twenty-first*, who reigned one hundred and thirty years. The *twenty-second dynasty* contained nine Bubastite kings, who reigned one hun-

dred and twenty years. The *twenty-third*, which lasted twenty-eight years, had four Tanite kings. The *twenty-fourth dynasty* possessed only one king, Bocchoris the Saïte, who reigned six years; and in his reign a *sheep spoke*! He was taken and burnt alive by Sabacon the Ethiopian, who began the *twenty-fourth dynasty*, which consisted of three Ethiopian kings, and lasted forty years. The *twenty-sixth dynasty* contained nine Saïte kings, who reigned one hundred and fifty years and six months. Of these, the fifth in succession, Necho II., took Jerusalem, and carried Jehoahaz the Jewish king captive into Egypt. In the reign of Vaphris, the seventh king, the remainder of the Jews fled when Jerusalem was taken by the Assyrians. The *twenty-seventh dynasty*, and which continued upwards of one hundred and twenty-four years, consisted of eight Persian kings, among whom we recognise the great names of Cambyses, Darius the son of Hystaspes, Xerxes the Great, Artaxerxes, and of Darius, the son of Xerxes. The *twenty-eighth dynasty* lasted only six years under one king, who was a Saïte; the *twenty-ninth* consisted of four Mendesian kings, and lasted upwards of twenty years; the *thirtieth*, of three Sebennyte kings, which continued for thirty-eight years; and the *thirty-first dynasty* was again composed of three Persian monarchs—Ochus, who ruled Persia twenty years, and Egypt two years; his son Artes, who reigned three years; and after him Darius, four years, who was conquered by Alexander the Great.

These are the dynasties of the Egyptian kings as given by Manetho, who enumerates three hundred and fifty-three, generally natives of the country, but some of them Ethiopians, Persians, and Phœnicians, whose reigns amount to 7671 years, a period far beyond the date of man's formation, and therefore utterly fabulous, were it not that the Egyptian year was very different from ours. The *dynasties* of Manetho are not intended to be received as authentic. How much of his work was originally fabulous, and

how much of it may have been distorted by transposition and anachronism, it is impossible to determine; but there is little doubt that the extracts preserved by Josephus, Eusebius, and Syncellus, are genuine, although they may have passed from one compiler to another. Manetho's list of the thirty dynasties originally contained, as it still does for the most part, the length of every reign, as well as the name of every king; but in consequence of the repeated transcriptions, variations have been introduced, and omissions also occur in the record, as it has been transmitted to later times by various authors. So long a series of dynasties may have been invented by the priests to gratify the national vanity, since we find them boasting of three hundred and thirty kings between Menes and Sesostris, many of whom, there can be little doubt, were one and the same person; and there are also several instances in which it appears probable that a number of them may have been contemporary sovereigns of various subdivisions of the country. The fidelity of Manetho's chronology, adopted by some, and rejected by others, has however received the most decisive testimony by the interpretations of the hieroglyphic inscriptions on the existing monuments; and there is every reason to expect, from the agreement of the facts attested by these monuments with the record of the historian, that there may yet be a restoration of the annals of the Egyptian monarchy previous to the Persian conquest. Eratosthenes, in the few fragments which are preserved of his works by the Greek historians, gives a list of thirty-eight kings of Thebes, commencing with Menes, who is also mentioned by the other authorities as the first monarch of Egypt, whose successors occupied, by successive reigns, one thousand and fifty-five years. The names of the first two kings of the dynasty of Manetho are the same with those of the first two in the catalogue of Eratosthenes; but the remainder differ both in name and in the duration of the reigns, although this catalogue is said to have been com-

piled from original documents then in existence at Thebes, whither Eratosthenes went for the sole purpose of consulting them.

Herodotus informs us that of the three hundred and thirty successors of Menes, none, as he was told by the priests, were distinguished by any acts of magnificence or renown except Mœris, the last of them, who left various monuments behind him. 'This king, it is alleged, was succeeded by the celebrated Sesostris. During the long interval between the reputed reigns of Menes and of Mœris, the history of Egypt is obscure and contradictory, whether we regard these early dynasties as collateral and contemporary reigns, or as belonging to the fabulous periods of history in general. But we may safely infer that Egypt at an early period was detached from Ethiopia—that the government, wrested from the ancient priestly caste, passed into the hands of the military order—that Thebes, now powerful and independent, was governed by a succession of native princes, who achieved brilliant conquests—that Memphis was founded probably by a colony from Thebes, and perhaps became the capital of an independent state—and that other cities were built both in Middle and in Lower Egypt. On a sudden, during the reign of a king called Timaüs by Manetho, but who does not appear under that name in his list of dynasties, a race of strangers entered Egypt from the east, and committed the most dreadful ravages. These are commonly known in history as the *Shepherd race*, and their dynasty of kings was designated *Hycsos*, *Aurites*, or *Shepherd Kings*. Manetho's account of this irruption is preserved by Josephus in his tract against Apion, and is generally admitted as authentic, with the exception of the conclusion, in which he seems to identify the Shepherds with the peaceful family of Jacob. "There came from the east," says Manetho, "in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle; and when they

had our rulers in their hands, they burnt our cities, demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis; he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places that were best adapted for that purpose." The first dynasty of the Shepherds, comprising six kings, continued to rule Egypt for upwards of two hundred and sixty years; but the citizens of Thebes, no longer able to endure their oppressions, succeeded in forming a powerful league against the Shepherd Kings, whose object appears to have been the utter extermination of the ancient Mizraim; and after a long-protracted war, in which some severe battles were fought, a warlike prince named Alisphragmuthosis, or, according to Champollion, *Misphra-Thoutmosis*, drove the Shepherds out of Lower Egypt, and hemmed them up in a district containing about ten thousand acres, called Avaris or Abaris, or *The Pass*, afterwards called *Pelusium*, which they had surrounded with a vast and strong wall, to secure their property, and defend themselves against their assailants. Here they were closely besieged by Thummosis, or Amosis, the son of the former king, who invested them at the head of 480,000 men; "but at the moment he despaired of reducing them by a siege," says Manetho, "they agreed to a capitulation, and that they would leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. According to this stipulation, they departed from Egypt with all their families and effects, in number not less than 250,000, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country, of sufficient size to contain that multitude of men, which is now called Judea, and named it Jerusalem." In another book of the Egypt-

tian histories, Manetho says that "this people who are here called Shepherds, in their sacred books were also styled captives."

The reader will here observe that Manetho confounds two events, the expulsion of the Shepherd Kings and the departure of the Israelites from Egypt; while he erroneously identifies both people as the same; whereas the first Shepherds were lords and masters, and the Israelites, who followed the pastoral life during their sojourn in Egypt, were treated as servants, to whom was assigned the territory which the former had occupied. We may here observe, that Sir Isaac Newton holds it preposterous to suppose that there was any king in Egypt previous to the expulsion of the Shepherds.

The origin of the Hycsos, or Royal Shepherds—*hyc* in the sacred dialect signifying a *king*, and *sos*, in popular language, a *shepherd*—has been a subject of considerable controversy. Manetho terms them Arabians, but Bryant maintains that they were Arkites, who were driven from Babylon at the second dispersion of mankind, and, abandoning the then fertile Plain of Shinar, which they could no longer possess in tranquillity, they invaded Egypt, drove the descendants of Ham from their territories at the upper end of the Delta, then a morass, which being drained by them, became a temperate, beautiful, and fruitful region—that they founded On, or Heliopolis, the *City of the Sun*, to the east of the apex of the Delta—and that, after tyrannizing over Egypt for more than two centuries and a half, they were expelled, and obliged to migrate into Phœnicia, Syria, Greece, and other countries, carrying with them their inventions and improvements in the arts and sciences. Bryant further maintains that the Land of Goshen was the district called the *Arabian Land* by the Septuagint (ἡ ἐρημία τῆς Αἰθίας), from the Arabian shepherds who settled there—that they founded the city of Auris, or Abaris, which is the same as Ur, or Aur, signifying *light* and *fire*, of which, it is well

known, the ancient Arabians were worshippers—that their chief deity was *Alorus*, the *god of fire*; and that the Shepherds were designated *Aurita*, from the chief object of their worship; and it is hence inferred that they came from Babylon, which was the origin of their religious rites. This learned writer further argues, that the true name of the Shepherds, who were called Arabians by the Greeks and Romans, was Cushan, and that they gave their name to the province in which they settled—that the Shepherds, therefore, who settled in Egypt were no other than the Cusæans, who were appropriately styled Arabian Shepherds, because all the primitive Arabians were nomades or shepherds—and that this people becoming masters of the country, chose the most fertile part of it, the rich champaign of Egypt called the *Land of Goshen*, which Moses repeatedly says was the best in the land. Bruce, however, maintains that the Shepherd invaders of Egypt were the inhabitants of Basabra, and carriers to the Cushites, who lived farther south. They were designated *Phut*, he tells us, by the Hebrews, but shepherds by every other people; and as their employment consisted in dispersing Arabian and African goods over the continent, they became a great and powerful people, and were often the enemies of the Egyptians. To Salatis, the first Shepherd king, he ascribes the destruction of Thebes in Upper Egypt, celebrated by Homer for its grandeur and magnificence. Whatever credit may be attached to these conjectures, it is certain that after the expulsion of the fierce herdsmen who for more than two and a half centuries held Lower, Middle, and part of Upper Egypt under their despotic sway, Lower Egypt was inhabited by communities of different origin, some of whom had formed petty states, while others were pastoral tribes like the Israelites, and fed in this region their numerous flocks. The kings of Thebes, taught by recent experience, looked with considerable distrust on those dangerous neighbours. Becoming masters of Mem-

pnis, a city which they defended both against the inundations of the Nile and the incursions of the pastoral tribes, they began to conquer by degrees the petty states of the Delta; and after in vain endeavouring to change the habits of those tribes by compelling them to build cities, they at length resolved to include them all in one bold proscription of the *impure*, or those who refused submission to the sacerdotal power. Hence, perhaps, were the complaints of the Israelites, and their departure from the land; and hence the Greek traditions of Cadmus, the inventor of the Greek letters, and Danaüs, the brother of Ægyptus, and his fifty-two daughters. The central tribes of India still retain a tradition respecting the Egyptian conquest of the Shepherds, or *Pali*, as they are designated by them, who, it is said, were a powerful race, possessing the whole country from the Indus to the Ganges, and having passed the shores of the Persian Gulf, they seized Arabia, and crossing or turning towards the Red Sea, occupied the country on its western shore. It is not improbable that the ferocious herdsmen, who were held in the greatest abhorrence in Egypt, might have been nomade hordes of Tartar descent, who, after being driven from that country, settled on the shores of Syria; but so many different origins are ascribed to the nations of antiquity that no positive opinion can be formed. Bryant suggests that the irruption of the Shepherds into Egypt took place during the time of Serug or Nohor, in which he agrees with Archbishop Usher, who refers it, according to the Hebrew chronology, to the one hundred and first year of the life of Serug, the seventh in descent from Noah, and in the forty-second year of the life of Terah, eighty-eight years before the birth of Abraham. Bishop Cumberland agrees very nearly with these computations.

When the Shepherds entered Egypt, they took possession by force, whereas the Israelites were specially invited while they consisted only of seventy persons,

and received grants of all they possessed. The former held the Egyptians in slavery, the latter were themselves enslaved by the Egyptians; the Shepherds were driven out of the land, the Israelites were not permitted to depart at their repeated request. The departure of the Israelites from Egypt, therefore, must not be confounded with the expulsion of the Shepherds. This is an important distinction in the history of the Egyptians and the Israelites very often forgotten, but which elucidates various important historical events. Besides, all the Shepherd Kings were idolaters by religious profession, yet idolatry in its grossest forms had not been long prevalent in Egypt prior to the exode of the Israelites. The Egyptians, otherwise the ancient Mizraim, who received the family of Jacob with hospitality, and whom the Israelites were directed to consider with kindness and respect, do not appear to have been odious idolaters in the time of Joseph; and it is not improbable that they were for a considerable period practical Monotheists. The future oppressors of the Israelites were not, as will be subsequently seen, the native Mizraim, but the Shepherd Kings, who made the neighbourhood of Goshen the chief place of their residence, about six years before the birth of Abraham. Abimelech is supposed to have been a feudatory chief of this race, for after the conference with Abraham he returned to Avaris. When the Shepherd Kings were expelled from Egypt by the native Mizraim, about fifteen years before Joseph was sold as a slave, the province called Goshen, afterwards assigned to Jacob's family, was left uninhabited. About thirty-seven years after the death of Joseph they again invaded Egypt, and reduced to servitude the native Mizraim and the Israelites. They established idolatry in its most superstitious forms, built the pyramids, destroyed the infants of the Israelites, and after enduring the ten plagues before they released the chosen people from bondage, were overwhelmed in the Red Sea; and so weakened were they by this calamity, that the

remainder were soon expelled by the native Mizraim, and retired, as already mentioned, to Greece, Phœnicia, and other countries, under the guidance of Cadmus, Danaüs, Cecrops, and those heroes of antiquity whose names are prominent in the mythology of Greece, and whose fabled exploits have afforded themes for the imaginations of the poets.

The second period of the history of Egypt properly commences with the expulsion of the Shepherd Kings; and the writer of an able article in the "American Quarterly Review" gives the following names of the monarchs, by the aid of M. Champollion's discoveries in his work on "Hieroglyphic Literature:"—1. Thoutmosis I., of whom there is a colossal statue in the Museum of Turin. 2. Thoutmosis II., or *Ammon-Mai*, whose name appears on the ancient parts of the palace of Karnac. 3. Amensi, his daughter, who governed Egypt for twenty-one years, and erected the greatest of the obelisks at Karnac in memory of her father and to the idol Ammon. 4. Thoutmosis III., whom the Greeks designate Mœris, the monuments of whose reign are the pilaster and the granite halls of Karnac, some temples in Nubia, the great Sphynx of the Pyramids, and the colossal obelisk at present in front of the church of St John Lateran at Rome. 5. Amenoph I., who began several temples in Nubia, which were finished by, 6. Thoutmosis IV. 7. Amenoph II., or Memnon, who erected many splendid buildings during his reign, and whose vocal statue of colossal size arrested the attention of the Greeks and Romans. 8. Horus, who built the Greek colonnade of the palace at Luxor. 9. Amencheres, or Tmau-Mot, a queen who is commemorated in an inscription preserved in the Museum of Turin. 10. Ramses I. 11. and 12. Mandoneli and Ousirei, two brothers, who left monuments of their existence, the one in the palace at Kourna, and the splendid tomb discovered by Belzoni; the other in the grand obelisk now in the Piazza del Popolo at Rome. 13. Ramses II., who erected the two great obelisks at Luxor. 14. Ramses III.,

whose tomb still exists at Thebes, and of whom dedicatory inscriptions are found in the second court of the palace at Karnac. 15. Ramses IV., or Mer-Amoun, who built the palace of Medinet Abon, and a temple near the southern gate of Karnac. The magnificent sarcophagus which formerly enclosed the body of this king is now in the museum of the Louvre at Paris. 16. Ramses V., surnamed Amenophes III., who is considered as the last of this dynasty, and who is held to be the father of Ramses VI., or the great Sesostris, called also Sesooosis or Sethos, Ægyptus, Ramses the Great, Sesochis, Sesonchosis, and a great number of other appellations probably titular. He is also thought to be the son of the Mœris mentioned by Herodotus, who is alleged by some chronologers to have died B.C. 1308; but when we come to his reign and dynasty we shall see the variety of opinions which have been advanced respecting him, and the age in which he flourished.

We must now, however, proceed to the Egyptian history as it is connected with the Sacred Scriptures. We have seen that the Patriarch Abraham visited Egypt during the first dynasty of the Shepherd Kings. Nothing more is said of Egypt until the time of Joseph, whose history becomes incorporated with the country. The time or the cause of the Egyptian kings assuming the general title of Pharaoh is not precisely known. Some think that it commenced with the dynasty of the Shepherd Kings, which is not improbable, when we recollect that this name means *one that disperses, that spoils, that discovers*; or, as it is expressed in Syriac, *the revenger, the destroyer, the crocodile, the king*; the etymology of the root, however, is variously stated, Le Clerc deriving it from the root *pharah*, to be exalted, or to be supreme, or to deliver; while others allege that it is the same as the Egyptian word *poura*, which signifies a king. An ancient writer named Malala, in the fragments of his works which remain, informs us that "the first king of the Egyptians was Pharaoh, of the tribe

of Ham, the son of Noë; he is called also Naracho." Josephus says that "all the kings of the Egyptians, from Menes, the founder of Memphis, who lived many years before Abraham our ancestor, to the time of Solomon, extending through an interval of more than 1300 years, bore the title of Pharaoh." He adds, that when those princes ascended the throne they assumed this title, and laid aside their former names;—that Herodotus notices none of the kings after Menes, because they were all called Pharaoh, but he names a queen, Nicaule or Nitocris, who succeeded in order;—and that from the ancient records of the Jewish nation no king of Egypt was styled Pharaoh after the reign of Solomon. But Josephus here evidently mistakes Herodotus, for the latter expressly says, that in the books exhibited to him by the priests were the names of three hundred and thirty kings, of whom eighteen were Ethiopian; and we find in the fragments of Manetho, that each king of Egypt has his proper name assigned to him, Pharaoh being the Scripture designation of those princes. Josephus is also mistaken in asserting that after the time of Solomon the kings of Egypt had no longer the title of Pharaoh, for we read of Egyptian monarchs so styled in the reigns of Hezekiah, Josiah, and Jehoia-kim, and in the Prophecies of Isaiah, Jeremiah, and Ezekiel, which makes it probable that the title of Pharaoh was known among the Egyptians as long as their language was in common use; and that after the conquest of Egypt, first by the Persians and afterwards by Alexander the Great, the title ceased when the Greek language was first introduced with its government. The first Pharaoh prominently mentioned in Scripture is the Shepherd King named Pachnan or Ruchma by Manetho, who reigned when Abraham went down into Egypt, about the year B.C. 1920, according to the Bible chronology. The second Pharaoh noticed in the Scriptures is the prince who reigned in the time of Joseph; and the third is he who persecuted the Israelites. The fourth was probably

the Pharaoh before whom Moses appeared, and on account of whose obstinacy and hardness of heart the celebrated plagues were inflicted on Egypt. This king was drowned in the Red Sea. The fifth Pharaoh mentioned by the sacred writers is the prince who gave protection to Hadad, the young monarch of Edom, when he fled from the revenge of David, and who afterwards married the sister of the Egyptian queen. The sixth is the Pharaoh who gave his daughter in marriage to Solomon. The seventh Pharaoh of the Scriptures is the king called Shishak, who protected Jeroboam, and afforded him a refuge in his dominions against his sovereign, King Solomon. The eighth is that Pharaoh with whom Hezekiah formed an alliance against Sennacherib, king of Assyria. The ninth is Pharaoh Necho who conquered Josiah; and the tenth is Pharaoh Ophrah, who formed a league with Zedekiah, king of Judah, and attempted to assist him against Nebuchadnezzar. Ezekiel pronounced several prophecies against this Pharaoh, who is called Apries by Herodotus; he is also mentioned by the Prophets Habakkuk and Jeremiah.

The title Pharaoh was in common use when Moses wrote, and we may therefore presume it had been the ordinary designation of the Egyptian monarchs many years previous. The name of the king who reigned in Egypt when Joseph was carried into the country has been disputed, some alleging that the young Hebrew was brought into Egypt in the eighth year of the reign of Amenoph I., and others, that it was in the reign of Thummosis, the son of Alisphragmuthosis, who expelled the Shepherd Tyrants. The Bible chronology dates it about the year B.C. 1729, and Joseph's advancement to be governor of Egypt about B.C. 1715, when Joseph was in his thirtieth year. It is with this event, therefore, that the actual connection between the Sacred and the Egyptian history commences.

With the beautiful history of Joseph few are unacquainted, and even as a

mere human composition, having a suitable moral, and abounding with the most salutary instruction, it is without a rival in any language. But when we take into account the mighty results which followed, we must admit that it exhibits some of the most remarkable and striking illustrations of Divine Providence—of great events brought about by apparently human and ordinary agency, recorded for the instruction of man. Into that history it is not our purpose to enter; the fraternal hatred towards the young and unoffending Joseph, whose only crime in the eyes of his brothers consisted in his being the special favourite of their father Jacob, is finely recorded by the inspired historian, while the sudden appearance of a company of merchants travelling together in a caravan, changed the resolution of his irritated brothers, whose reluctance to leave Joseph to perish in the pit induced them to sell him for twenty pieces of silver. Those merchants, called Ishmaelites and Midianites, Gen. xxxvii. 25, 28, 36, for those people were near neighbours to each other, carried the young Hebrew to Memphis, the then metropolis of Egypt, about eighty miles from Grand Cairo, the present capital, and sold him as a slave to one of Pharaoh's officers named Potiphar, who was also captain of the guard. In the marginal reading in our version, we are told that the situation of Potiphar means an *eunuch* in the original, but that the word *officer* in this instance means a *chamberlain* or a *courtier*, and that Potiphar was *chief marshal*, or *chief of the slaughtermen or executioners*. The young Hebrew's integrity brought him under the notice of his master. "The Lord," says the inspired historian, "was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." The office to which Joseph was promoted was one of considerable trust; and he who had been recently sold as a slave by his brethren, was advanced to be the steward of an influential nobleman and the director of his household.

But Joseph was to suffer a reverse of

fortune in a quarter which he little anticipated. The wife of Potiphar attempted to seduce him into a criminal intercourse with her, which his sense of duty enabled him to resist, and his virtue triumphed over the temptation. The passion of the fair Egyptian was now turned into hatred; she accused him of a criminal assault, which, considering the proof she produced, and the plausible story she concocted, Potiphar readily and naturally believed, and Joseph was immediately consigned to the cell of an Egyptian prison. Here again was the integrity of the Hebrew rewarded. "The Lord was with Joseph, and shewed him mercy (in the margin, *extended kindness unto him*), and gave him favour in the sight of the keeper of the prison." Shortly afterwards two of the chief officers of Pharaoh were committed by their royal master to the prison in which Joseph was confined. They are designated the *chief butler* and the *chief baker*; in other words, the cup-bearer and the master of the household to the king, two distinguished officers of the crown. Those noblemen were given in charge to Joseph by Potiphar himself, who seems by this time to have been convinced of the young Hebrew's innocence; and while to conceal most probably the honour of his wife, and aware that he could not with propriety reinstate Joseph as his steward, he thought it expedient still to confine him, yet, having now a greater opinion of his virtue and prudence, he committed to him the management of the whole prison. A singular dream which each of those Egyptian noblemen had on the same night, connected with their respective offices, brought the Hebrew in immediate contact with them. Anxious for an interpretation of their dreams, they made them known to Joseph, who, in that of the "chief butler," or cup-bearer, informed him that within three days he would be restored to his situation, and that, as it respected the "chief baker," or master of the household, his dream intimated that within three days he would be put to death. The dream was fulfilled precisely as

Joseph had predicted. On the third day, which happened to be Pharaoh's birthday, he invited his nobles and his household to a feast, "and he restored the chief butler to his butlership again, and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them."

In the address which Joseph made to Pharaoh's cup-bearer when interpreting his dream in the prison, we have some hints relative to the Egyptians at the time. He took the opportunity to request that nobleman to think of him when he was restored to his situation, to mention him to the king, and endeavour to procure his release; "for indeed," he says, "I was stolen away out of the Land of the Hebrews, and here also have I done nothing that they should put me into the dungeon." Joseph, as Dr Graves remarks, might very appropriately designate that particular part of Canaan near Hebron, where Isaac and Jacob had resided many years, *the Land of the Hebrews*. It is true those patriarchs were not originally natives of the country, but they possessed so much wealth, and such numerous families, flocks, and herds, that they were viewed as "mighty princes," which is evident from the language of the Children of Heth to Abraham, Gen. xxiii. 6. We find them joining the neighbouring kings in making war, entering into compacts or treaties with them, even conquering cities, living according to their own customs, and exercising freely their own religious rites, Gen. xiv. xxi. xxvi. xxxiv. It was therefore most appropriate that the place of their residence should have been termed "the Land of the Hebrews," as they had been there a length of time, independent, and in alliance with the natives. It appears also that the Egyptians understood the locality well, for in the subsequent proceedings it was not necessary to inform Pharaoh who the Hebrews were, and what particular district was called after their name.

"Yet did not the chief butler remember Joseph, but forgot him," until Pharaoh's

two celebrated dreams—the one of the seven "well-favoured" and of the seven "lean-fleshed" kine, and the other of the seven good and the seven thin ears of corn, which none of the magicians or the wise men of Egypt could interpret—induced him to exclaim, "I do remember my faults this day." He informed the troubled and disquieted king, that when he was in the prison along with the chief baker, "there was there with them a young man, an Hebrew, servant to the captain of the guard," to whom they told their two dreams, "and it came to pass; as he interpreted, so it was." The Egyptian monarch immediately sent for Joseph from the prison, who shaved himself, in compliance with the usage of the country, —a remarkable custom among the Egyptians, in which they were distinguished from other Oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace—and changed his dress, it being a general custom in those countries in ancient times, when persons were in a state of adversity or affliction, to neglect their personal appearance, as denoting the sense they had of their misfortunes. Joseph was then conducted into the presence of Pharaoh, and after humbly ascribing all knowledge and foresight of future events to God alone, he assured the king that an answer of peace would be given to him—such an answer as would be to his satisfaction and the welfare of his kingdom. He told Pharaoh that the dream of the "seven kine, fat-fleshed and well-favoured," which "fed in a meadow" after they "came up out of the river"—the Nile being always eminently styled *the river*,—and the "seven other kine which came up after them, poor, and very ill-favoured, and lean-fleshed, such as he (Pharaoh) had never seen in all the Land of Egypt for badness; and which ate up the well-favoured kine," yet "when they had eaten them (or as it is in the margin, *come to the inward parts of them*), it could not be known that they had eaten them, but they were still ill-favoured as at the beginning;"—and the

dream about the seven good and the seven thin ears of corn blasted with the east wind, denoted the same;—that seven years of great plenty were about to commence throughout all the Land of Egypt, and that these were to be succeeded by seven years of such severe famine that the previous abundance would be forgotten, as if it had not been at all; and as the dream was doubled unto Pharaoh twice, “it is because the thing is established by (or *prepared of*) God, and God will shortly bring it to pass.” He advised the Egyptian monarch, therefore, if he wished to consult and provide for the subsistence, the peace, and the comfort of his people, “to look out a man discreet and wise, and set him over the Land of Egypt: let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the (produce of the) Land of Egypt in the seven plenteous years, and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities; and that food shall be for store to the land against the seven years of famine which shall be in the Land of Egypt, that the land perish not through the famine.” The prudence of this advice was at once seen by Pharaoh, who, struck with Joseph’s appearance, immediately elevated him to be governor of Egypt. “Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. See, I have set thee over all the Land of Egypt.” The king, as was usual on such occasions, “took off his ring from his finger, and put it upon Joseph’s hand,” in token of the dignity to which he was preferred, and that he might seal letters or patents by the royal authority, “and arrayed him in vestures of fine linen,” not *silk*, as it is in the margin, nor *common linen*, but that which the ancients called *byssus*, a sort of pure, very soft, and costly linen, in garments of which kings and distinguished men only were clothed; and he put a gold chain about his neck, making him ruler over

all the Land of Egypt, and saying to him, “I am Pharaoh, and without thee shall no man lift up his hand or foot in all the Land of Egypt;” in other words, that no man would have power to do any thing without Joseph’s permission, or at least in opposition to his commands. Joseph’s name was also changed to *Zaphnath-Paaneah* (Josephus writes it *Psothom Phanech*), which signified *a revealer of secrets*, or more probably *a prime minister*, or *prince of lords*. It was common among Eastern princes, when they promoted favourites, to give them new names; and we find Nebuchadnezzar bestowing the same compliment on Daniel and his companions at Babylon. Pharaoh also gave Joseph in marriage Asenath, the daughter of Potipherah, priest of *On*, or Heliopolis, *On* among the Egyptians signifying *the sun*. In the margin the word *priest* is written *prince of On*, and the original word signifies both *priest and prince* of the City of the Sun. Josephus writes Potipherah’s name *Petephres*, and says he was “*one of the priests of Heliopolis*.” It is curious that Josephus, the Septuagint, and various learned Jews of ancient times, consider *Petephres* or *Potipherah*, now a priest of On, or Heliopolis—a city about twenty miles from Memphis—to be the same with Potiphar, the captain of the guard, to whom Joseph was sold. In a singular document called the *Testament of Joseph*, they are also affirmed to be one and the same person, and Joseph is there said to have married the daughter of his former master and mistress. It is unnecessary to inquire whether this story is true or whether it is a fable, which is more than probable; we may observe, however, that many writers have advanced various theories to explain the apparent impropriety of a person so highly favoured by God as Joseph, who never forgot the religion or the God of his fathers, marrying the daughter of an idolatrous priest. Mr Sharon Turner, in his “*Sacred History of the World*,” has suggested the most probable hypothesis, which is to the

following effect :—" In ancient days," he observes, " we learn from Juba, the African prince and historian, that the Arabs peopled part of Egypt from Meroë to Syene, and built the City of the Sun. Pliny has preserved this remarkable but little noticed fact. Juba says that the City of the Sun, which was not far from Memphis in Egypt, has had the Arabs for its founders, and that the inhabitants of the Nile from Syene up to Meroë, are not Ethiopian people but Arabs. Pliny says of this Juba, as noting his good authority, ' In this part it pleases us to follow the Roman arms and King Juba in his volumes written to Caius Cæsar of the same Arabian expedition.' This important passage of Juba bears, I think, upon the history of Joseph, and explains why he married the daughter of a priest of Heliopolis or On. Being an Arabian colony, it would not have then in it the base superstitions of Egypt, but would have at that period retained enough of the Abrahamic or Patriarchal religion to make a female there nearer to his own faith and feelings than in any other part of Egypt." To this it might be objected, that though the Arabs may have colonized the Nile very early, there is no proof that they did so before Joseph's time; and that if they had done so, they were more likely to have been Cushite Arabs than the lineal descendants of Ishmael, who could not have been then sufficiently numerous to establish colonies of importance. The fierce herdsmen who invaded and tyrannized over Egypt, the Shepherd Kings, are often styled an Arabian race; but whatever probability there may be in Mr Sharon Turner's theory, it is perhaps also right to conclude that the priest of On, whatever may have been his religious opinions, was a member of that great sacerdotal caste, whose authority and influence, during various periods of the Egyptian history, rendered the government of the country as much ecclesiastical as it was monarchical. It is well known that when a king succeeded to the throne of Egypt who was not of the sacerdotal caste, he was immediately

adopted into it, and instructed in its science and mysteries; and hence we may infer the desire of the priesthood, who wished all influence to be concentrated in their body, to have a man of such power and importance as Joseph connected with them; or the marriage may have originated with Pharaoh himself, who might wish that a person in whom he had reposed so much confidence should have the support and countenance of a body which had an extraordinary control over the people, and reconcile them to the elevation of his new favourite.

This part of the history of Joseph throws considerable light on the habits and customs of the Egyptians at an early period. When we read that Joseph's master " took him, and put him into the prison, a place where the king's prisoners were bound," Gen. xxxix. 20, we have a direct intimation of the manner in which slaves were treated in Egypt by their masters. Reynier doubts whether slavery existed at all in Egypt before the time when its ancient institutions were changed to a great extent, arguing on the difficulty of reconciling the existence of slaves with the peculiar theocracy of the Egyptians. He alleges, that as the king and those belonging to the priestly caste were the only persons whose circumstances could permit them to possess slaves, and that as the Egyptians considered themselves polluted by the proximity of foreigners, the idea of procuring slaves from other countries is excluded, while they were not required to cultivate the ground, that being done by those who held the ground in subordinate possession; and he meets the fact of Joseph's slavery by asserting that the Shepherd Kings may have had some influence, during their domination, in modifying the peculiar usages of the Egyptians. Diodorus Siculus, in citing some of the Egyptian laws, mentions one which inflicted the punishment of death on any person who killed his slave, and another decreed a severe punishment also against the person who violated a free woman; but on those two instances

Reynier remarks, that these laws were sanctioned by the successors of Psammetichus, when new customs were introduced, and the Egyptians had a more unlimited intercourse with foreigners. It should, however, be recollected, in reply to these arguments, that the Egyptians appear to have possessed slaves from the earliest ages; and the very first intimation of slaves in the Bible occurs in connection with that country. A king of Egypt gave male and female slaves, of whom Hagar was one, to Abraham, and this explains the reason why Sarah designated the children which Hagar might bear to Abraham as *her children*, because Hagar was her born slave, and the children would be her own property; and besides, it is well known that the condition into which the Israelites ultimately fell in Egypt was the lowest and most degrading slavery. Potiphar, although one of the principal men in Pharaoh's court, and believing at the time that the young Hebrew had acted in the most perfidious and ungrateful manner towards him, committed no violence on the person of Joseph. He sent him to the royal prison, there to remain until the offence with which he was charged had been investigated, when he would receive an adequate punishment. The chief butler and the chief baker were committed to prison in a similar manner, and were not punished despotically in the heat of anger by their royal master, for the laws of Egypt precluded even the king from inflicting an unjust or hasty punishment. These facts prove how early the Egyptians had advanced in civilization before other nations. When the wise men of Egypt were summoned to interpret Pharaoh's dream, they were not threatened with death if they failed, as was the case with those of Babylon; and to produce a case contemporary with that of Pharaoh and Potiphar, when Judah was told that his daughter-in-law Tamar had "played the harlot," he never thought of investigating the matter, but exclaimed, "Bring her forth, and let her be burnt," Gen. xxxviii. 24.

"In my dream," said Pharaoh's "chief butler," or cup-bearer, "behold, a vine was before me, and in the vine were three branches, and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Herodotus informs us that the cultivation of the vine was unknown in Egypt:—"they have no vines; in its stead they drink a liquor fermented from barley." But in this conclusion he was certainly mistaken, unless he speaks of that part of Egypt where corn was exclusively cultivated. That there were vines in Egypt is evident from the following passage in the Book of Numbers: "And wherefore have ye made us to come out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or vines, or of pomegranates, neither is there any water to drink." Again, in the Book of Psalms, in reference to one of the plagues of Egypt, we have this passage: "He destroyed their vines with hailstones." Strabo, Pliny, and other writers, mention the districts in which vines were grown; modern travellers find them cultivated in some places; vine branches, laden with ripe grapes, are represented as ornaments of Egyptian architecture; paintings have also been found of the vintage, showing men busy pressing the ripe fruit; and some ancient writers allege that the Egyptians claim for their great deity Osiris the honour of being the first who cultivated the vine, and extracted wine from its fruit: Savary, however, contradicts this assertion, and says that the Egyptians, so far from attributing its culture to Osiris, held wine in abhorrence. "The Egyptians," says Plutarch, "never drank wine before the time of Psammetichus; they held this liquor to be the blood of the giants, who, having made war with the gods, had perished in battle, and that the vine sprang from the earth mingled with their blood; nor did

they offer it in libations, thinking it odious to the gods." It is difficult to account for the Oriental aversion to wine, unless, perhaps, we may seek for the cause in the curse pronounced by Noah upon his son Ham, the great progenitor of the Mizraim or ancient Egyptians. Herodotus informs us that the sacerdotal caste used wine, which is indeed contradicted by some writers, but may nevertheless be true, as the customs of the priests might vary according to times and places. He also observes that "twice in every year there are exported from different parts of Greece to Egypt, and from Phœnicia in particular, wine secured in earthen jars," a fact proving that the quantity of wine afforded by the vines of Egypt was so small, that it never was, as in Greece, a common drink. But Egypt, although it produced some wine, was never a *wine country*, nor does it now produce a quantity adequate to the wants of its inhabitants; beer was the ordinary beverage of the ancient Egyptians, not what we call by that name, for the use of hops was unknown in those times, but it was nevertheless a fermented drink prepared from barley. When Pharaoh's cup-bearer told Joseph that in his dream he took the grapes, and pressed them into Pharaoh's cup, we are not to understand that wine could be produced by this process, although, by a poetical licence, the juice of the grape is often called wine. The juice which he pressed would be doubtless mixed with water, forming a kind of sherbet, and it is known that the Orientals are fond of drinks produced by mixing the juices of fruits with water, such beverages being to them the same as the fermented or distilled drinks of Europeans. This liquor was not intoxicating, yet it appears from certain incidents in the lives of Noah and Lot that wine, as it is now used in its fermented state, was previously well known. It has been said that the ancient Egyptians were prohibited by their religion to drink wine; but it is clear from Herodotus that they used it on particular festivals; we have seen

from the same authority, that even the priesthood were only interdicted from it on the days of service in the temples; and even then they were not required to abstain from it after the duties of the day had terminated. It has been judiciously observed, however, that there was a diversity of usages in the different *nomes* or provinces of ancient Egypt, and that wine might have been allowed in some and positively restricted in others. The vintage scenes represented on various subterranean temples and sepulchral caverns show that the Egyptians trod the grapes with their feet, and deposited the juice thus extracted in jars buried nearly to the mouth in the ground. A French writer mentions that, of the small quantity of wine anciently made in Egypt, some of it was at one period carried to Rome, and was esteemed the third of their wines in quality by the Romans. In the case of Pharaoh, in this instance, it is clear that though he drank the pressed juice of the grape, he also used wine. Diodorus Siculus says that the kings, whose movements and habits were regulated by the priests, were restricted to a certain quantity.

In Pharaoh's dream, "there came up out of the river seven well-favoured kine." The ox, in the symbolical writings of the Egyptians, signified agriculture and subsistence; and as the annual inundation of the Nile is the exclusive cause of the fertility of Egypt, the simile of the oxen merging from its waters not only renders the application of the dream obvious, but proves its identity with the king's second dream of the seven full and the seven blasted ears of corn, of which particular grain Egypt may perhaps be said to be the native country. The circumstance of the "kine coming up out of the river," or merging from the water, is one which Pharaoh might have seen every day. Dr Adam Clarke, in his "Commentary," concludes that the hippopotamus, or river-horse, is here mentioned, but that acute commentator was evidently not aware that animals of the buffalo kind are said to be almost amphibious in hot countries,

delighting to stand for hours luxuriating in the water, completely immersed except their heads, while they are accustomed to swim the broadest and most rapid rivers without reluctance or difficulty. This, we are assured by eye-witnesses, is often seen in the Nile, and in the Tigris and other rivers of Asia. The Rev. William Jowett, of the "Church Missionary Society," in his interesting work entitled "Christian Researches in the Mediterranean, from 1815 to 1820," thus describes a scene of this kind: "At Molubis, on the east bank of the Nile, I observed a cattle fair. Several buffaloes were swimming from the opposite side across the water. Their unwieldy body sinks deep into the water, so that only a part of their neck is level with the surface, while their head uplifted just raises the snorting nostrils above the water. Often a little Arab boy takes his passage across the Nile upon the back of this animal, setting his feet upon the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the passage, Gen. xli. 1, 2, 'Behold, he stood by the river; and behold there came up out of the river seven well-favoured kine and fat fleshed, and they fed in a meadow.' *It was the very scene, and the very country.*"

"The seven ears of corn" which "came up with one stalk, rank (fat) and good," and the "seven thin ears blasted with the east wind which sprang up after them," and "devoured the seven rank and full ears," were of that kind of grain generally classed as distinct species by naturalists, but which are evidently varieties of the *triticum hibernum*, or winter wheat. The original country of this grain is unknown, Sicily, Siberia, and Persia, having their several claims to this distinction; but if Egypt was not its native soil, it was at least cultivated there in the most remote times. We are told that, "in the seven plenteous years"

which Joseph had predicted, "the earth brought forth by handfuls," and "Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number," Gen. xli. 47, 49. The stacks of corn which Egypt during those plenteous years produced, were probably such as a man's hand could grasp, and similar (and even more than this) productiveness is not unusual in Egypt at the present day. Mr Jowett, when referring to the above passage, "the earth brought forth by handfuls," thus observes, "*This I witnessed.* I plucked up at random a few stacks out of the thick corn fields. We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks, the next three; the next none, then eighteen, then fourteen. Each stalk would bear an ear."

The mode of Joseph's investiture into his high office is also truly characteristic of Eastern customs. It has been already observed in the article PERSIA (see ASIA) that the people of the East do not sign their names; their names and titles are engraven on their seals, with which they make an impression with thick ink on all occasions in which Europeans use their signature. Investiture by a ring is not unknown even in the history of Europe during the Middle Ages; and it was doubtless a principal part of the ceremony of Joseph's elevation as chief governor of Egypt, and prime minister of Pharaoh. His duty was to sign documents in the name of the king; and when the Egyptian monarch gave Joseph his ring, which was a signet or seal ring, he invested him with the same authority and power which he possessed himself. A similar instance occurs in the Book of Esther with reference to Mordecai (viii. 8); and in Persia, at the present day, letters are seldom written and never signed by the person who sends them, the authenticity of all orders and communications, and even of a merchant's bill, depending on the seal. The crime of counterfeiting a seal was punishable in Egypt with the loss of both

hands. The occupation of a seal-cutter in these countries thus becomes one of great trust and danger. He is obliged to keep an exact register of every seal he makes; and if one be lost or stolen from the party for whom it is cut, the seal-cutter would forfeit his life if he made another exactly like it. As the loss of a seal is always reckoned a great calamity, the only way to replace it is to have another made with a new date; and due notice is instantly given to his correspondents by the Oriental prince, noble, or merchant, to those concerned, that all documents and transactions are null from the day on which the seal was lost. We may add, that a dress of honour, as in Joseph's case, still accompanies promotion in the East, and is the ordinary mode by which princes and great men testify their respect and esteem.

The inspired historian informs us that "Joseph was thirty years old when he stood before Pharaoh, king of Egypt, and he went out from the presence of Pharaoh, and went throughout all the Land of Egypt." This was an inspection of the country, to ascertain what places were suitable for the erection of store-houses or granaries. Joseph was assiduous in preparing for the ensuing years of famine. "He gathered up all the food of the seven years which was in the Land of Egypt, and laid up the food in the cities; the food of the field which was round about every city laid he up in the same." The seven years of famine at length began, the crops failed, the earth was sterile, and the most alarming scarcity ensued. It is not a little remarkable that the circumstance of Joseph foretelling the seven years of plenty and the seven years of famine, and of Egypt being preserved by the Hebrew governor's admirable arrangements, was long remembered by the Egyptians, and was traditionally told by them to Pompeius some centuries afterwards, from whom Justin Martyr quotes it, without, however, mentioning Joseph's name. The Jewish historian's description of the commencement of the famine exactly corresponds with that of the sacred

writer, Gen. xli. 54-57. "After Egypt had happily passed over seven years," he says, "according to Joseph's interpretation of the dream, the famine came upon them in the eighth year; and because this misfortune *fell upon them beforehand*, they were all sorely afflicted by it, and came mourning to the king's gates, and he called upon Joseph, who sold the corn to them, being become confessedly a saviour to the whole of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had also liberty to buy, Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness." Upon a passage in the above quotation Mr Whiston thus remarks: "This entire ignorance of the Egyptians of these years of famine before they came, seems to be almost incredible; it is in no other copy that I know of." There does not, however, appear any thing incredible in the matter, and it is probable that the great majority of the Egyptians were actually ignorant of the approaching famine. It was prudent in Pharaoh and his minister not to alarm some millions of people by continually reminding them of the coming calamity, and thereby paralyzing all their efforts. The governor, in the meanwhile, was actively engaged in preparing for it; nothing was allowed to be lost, or squandered, or profusely and riotously expended; large and extensive granaries were every where erected; the people received an adequate price from the government for the surplus produce of the soil during the years of plenty; and though they might have heard some rumours of coming years of scarcity, it is probable that they made few inquiries on the subject, either thinking that the operations in progress were affairs of the government with which they had little to do, or trusting to the arrangements of their rulers; or, while abounding in plenty, perhaps sceptical of the future famine. It was, moreover, a wise and merciful order of Providence which raised up Joseph to collect and

lay up all the food in the cities, in stores belonging to the king, not liable to be invaded by popular tumult, rather than to insist on the people themselves providing for the coming famine by economy and industry, by which the idle and the profligate, who abound in all countries and in every age, would have eventually lived on the efforts of their active neighbours, and when the famine came, the strong would certainly have pillaged the poor, and a civil war caused by hunger would have ensued.

But this great famine was not confined to Egypt. "It was sore," we are told, "in *all lands*," and "*all countries* came into Egypt to Joseph to buy corn." Egypt seems to have been in those early ages, what it has continued to be to the present time, the store-house of the neighbouring nations, who in all their exigencies and difficulties looked to it as the source whence supplies of corn could be obtained. As its fertility depends not on casual rains, but on the periodical inundation of its magnificent river, which renders the soil richly productive even when the harvest fails in other countries, we have in this interesting narrative the earliest notice of the extensive corn-trade for which Egypt has always been distinguished. It is perhaps true that scarcely any notices exist of this trade until the Greeks and Romans became interested in it, and resorted to Egypt for corn; but it is finely remarked by Professor Heeren, that "it is the nature of the land-trade to be less conspicuous than that by sea: our knowledge of the African caravan trade may be considered, to a certain extent at least, as a discovery of modern times, and yet it stands incontrovertible that it has continued, with but few alterations, for many centuries." The corn-trade of Egypt was exclusively conducted by caravans in ancient times, and other countries were thus enabled to partake in the benefits of the fertility of a country pre-eminently distinguished as the granary of the world. On this occasion whole lines of caravans travelled to that kingdom in which the wisdom of its

governor had anticipated the coming event, and where there were sufficient stores of corn provided to meet the calamity by which they had been overtaken.

Jacob was at this time dwelling in Hebron, "in the land of his father's sojourning," in the Land of Canaan, Gen. xxxvii. 1. The famine extended to that country, and caused the utmost distress in the Patriarch's family. Being informed that "there was corn in Egypt," and some reports having reached him of the kindness, the ability, and the wisdom of the governor—little suspecting that he was his favourite and beloved son Joseph, whom he had long concluded had been torn to pieces by a wild animal—for his sons appear to have carefully concealed from him the fact that they had sold Joseph to the Ishmaelites, which would have encouraged the possibility that he was still alive—a caravan, composed of the ten sons of Jacob, for Benjamin, Joseph's uterine brother, was not allowed to accompany them, left Hebron, and proceeded to purchase corn. They safely arrived in Egypt, and appeared before Joseph, who instantly recognised them, while to them he was unknown. When they were admitted into his presence, they rendered him the usual reverence due to a prince in Oriental countries; "they bowed themselves down before him with their faces towards the earth." It is singular that in this instance they actually fulfilled the very dream which partly excited their exasperation against Joseph, while the simile of wheaten sheaves finely illustrates the relative circumstances of the Patriarchal family and the Hebrew governor of Egypt, Gen. xxxvii. 7-10. Joseph, however, while he knew his brothers, resolved not to make himself known to them at that time, and he accordingly spoke haughtily to them, asking them who they were, and whence they came. He affected not to believe their declaration that they had travelled from the Land of Canaan to buy food, but accused them of being spies, who had come "to see the naked-

ness of the land," namely, its weakest and most indefensible places, for Egypt was most liable to hostile incursions on the side towards Canaan, all its other frontiers being well defended by immense deserts, mountains, and seas. It will be immediately seen that Joseph had apparently sufficient cause to justify this affected suspicion before the Egyptians that his brethren were spies, not only on account of the hatred they entertained towards foreigners in general, but also from the remembrance of the Shepherd Kings. And here it may be remarked, in illustration of those peculiar customs of ancient times, that the suspicion of being spies is one which strangers and travellers in the East invariably encounter. As the Orientals have little conception of Europeans travelling for curiosity, pleasure, or the advancement of knowledge, and as they have no idea that persons will undertake any distant journey unless from urgent necessity or for gainful speculations, those who do not travel in a mercantile character, or on public business, are invariably considered as spies; and the impression is confirmed if travellers go out of their way, or stop to examine any remarkable objects, or are discovered writing or making observations of any kind. The brethren of Joseph denied the imputation—they declared that they were "true men and no spies"—that they were "twelve brethren, the sons of one man in the Land of Canaan," and it was not probable that a father would send *all* his family on such an enterprise—and that, were such a scheme in agitation, the princes of Canaan would likely be engaged in it instead of one family. They farther said that their youngest brother was with their father, and "one was not," namely, Joseph himself; they meant that he was dead, as they thought, having heard nothing of him for twenty years.

All these facts Joseph well knew, yet he affected still to consider them as spies, and as his object was not only to make himself known to them at a proper time, but to see his father Jacob, and his uterine brother Benjamin, whom Jacob's

tenderness had prevented from accompanying the caravan, "lest peradventure mischief might befall him," he resolved to put their integrity, not the truth of what they told him, for of that he had no reason to doubt, to the proof. He informed them that they would all be put in prison except one, who was to proceed to the country of Canaan, and return with their youngest brother, when the others would be released; and he swore by the life of Pharaoh that he would not allow them to depart unless they acceded to this proposition. This custom of swearing by the life of a superior or of a respected person is still common in different countries in Asia; and in Persia, though the expression is precisely the same, the form is varied by swearing by the *head*, particularly the king's head, or by his *death*, or by his *soul*. Even the king himself sometimes uses such abjurations, generally mentioning himself in the third person. The Persians have also a custom of swearing by their own heads, or the heads of those to whom they may be speaking. But Joseph relented from his first resolution. After his brethren had been three days in the royal prison, he told them to provide themselves with corn for the sustenance of their families, to proceed to their own country, and to return with their youngest brother, detaining Simeon only in the meantime as an hostage for their re-appearance. The Hebrews, who now thought themselves overtaken by a grievous misfortune, began to be conscience-stricken for their treatment of their lost brother Joseph twenty years before; and they ascribed the whole of this calamity as a just retribution, which Reuben did not fail to improve by reminding them of their obstinacy in refusing to listen to his advice. Joseph, who had hitherto conversed with them by an interpreter, was peculiarly affected by this scene of recrimination, of which he himself was the principal object; "he turned himself about and wept," says the inspired historian, but mastering his feelings, he "returned to them, and took from them

Simeon, and bound him before their eyes."

The other incidents connected with this prelude of the entry of the family of Jacob into Egypt—such as the return of the nine brothers to Canaan, the finding of their money in their sacks' mouths, which seriously grieved them—and the recital of their adventures to their father Jacob, are so familiar to every reader of the Scriptures, that it is unnecessary to repeat them here. Jacob was in deep distress when he heard of the detention of Simeon, and the demand that Benjamin should be sent into Egypt. In the language he uttered we perceive the feelings of the parent and of the man; he reproached his sons for bereaving him of his children: "Joseph is not," exclaimed the afflicted Patriarch, "and Simeon is not, and ye will take Benjamin away; all these things are against me." This position of the ancestors of the Jewish nation, then a small family living with Jacob, pressed by famine on the one hand, and by natural affection on the other, is scarcely surpassed in any history; it is a picture which requires no fine colouring, or imaginative embellishment, to make it impressive. The Patriarch at first positively refused to allow Benjamin to go with them to Egypt, declaring that if any thing befel him, his "grey hairs would be brought with sorrow to the grave;" and the singular offer of Reuben to his father, telling him to slay his two sons if he did not bring Benjamin back, afforded no consolation or security to the Patriarch, but only increased his suspicions. The famine, however, was still "sore in the land;" the corn which the Hebrew brothers had procured in Egypt was at length consumed; the wants of nature must again be supplied, and the destruction of themselves and their families was certain unless they procured more food. Jacob again exhorted them to proceed to Egypt, but his sons told him it was of no use unless he sent Benjamin with them, as the governor had solemnly declared that they "would not see his face," in other words, they would not be again

supplied with corn, unless their youngest brother accompanied them. The reluctant Patriarch yielded at last. After reproaching them for their imprudence in telling the governor that they had a brother at all, which they declared it was impossible for them to avoid on account of the minute questions he put to them, the nine Hebrews, with their brother Benjamin, who was committed to the care of Judah, were dispatched by the Patriarch with an affecting blessing, in which his faith and confidence are eminently conspicuous. It appears that Jacob was at this time possessed of great riches; he had no lack of money, a double supply of which, along with the money unaccountably returned, was sent with them, and a present was also made up for Joseph, consisting of the produce of Hebron in Canaan, "the best fruits of the land, a little balm, and a little honey, spices, myrrh, nuts, and almonds."

This is one of the first direct accounts of the fertility and productions of Canaan, and it is remarkable that even yet, notwithstanding the sloth and bigotry of the modern possessors of the Holy Land, and besides the great quantities of grapes and raisins which are brought from it daily to the markets of Jerusalem and the neighbouring villages, Hebron alone, the ancient residence of Jacob, sends every year to Egypt upwards of three hundred camel-loads of what is called *dabash*, which is simply rendered *honey* in the Sacred Scriptures, for honey, properly so called, could not be a rarity in Egypt. The country about Hebron was famous for its honey, of which the Israelites appear to have had several kinds, Lev. ii. 11, the honey of grapes, of bees, of the palm, and the honey of the reed or of sugar, all known in very early times. The authors of the "Universal History" contend that ripe *dates*, also called *dabash*, are here meant, which yield a sort of honey little inferior to that of bees; but if we go on the supposition that the present of Jacob to the prime minister of Egypt consisted of articles which that country did not afford, it was not likely that dates would

be sent instead of honey, Egypt being celebrated for its dates, the tax on the growing of which is one of its most considerable sources of revenue at the present time. One writer thinks that *syrup of grapes* is here meant, which is still exported from the neighbourhood of Hebron to Egypt; but we may safely conclude that it was actually the *honey* of Palestine, which was far superior to that of Egypt. Recent travellers inform us that at present the Egyptians keep a great number of bees, which they transport up and down the Nile, to give them the advantage of different climates and productions—that the hives are kept in boats—and that the bees disperse themselves along the banks of the river in quest of food, returning regularly in the evening to their floating hives. The *botnim*, or *nuts*, mentioned as a part of the present, were those of the pistachio kind, peculiar to Syria, and esteemed the finest in the world. They were subsequently introduced into Europe by Lucius Vitellius, governor of Syria, and were so successfully cultivated that they spread over the shores of the Mediterranean. The *shekedim*, or *almonds*, are the fruit of a handsome spreading tree, having lance-shaped leaves with a delicate toothed edge, which is still found wild in some parts of Northern Africa. The *necoth*, or *spicery* (Septuagint *δρυμαματων*, and Syriac, *q̄ṭīnā*, or *resin*), was perhaps a production of that species of pine called the terebinth tree, for which the Holy Land was remarkable. There is of course a diversity among resins in respect of quality, depending on the nature, health, and situation of the trees which respectively afford them; but the reader will form an idea of what their spicery was, by noting that it was similar to what is called frankincense, and used for fumigation or incense in the Roman Catholic service, which is obtained from a species of fir. The *tseri*, or *balm*, is obtained from the celebrated Balm of Gilead tree (*Balsamodendron Gileadense*), which was a native of and almost peculiar to Judea, of great price over the

world, and the smallest quantity of which was thought a costly present. It is related to the terebinth, and an ancient writer informs us that a small piece of this resin is so odoriferous that it will fill a large space with its perfume. The *lot*, or *myrrh*, is, properly speaking, a native of Arabia, where it forms stunted groves mingled with species of acacia and other trees. Such was the present which Jacob sent to the governor of Egypt, one of considerable curiosity and interest.

We cannot follow the history of Joseph and his brethren in all its minute details. The arrival of the Hebrew brothers at Memphis with their youngest brother Benjamin—their reception by Joseph, of whose identity they were yet in utter ignorance—their explanation of the money found in their sacks when they returned from their former journey—the release of Simeon—their invitation to an entertainment in Joseph's palace, are all finely narrated, without any attempt at embellishment, by the sacred historian. Nothing can be more interesting than their interview with Joseph, and the questions he put. He asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive? Is this your younger brother of whom ye spake unto me? And he said, God be gracious unto thee, my son." The feast which followed affords us some curious illustrations of Egyptian manners. We are told that Joseph had three tables, one for himself, one for his brethren, and one for the Egyptians who were present at the entertainment—that the Hebrew brothers were each stationed, according to their seniority of birthright, in the same manner as at their father's house, at which they " marvelled one at another," astonished that the governor of Egypt should so exactly know their respective ages, particularly as some of them were nearly of the same age—and that the Egyptians were kept separate, because it was "an abomination unto the Egyptians to eat bread with the Hebrews." This *aversion* or *abomination* will be best

understood by some curious circumstances related by Herodotus. He tells us that they scrupulously "adhered to the customs of their ancestors, and were averse to foreign manners," which is not a little singular when we consider that, above all other nations mentioned in the Old Testament, great numbers of them anciently lived as servants in other countries—that they esteemed all as barbarians who spoke a different language from themselves—that they had a peculiar aversion to the Greeks, and would not eat with strangers. In this description of an Egyptian feast, the only one recorded in the Scriptures, we may suppose that Joseph placed himself at the upper end of the room, while the Egyptians were stationed along the sides, and the Hebrews at the bottom. We are told that Joseph "sent messes unto them (his brothers) from before him, but Benjamin's mess was five times as much as any of theirs." In those countries the dishes were not brought in successively, but were placed upon the table, or rather floor, at once. A variety of dishes was placed between every two, or at most three guests, from which they helped themselves, without attending to their neighbours, who formed a similar party; but sometimes the whole of the dishes, or a particular one, was set before the master of the feast, who sent to every one a portion according to his rank. It was esteemed an honour for a guest to be helped from the dish dressed for the host, and when it was repeatedly done, as in Benjamin's case, it denoted very high favour and condescension. It will also be recollected that the inhabitants of the East do not use plates, but transfer the food immediately from the dishes or bowls to their mouths, unless they find it convenient occasionally to rest the morsel they have detached upon the cake of bread which is placed before them. This separation of the guests was distinctly marked in Joseph's feast, Joseph having a tray wholly to himself, while, in the distribution of the groupes, care was taken that no Egyptian would be ex-

posed to eat from the same tray with a Hebrew.

Into the subsequent events of this interesting history we cannot enter. Joseph discovered himself to his astonished brethren, and the effect was what might have been anticipated; his brethren could not answer his questions, they "were troubled at his presence." They doubtless expected some severe upbraidings for their former conduct; but their anticipations were unfounded, when they heard their long-lost and now exalted brother address them in these comforting words: "I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years in the which there shall neither be earing (ploughing) nor harvest: and God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So, now, it was not you that sent me hither, but God; and he hath made me a father unto Pharaoh, and lord of all his house, and a ruler throughout all the Land of Egypt." Here the grateful Joseph distinctly avows the doctrine of a particular providence, mysterious in all its operations and arrangements, bringing good out of seeming evil, and making the "latter end" of some men more prosperous than their "beginning;" while he informs his brethren of the elevated situation that he filled, and that he had the authority of a father with Pharaoh, who honoured him, and did nothing without his advice and counsel. He concluded his address by telling them to inform his father of his fortunes, and to remove into Egypt, where he would occupy the district called the Land of Goshen, and there he and his household would be nourished during the years of famine which were yet to come. Pharaoh was also informed of all the circumstances, and munificently sanctioned the invitation of Joseph. The Hebrews were then dismissed with

splendid presents, and asses laden with the "good things of Egypt," for their father, while Benjamin was peculiarly honoured. The venerable Patriarch could hardly believe the extraordinary narrative which his sons told him at their return; and it was not until he saw the waggons—a sort of covered wheel carriages anciently used in Egypt, which Joseph sent to convey him and his family—that he actually gave credit to their story, when he exclaimed, with feelings which can be better understood than described, "It is enough; Joseph my son is yet alive; I will go and see him before I die." It was not the advancement of Joseph which excited the fervent aspirations of the Patriarch so much as the fact that his son, his first-born by his beloved and favourite wife Rachel, was still alive—that son whose supposed death had cost him many bitter days of sorrow; and hence he makes no allusion to the exaltation of Joseph; it is merely, "*It is enough; Joseph my son is yet alive.*"

The Patriarch immediately commenced his emigration from Hebron to Egypt. He halted at Beersheba, and it appears that he there entertained doubts as to the propriety of trusting himself and his family among the Egyptians. His grandfather Abraham had been in jeopardy there during the first domination of the Shepherd Kings, his father Isaac had been specially warned not to go into Egypt, the Egyptians were a people different from the Hebrews in usages, manners, and religion, and it had been foretold that his posterity would be afflicted in that country. But a divine communication quieted his fears; he was told that in Egypt his descendants would become a great nation—that heavenly protection would be awarded to them—that his posterity would be brought back at the appointed time to the land of their inheritance—and that his favourite son Joseph would close his eyes in peace, and take care of his funeral when he was dead.

There is a considerable discrepancy in the sacred writings as to the exact

number of Jacob's family when they went into Egypt. In the Acts of the Apostles, in the reply which St Stephen made to the accusation of blasphemy, immediately before his martyrdom, it is stated that the family of Jacob amounted to "threescore and fifteen souls," whereas the Hebrew text, in Gen. xli. 27, and Deut. x. 22, mentions the number to be seventy, some writers including and others excluding Jacob, while the Greek translation, which St Stephen quotes, gives the number in both passages as seventy-five, which is probably made up by including Ephraim and Manasseh, the two sons of Joseph born in Egypt, and those wives of the Patriarchs who accompanied them. There are, indeed, only sixty-six expressly mentioned as going into Egypt, and the exact number of Jacob's children and grandchildren are thus given:—by Leah, 32; by Zilpah, her handmaid, 16; by Rachel, 11; and by Bilhah, 7; exclusive of Joseph and his two sons, and of Jacob himself, who at least made up the seventy.

Judah, who appears to have been, next to Joseph, the most eminent of all the Patriarch's sons, was sent to give notice to Joseph of his father's approach, and to ascertain the part of the Land of Goshen he was to occupy. This was a country remarkably fine and fruitful—and hence it is called the "best of the land"—which was at this time uninhabited. Many conjectures have been made respecting the precise situation of the Land of Goshen, which was certainly the best pasture ground of Lower Egypt, and well adapted for pastoral pursuits. That it lay along the east side of the Pelusiac branch of the Nile, which is the most easterly branch of that river, is evident from the circumstance that the Israelites at their departure from Egypt did not pass the Nile, and it therefore must have included the nome or district of Heliopolis, which lay on the eastern border of the Delta. To the east of the river, Goshen apparently stretched into the desert, and in some places might extend to the Gulf of Suez. This country,

probably chosen because it was near Canaan, whither they were to return, for, as they told Pharaoh afterwards, their purpose was to *sojourn* not to *settle* in Egypt, had been inhabited by the fierce Shepherd Kings and their adherents, who maintained themselves by force in it for a considerable time, until they were finally excluded by the native Mizraim. The interval which elapsed between the retreat of the Shepherds and the entry of the Israelites is uncertain. It was an unoccupied district, yet from its fine qualities there was no necessity that it should have been so, unless we account for it by the secession or expulsion of its Shepherd occupants. Manetho expressly informs us that the *Second Shepherds*, by whom he means the Israelites, succeeded to the places which had been deserted by the others, and also that the city Avaris, which had been built by the first Shepherd King, was given to those of their body who were employed in the quarries. It is remarkable that the country of Goshen was the first which the Cushite Shepherds inhabited when they invaded Egypt, and the last from which they retired. The Egyptians were not a pastoral people, and this being a territory exclusively adapted for pasturage, it does not appear to have been inhabited after the expulsion of the Shepherds, for if it had, it is not likely that it would have been readily granted to the Hebrews. Dr Hales properly points out the wise policy of the Egyptian court in assigning Goshen to the Hebrews. The country "formed the eastern barrier of Egypt towards Palestine and Arabia, the quarters from which they most dreaded invasion, whose *nakedness* was now covered in a short time by a numerous, a brave, and an industrious people, amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization."

Joseph advanced to meet his father, and after the affecting embrace and salutations from a long-lost and illustrious son, he instructed his brethren how to conduct themselves when they arrived

in Egypt. He informed them that he would represent them to Pharaoh as being literally shepherds, who had come to him from the Land of Canaan, where the famine was "sore"—Canaan being a high country, and the grass sooner burnt up in it than in Goshen—that their trade had been to feed cattle—that they had brought their flocks and their herds, and all that they possessed, with them—and that when Pharaoh should question them, they were to answer exactly as he had instructed them, "for," said he, "every shepherd is an abomination to the Egyptians." The Jewish historian informs us that "the Egyptians were prohibited to meddle with the feeding of sheep," from which he seems to infer that they hated or despised the pastoral employment in the time of Joseph; but Bishop Cumberland has ably shown they rather hated the Canaanite or Phœnician Shepherds, who had enslaved them for upwards of two centuries. It was the recollection of the tyranny of the Shepherd Kings which made them hold every shepherd in abomination; it was not so much the literal profession of a shepherd—as Josephus himself tells us that Pharaoh's (or the king's) shepherds dwelt at Heliopolis—against which they had an inveterate prejudice, or to the rearers of cattle as such, as to that class who associated the rearing of cattle with habits and pursuits which rendered them hated and feared by a settled and civilized people like the Mizraim. It was every *nomade shepherd* who was an abomination to the Egyptians; not those cultivators who, being proprietors of the soil, reared cattle amidst their other occupations, but those nomade tribes who inhabited the borders or dwelt within the limits of Egypt—of Arabian and Libyan descent—who were also disliked as foreigners, and whose turbulent and aggressive habits, as well as entire independence, or at least the uncertain control which could be exercised over such tribes, were continual sources of annoyance to a well-organized nation. The members of the priestly caste, from the recollection of the

Shepherd Kings, contrived to keep alive a bitter hatred and scorn towards them, and all intercourse was strictly prohibited. Dr Hales calculates that the Arabian, Cushite, or Shepherd Kings, after ruling Egypt in the most tyrannical and insulting manner for two hundred and sixty years, were expelled, or withdrew, to Palestine about twenty-seven years before Joseph's elevation to be prime minister of Egypt; "and as the memory of the tyranny which they had suffered must have been fresh in the minds of the Egyptians, this appears to account for the fact that *every shepherd was an abomination to the Egyptians*, without recurring to the supposed dislike of the Mizraim to pastoral people on account of their pursuits and mode of life. Their dislike must have been the more marked against persons who, like the Hebrews, came from the very country to which their expelled enemies had withdrawn. They might not unreasonably have suspected that their Hebrew visitors were a party of the same people; and the harsh reception they met with from Joseph, the strict examination they underwent, and the charge of being spies come to see the nakedness of the land, is probably what would have happened had they been personally unknown to the governor of Egypt." This opinion, that the Egyptians did not personally dislike shepherds or rearers of cattle, is farther proved from the circumstance, that when Joseph informed Pharaoh of the arrival and occupation of his father and brethren, he was told by the king, "The Land of Egypt is before thee: in the best of the land make thy father and brethren to dwell: in the Land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them *rulers over my cattle*." Here we see that the Egyptian kings, like those of the East, raised part of their revenue from cattle, having special officers to superintend the shepherd class; and it is not likely that Pharaoh, who received the Israelites with kindness and hospitality, would recommend Joseph to appoint his brothers to

stations which were mean, unpopular, and odious to a superstitious people. So far as the hatred of the Egyptians to shepherds arose from their religious prejudices, it was connected almost entirely with the cow—the only pastured animal which they considered sacred; for their priests themselves ate beef and veal without scruple, and the Egyptians sacrificed and used sheep and goats in various districts.

Pharaoh held a very interesting interview with Jacob, from which we learn that the age of the Patriarch was one hundred and thirty years. He describes "the days of the years of his life" as "few and evil," for though he had in general been a prosperous man, he had encountered some severe trials; and he adds, that he had "not attained unto the days of the years of the life of his fathers in the days of their pilgrimage," alluding to the life of his father Isaac, which was one hundred and eighty, and of his grandfather Abraham, which was one hundred and seventy-five years. Other subjects were doubtless discussed between Jacob and Pharaoh, for we are told that immediately before he took his leave he "blessed" the king; but this interview is chiefly remarkable as illustrating what Herodotus says respecting the reverence which the Egyptians paid to age, in which they surpassed all the Greeks, the Lacedæmonians excepted. "When the Egyptians meet they do not speak, but make a profound reverence, bowing with the hand down to the knee:" and Savary corroborates this statement of Herodotus by observing that the same reverence exists at this day in Egypt, and is exhibited on every occasion to those advanced in years. Joseph placed his father and his household in Goshen, or the "Land of Rameses, as Pharaoh had commanded," so called by anticipation, where the Israelites afterwards built a city of that name for Pharaoh, and hence the name was sometimes given to the country.

In the succeeding narrative of this celebrated Egyptian famine we have some notices of the proceedings of Joseph in

his hazardous situation. He collected all the money of Egypt and of Canaan, and deposited it in the king's treasury. But when the money of the Egyptians was exhausted, they parted with their cattle; and in the last year of the famine they sold their lands, some of them even offering themselves as slaves, rather than die of hunger. We are told that the Egyptians "sold every man his field, so the land became Pharaoh's." This gives us a view of the distribution of property in Egypt, before the people became by this act the king's bondmen, and their lands held of the crown. They required seed, that they might provide a crop on the following year, being aware that they were in the last year of the famine. Joseph also removed the Egyptians to cities. From this we may infer that the population had been chiefly scattered over the country, by which many families in such a season of distress might be left destitute of friendly advice and assistance; but the Hebrew governor, being absolute master of the country, employed his power to enforce the enlightened and liberal yet difficult task of persuading men to combine together in communities. "Joseph," says Dr Hales, "did not, as some have imagined, transplant the people to cities remote from their residences, but, consulting their convenience, only to the cities adjacent; the people round about each store-city he brought into that city; and this he did throughout the whole extent of the country. The lands, thus voluntarily sold by the people, he farmed to the occupiers again, at the moderate and fixed crown-rent of a fifth part of the produce; thus he provided for the liberty and independence of the people, while he strengthened the authority of the king; and to secure the people from farther exaction, 'Joseph made it a law over the Land of Egypt, that Pharaoh should have the fifth part,' which Moses says existed 'unto this day,' or in his time. By this wise regulation the people had four-fifths of the produce of the lands for their own use, and were exempted from any further taxes, the

king being bound to support his civil and military establishments out of the crown rents." These are also the sentiments of Josephus, and are in unison with the exclamations of the people as recorded by Moses, "Thou hast saved our lives, let us find grace in the sight of my lord, and we will be Pharaoh's servants." "They rejoiced," says the Jewish historian, "when they became unexpectedly owners of their lands, and diligently observed what was enjoined them. By this means Joseph procured to himself a greater authority among the Egyptians, and love to the king. The law, obliging them to pay the fifth part of their fruits as tribute, continued until their later kings."

All the soil of Egypt thus became the property of the crown, "except the land of the priests only, which became not Pharaoh's." The sacerdotal caste, it will be remembered, formed the highest and most privileged class in the Egyptian state. They often comprised the whole body of the nobility; they were royal counsellors, keepers of the public archives, and magistrates. They were obliged to provide the sacrifices, and to defray all the expenses of their religious rites. The Egyptian population, on the other hand, were divided into distinct castes or tribes, of which the priests, like the Brahmins, were the first; the military caste ranked next in dignity to that of the priesthood: then followed the others, as traders, labourers, artificers, husbandmen, swineherds, and slaves, with whom the higher castes never came into communication. Every man belonging to any of these inferior castes was obliged to follow the profession of his fathers, whatsoever it was, and hence no one had the slightest chance of elevating himself out of that rank in which he was born. "I have observed so many marks of resemblance betwixt the Egyptians and Indians," says Dr Larcher, "that I can by no means persuade myself that they are the effect of chance: I love better to believe that India was civilized by those Egyptians who accompanied Bacchus or

Sesostris in their expeditions. I am therefore not at all surprised at finding Egyptian architecture amongst the Indians, the division of the people into tribes which never intermingle, respect for animals, and for the cow in particular, the metempsychosis," &c. In the Egyptian priesthood, not only was the son of a priest also a priest, but he was obliged to be a priest of the same deities to which his father had ministered. Those priests were dispersed throughout the several *nomes* or districts, and formed the governing body; but those cities at various times the capitals of Egypt contained the great temples, and were the principal seats. Every priest was attached to a particular temple. Each temple had its chief priest, whose office was hereditary; and in the principal cities those hereditary priests appear to have been a kind of hereditary princes also, who ranked next the kings, and enjoyed nearly equal influence and advantages. Such a person was Joseph's father-in-law, the priest of On, who was a *prince*, as the word implies, as well as a *priest*.

Jacob lived seventeen years in Egypt, and during that time his descendants rapidly increased. As Joseph resided at Memphis, and the Patriarch probably in the neighbourhood of On, little more than twenty miles distant, he had frequent opportunities, as the inspired narrative intimates, of seeing his favourite son. At length the Patriarch found his death approaching, and summoned Joseph to receive his final commands. His request was that he would not be buried in Egypt, but that he would be "laid with his fathers, and buried in their burying-place." This wish must either have resulted from a feeling common among men to be interred near their relatives, or perhaps from an anticipation that if he was buried in Egypt his descendants would not attempt the conquest of the Promised Land. On this occasion he made Joseph swear an oath to that effect, and the form in which it was done is a curious illustration of Oriental customs. "I pray thee, place thy hand under my thigh, and

deal kindly and truly with me." Abraham, when he "was old and well-stricken in years," made his chief servant, or steward of his household, swear an oath in a similar manner, that Isaac would not marry a Canaanite woman, Gen. xxiv. 2, 3. This was probably an act of subjection and homage done by a servant to his superior, the servant kneeling and putting his hand under him; and in Jacob's case the Patriarch asserted his superiority over Joseph, although the latter was his superior in rank in Egypt.

When the Patriarch died, Joseph commanded "his servants the physicians to embalm his father; and the physicians embalmed Israel." The Egyptians, it is well known, were particularly skilled in this art; and as it is described in another part of the present article, the observations which follow are intended to apply solely to the text of Moses. "Forty days were fulfilled for him," says the inspired writer, "for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him threescore and ten days." The Egyptian custom of embalming their dead, to preserve the corpse for thousands of generations, resulted from that doctrine of their religion which taught that the continuance of the soul in the region of blessedness depended on the preservation of the body. As the Egyptians believed the metempsychosis, or transmigration of souls, as stated by Herodotus—though Dr Larcher thinks that it did not originate with them, but was introduced by the soldiers of Sesostris after their return from their Indian expedition—it became part of their creed, that when the body perished the banished soul had to begin anew its career in physical existence, and after a migration of three thousand years through "every species," says Herodotus, "of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body." The belief in this tenet would naturally cause elaborate and careful processes in embalming the dead. But it must not be supposed that such principles stimulated Joseph to embalm his father. If the

remark of Pausanias is correct, "that the Chaldean and Indian Magi were the first who asserted the immortality of the soul, Moses, who lived before the reputed time of Sesostris, whose soldiers are alleged to have introduced the doctrine into Egypt, had heard nothing of it; and it is clear that the immortality of the soul was unknown to the Jews, previous, at least, to the great Assyrian captivity. Moses mentions forty days as the period occupied in embalming Jacob, and seventy days as the time of mourning. Herodotus says that for seventy days the body lay in nitre, which agrees with the time assigned for the mourning; but Diodorus takes no notice of this latter ceremony, which might therefore be sometimes omitted, although he confirms the Mosaic statement of forty days. Bishop Warburton, although his view of it does not obviate these discrepancies, conjectures that the whole period of preparing and embalming the body occupied seventy days, it being laid in nitre thirty days, while the remaining forty were allotted to the proper process of embalming, which was the preparation of it with gums and spices. Diodorus further mentions that the time of mourning for a king was seventy-two days, and hence it has been inferred that Jacob was lamented in a princely manner, assuming the number seventy in the text as a round number for seventy-two. The same historian also gives us a description of the royal mournings, which may perhaps illustrate what is meant by the mourning for Jacob. The temples, he tells us, were shut, and no sacrifices, solemnities, or feasts, were held for seventy-two days; the people rent their clothes, covered their faces and heads with mud, and went about in companies of two and three hundred men and women, with their loins girded and their breasts bare, chaunting plaintive songs, and reciting the virtues of the deceased monarch; they abstained from any generous diet, and ate no animal food, or any thing dressed by fire. The mourning was general, and they appeared as if they had lost their dearest relative or friend.

When the mourning for Jacob had expired, Joseph communicated to Pharaoh's court his father's commands, and requested permission to fulfil them. He did not go in person, because he was a mourner, and being reckoned polluted in that condition, he could not appear in the presence of the king; but "he spake unto the house of Pharaoh"—a custom which seems to have been general in the courts of Oriental princes, Esther iv. 2. Permission was readily granted; and in order that the funeral rites of the illustrious Patriarch should correspond to his station as head of his own people, Joseph was accompanied by a numerous retinue of the king's servants, "and his brethren, and his father's house," the cavalcade consisting of "both chariots and horsemen, a very great company." It has been appropriately observed that the magnificence of the Patriarch's funeral has few parallels in ancient history, consisting as it did of a numerous multitude, "which swelled like a flood, and moved like a river," proceeding nearly two hundred miles into a distant country. This great company halted at the place called the *Threshing-Floor of Atad*, which Moses says was *beyond Jordan*, viz. not beyond Jordan with reference to Egypt, but beyond that river as it respected the place where Moses wrote; and there they made a loud lamentation, which continued for seven days. The Canaanites were so astonished at the sight, that they designated the place *Abel-Mizraim*, or the *Mourning of the Egyptians*. The Patriarch was buried, in compliance with his request, in the Cave of the Field of Machpelah, and Joseph returned with his attendants to Egypt.

Of the subsequent transactions of the Hebrews in Egypt during the life of Joseph we have little information; we are merely told he "comforted" his brethren, and that he lived one hundred and ten years. When this illustrious person was drawing near his own death, he made the leaders of the Hebrews take an oath that they would not leave his body in Egypt, but that when "God visited them,

and brought them out of Egypt unto the land which he swore to Abraham, to Isaac, and to Jacob," they would "carry up his bones" with them. Joseph was embalmed, "and put in a coffin in Egypt." Coffins were not generally used in Egypt, and Joseph's must be viewed as a mark of distinction, and of peculiar respect paid by the Egyptians to one who had governed them with singular prudence and popularity. The Israelites were enabled to perform their promise, and after carrying the mummy of Joseph with them throughout all their wanderings in the Wilderness, they at length deposited it at Shechem, "in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver, and it became the inheritance of the children of Joseph," Josh. xxiv. 32. Josephus mentions that the bodies of all the chiefs of the other tribes were preserved by their posterity, and buried at Hebron, which is by no means improbable, as the Patriarchs would naturally prefer having their remains interred in a country which they were taught to regard as their own. Joseph might be more anxious respecting his own interment, from a suspicion that the Egyptians would be unwilling to part with the body of one who had been their great benefactor. There are still a few traditionary recollections of Joseph preserved in Egypt, which, though fabulous, are worthy of notice; and an ancient writer, cited by Josephus against Apion, alleges that both he and Moses were sacred scribes. Mr Carne, in his "Letters from the East," informs us that in the citadel of Cairo, there is a celebrated well which goes by the name of *Joseph's Well*, nearly 300 feet deep, and 30 or 40 in circumference. "The descent to it," he says, "is by a long winding gallery, and you meet at every turning with men and cattle conveying the water upwards. The water is raised by means of large wheels which are worked by buffaloes; it must have been a work of prodigious labour to execute, being all cut out, both gallery and well, from the solid rock. The *Hall of*

Joseph is also shown in the citadel, but in a ruinous state, and supported by several lofty pillars of red granite. The granaries of the Patriarch, where he deposited the Egyptian corn, we could nowhere notice, as the Pacha had made store-houses of them." The *Well of Joseph* is also said to have been the work of a Mahometan vizier of that name, which is more likely to be the truth.

A new era now commences in the history of Egypt, as it is connected with the Sacred Scriptures. According to the Bible chronology, Joseph died B.C. 1635, after being governor of Egypt for the long period of eighty years, reckoning from the date of his elevation as prime minister, which happened when he was thirty years of age, Gen. xli. 46. Moses informs us that the "children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." The extraordinary increase of the Israelitish population is mentioned by several writers, some of whom allege that the Hebrew women had often two, and even three children at a birth. But "there arose up a *new king* over Egypt which knew not Joseph;" another dynasty succeeded which reversed the condition and prospects of the peaceable and prosperous descendants of Jacob. This brings us to one of the most interesting inquiries of ancient history connected with the Sacred Scriptures. This king either knew not, or would not acknowledge, the services which Joseph had rendered to Egypt; he was of a new race or dynasty, for we cannot suppose that the same Pharaoh who elevated Joseph lived as long as the wise and accomplished Hebrew. One or two sovereigns would therefore reign in Egypt, all of whom knew and appreciated the services of Joseph, and prudently retained him in his office, until this "new king arose," who knew him not.

The invasion, tyranny, and exclusion of the dynasty of the first Shepherd Kings have been mentioned, yet it is necessary to take a retrospective view of

sundry important facts connected with this part of Egyptian history. Manetho, we have seen, tells us that the native Mizraim, exasperated by the tyranny of the Asiatic-Ethiopic or Cuthic Shepherds, sometimes called Arabians, attacked them with resolute intrepidity, eventually confined them to the district of Avaris, and at last compelled them to evacuate Egypt altogether. Without inquiring as to the probability of Manetho's assertion of the expelled Shepherds being the builders of Jerusalem, or whether he may be confounding some very different circumstances, we are farther informed, that after the Shepherds had entered Palestine, where they peopled Philistia and other territories, a succession of native princes reigned in Egypt for the space of three hundred and forty years and seven months, until the time of Sethosis or *Ægyptus*, and his mythological brother Danaüs.

A new race of foreigners is introduced to our notice by Manetho, after dislodging the Shepherd Kings, whom he describes as afflicted with the leprosy, as rapidly increasing to the number of thirty thousand, and as put to hard labour in stone quarries on the eastern side of the Nile. At length the reigning king Amenoph, whom he ranks as the third in succession from the monarch who had expelled the Shepherds, granted to this oppressed people the territory evacuated by the tyrannical herdsmen. Here they meditated revolutionary projects under a priest of Heliopolis (or On) named Osarsiph, to whom they promised implicit obedience, and who enacted many laws highly offensive to the Egyptians, especially debarring his followers from worshipping the Egyptian deities. Osarsiph prepared for war against Amenoph, but fearing his own inability to contend with the Egyptians, he applied to the Shepherds for assistance, who had been expelled from Avaris, and had built Jerusalem, promising that if they aided him in his war against the Mizraim, he would restore to them the district of Avaris, from which they had been expelled by Tethmosis.

The Pastoral chiefs complied, and sent 200,000 men to occupy Avaris. The Egyptian monarch, alarmed at this invasion, which was increased by a prophecy foretelling that certain strangers would join the leprous people to whom he had assigned Avaris, and would jointly reign over Egypt thirteen years, assembled the Mizraim, and fearing that the prediction was now to be fulfilled, consulted with his leading men, gathered the sacred animals, and retired at the head of 300,000 men into Ethiopia, where he was received with great kindness, and remained until the thirteen years had elapsed. In the meantime the Shepherds from Jerusalem, and their allies the Lepers of Avaris, committed the greatest barbarities in Egypt, burning towns and villages, using the wooden statues of the gods which they found as fuel to cook the flesh of the sacred animals, and compelling the priests to slaughter those animals with their own hands. The leader, founder, and legislator of this formidable association, was the before-named Osarsiph, who, after placing himself at the head of it, changed his name to *Moses*. The thirteen years having expired, Amenoph and his son Rampses descended from Ethiopia with a numerous and powerful army, attacked the Lepers and the Shepherds, and pursued them to the borders of Syria.

This curious tradition respecting Moses and the Israelites is perhaps only equalled, in its transposition and perversion of facts, by the ancient Persian version of the birth of Alexander the Great (see *PERSIA apud ASIA*). But it is worthy of notice, that Manetho is not the only writer who mentions the retreat from Egypt by the Shepherds and the Lepers. The following passage from Diodorus Siculus, cited by Mr Faber, in his truly learned and valuable large work, "*The Origin of Pagan Idolatry*," three vols. 4to, 1816, will be read with interest by the student of sacred literature.

"Formerly," says Diodorus, "a pestilential disorder prevailed in Egypt, which most were willing to ascribe to the wrath of the Deity; for, when strangers from

various different quarters had intruded into the country, who were each addicted to the rites of a foreign religion, the ancient worship of the native gods fell into discredit. Hence, the aboriginal inhabitants began to suspect that they would never be free from the malady until they expelled the aliens. Upon this, as some writers tell us, the most noble and warlike of those foreigners, being compelled to leave the country, emigrated to Greece and certain other regions under the command of several illustrious leaders, among whom Danaüs and Cadmus are especially celebrated. But there was yet a very numerous division, which marched off by land into the district *now called Judea*. Of this colony one Moses was the leader, a man of great wisdom and fortitude. He, *having occupied that country, built a magnificent temple at Jerusalem*, and instituted a regular ceremonial of divine worship. He likewise ordained laws for his new republic, and *divided the whole multitude into twelve tribes*, answering to the twelve months of the year. All visible representations of the gods he strictly forbade, teaching that there is but one Deity, who pervades and governs all things, and who cannot accurately be described by the human figure. The sacrificial rites and institutions which he introduced were of such a nature, that they differed very essentially from those of all other people; and as *he presided over a banished nation*, he determined that their general habits of life should be *inhuman and inhospitable*. He appointed a regular order of priests for the service of the temple, and made them also the *secular judges of the community*, whence they say that he was never himself the king of the Jews. On the contrary, *he vested the chief authority in the hands of a sovereign pontiff*, who at the same time interpreted the behests of the Divinity."

The perversions of history in the above passage are given in *italics*—unconscious perversions certainly on the part of Diodorus, who, knowing nothing of the real facts as recorded by Moses in the Pentateuch, merely narrated what he was

told, and what was generally believed respecting the sojourn and the departure of the Israelites from Egypt, whose proceedings, it is evident, must have made a remarkable impression. But other writers besides Diodorus Siculus have given us some equally extraordinary versions of the same piece of history on which we are about to enter. According to Lysimachus, also cited by Mr Faber, when one Bocchoris was king of Egypt, the Jewish nation, being infected with a dreadful leprosy, fled to the temples and implored food. Many died by the disorder, and a great famine ensued. The king consulted the oracle of Hammon (Jupiter Ammon), and was advised to purge the country of the impure race who had polluted the temples. In compliance with this advice he collected all the impure, whom he delivered into the hands of the military, and they attached pieces of lead to many of the incurable lepers, and drowned them in the Red Sea, while others were driven into the Wilderness. These elected Moses as their leader, and after suffering many hardships in the Desert, they at length seized the territory of Judea. Tacitus, whose notices respecting the Jews are as frivolous and fabulous as his other historical details are valuable and authentic, relates a similar story, with a very important addition. The Israelites are of course afflicted with the leprosy, and are driven out of Egypt by Bocchoris, as a race hateful to the gods. They betake themselves to the Desert, where Moses persuades them to submit to him, pretending that he is a divinely-appointed leader. In the Desert he supplies them with water from a rock, to which he was led by a herd of wild asses; and after a journey of six days, they reached Judea on the seventh, where they built a city and a temple. This great historian has preserved other legends respecting the Jews, in which truth is strangely blended with fable; and it is somewhat surprising, from the groundless and contradictory nature of these stories, that Tacitus could gravely record them. One is, that the Jews ran away from the Island of Crete,

and settled on the coast of Libya, at the time when Saturn was expelled from his kingdom by Jupiter. The mountain Ida is famous in Crete, the neighbouring inhabitants of which are termed *Idæi*; and this name, with a far-fetched argument, becomes also *Judæi*, or Jews. Others allege that the Jews were numerous in Egypt in the reign of Isis, where they became so burdensome, that the Egyptians sent them into different countries under their two leaders, Hierosolymus and Judas. Some say that they were Ethiopians who were compelled to change their habitations in the reign of a king called Cepheus, although it is strange that Tacitus could suppose that the Ethiopians, who are known to be blacks, could be the ancestors of the Jews, who are known to be whites. There are those, continues Tacitus, who report that the Jews were Assyrians, who, wanting a territory, obtained a part of Egypt, and soon after settled in cities of their own in the country of the Hebrews, and the districts of Syria which lay nearest to them; while others claim for them an origin more eminent, alleging that they are the people celebrated by Homer under the name of Solymi, who founded the nation, and gave the name Hierosolyma to its capital city. The former of these opinions is nearer the truth, and both of them Tacitus might have borrowed from Josephus himself, who mentions the latter notion in the Seventh Book of his Antiquities.

From the above particulars, extravagant as they are, some facts can be easily adduced; the first, that many foreigners were obliged to quit Egypt with the Israelites, and that therefore the latter were often confounded with a race with whom they had no connection; the second, that the Israelites were often taken for Ethiopians or Cushites, who, like themselves, became the objects of hatred to the Egyptians; and the third, that a tribe of Ethiopians was expelled from Egypt about the time of or with the Israelites. "It need scarcely be

remarked," says Mr Faber, "that the fable of drowning a race of lepers in the sea, while such as escaped fled into the wilderness, has plainly been taken for the destruction of Pharaoh and his host in the Arabian Gulf—the punishment being ingeniously transferred from the oppressors to the oppressed; but it may not be improper to observe, that the malicious tale of the Israelites being all afflicted with an inveterate cutaneous distemper, which seems to have been so ingeniously taken up by the Pagans, has plainly enough originated from the circumstance of Moses being miraculously struck with a temporary leprosy. The remembrance of a preternatural revulsion of the Red Sea has been preserved by those who dwell along its coasts, not only to the time of Diodorus, but even to the present day. That historian relates that the Ichthyophagi had a tradition, handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, but that they afterwards, with a most tremendous swell, returned to their accustomed channel; and even now the inhabitants of the neighbourhood of Corondel, as we learn from Dr Shaw, preserve the recollection of a mighty army having been once drowned in the bay which Ptolemy calls *Clysmæ*."

But to return from this digression. The Shepherd Kings, who were natives of Egypt before the time of Joseph, were six, and their joint reigns amounted, according to Manetho, to 259 years and 10 months. Africanus, it may be observed, allots them 284 years. But Eusebius notices another succession of Shepherd Kings different from the first dynasty of those tyrants, which consisted of four sovereigns, whose reigns comprehended 106 years. This agrees with Herodotus, with the exception that the latter historian limits them to two; and this is the dynasty of kings who "knew not Joseph." To those kings, whether they were two or four, Herodotus ascribes the greatest tyranny and profligacy. "They

barred the avenues to every temple," says the historian, on the information he had received in Egypt, "and forbade the Egyptians to offer sacrifices; they proceeded next to make them labour servilely for himself. Some they compelled to hew stones in the quarries of the Arabian mountains, and drag them to the banks of the Nile; others were appointed to receive them in vessels, and transport them to a mountain of Libya." He represents them as building the pyramids by the constrained labours of their subjects. "For the space of one hundred and six years were the Egyptians exposed to every species of oppression and calamity, not having, in all this period, permission to worship in their temples. For the memory of these two monarchs they have so extreme an aversion, that they are not very willing to mention their names. They call their pyramids by the name of the Shepherd Philitis, who at that time fed his cattle in those places." It can hardly be doubted that Herodotus here speaks of the Shepherd Kings again, and that he refers to a second pastoral tyranny, to which the Egyptians were subjected by those fierce herdsmen after the death of Joseph.

We have seen the first Shepherd Kings dislodged from Avaris or Goshen, and the family of Jacob occupying that territory in their room; that a native Egyptian dynasty succeeded those pastoral tyrants, the princes of which allowed the Israelites to settle peaceably in Goshen; and that the Israelites long continued in high favour with the native Mizraim, who frankly acknowledged and never forgot the eminent services of Joseph. But in progress of time the Patriarch, his brethren, and all that generation, were removed by death, while the Israelites still continued to be "fruitful; they increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." It was now, according to Manetho, that the leprous shepherds, who are plainly the pastoral people of Israel, having become powerful in the Land of Goshen, began to meditate

revolutionary projects, and invited the expelled Shepherd Kings to return out of Palestine, which led to the re-establishment of the Shepherd tyranny; and now it was, according to Moses, that "there arose up a *new king* over Egypt, which knew not Joseph." Mr Faber, in noticing Manetho's accusation against the leprous shepherds, otherwise the Israelites, that they leagued with the expelled shepherds in Palestine, observes, "It is not impossible that he *may* be accurate in his assertion; yet if such *were* the case, the credulous Israelites were mere temporary tools in the hands of an ambitious and powerful family. We know from the authority of Scripture that the period of their bondage, which Manetho places erroneously *before* their occupation of Avaris or Goshen, ought really to be placed *after* it. Hence, as they left Egypt *synchronously* with the Shepherd Kings, those pastoral warriors must clearly have been their taskmasters, for during all the time of their servitude the native Mizraim were either expelled or subjected. I think it however doubtful, to say the least, whether the Israelites ever leagued themselves with the military shepherds." But if there had not been some understanding between them, the Israelites would have defended the Egyptian frontiers; and it is clear that if they had done so, a fact of so much importance would have been probably mentioned by the sacred historian. It appears that the native king of that dynasty, who had always favoured the descendants of Jacob, with a considerable number of the priests and warriors, withdrew into the Thebais and Ethiopia, while the people who remained behind were subjected to great tyranny and oppression from the conquerors. This fact serves to illustrate a very remarkable incident which Josephus narrates in the history of Moses, entirely omitted in our Bibles, which is cited by St Irenaeus, who lived shortly after the Jewish historian. According to that Father of the Church, "Josephus says that when Moses was nourished in the king's palace, he was appointed general of the army *against*

the *Ethiopians*, and conquered them, when he married that king's daughter, because, out of her affection for him, she delivered the city up to him." Josephus has a complete chapter, in the Second Book of his Antiquities, on the war carried on by Moses against the Ethiopians, in which he relates "how a royal city, then called Saba, but afterwards Meroë, was besieged by Moses; how Tharbis, the daughter of the Ethiopian king, happened to see him as he led the army near the walls, and conceiving a sudden passion of love for him, delivered up the city into his hands." Now, Moses was adopted and educated by a daughter of one of the Shepherd Kings of the second dynasty, and we may perhaps conclude that this irruption of Ethiopians into Egypt, which called forth the military energies of Moses, was not, strictly speaking, Ethiopian, but an invasion of the adherents of the native Egyptian monarch who had been compelled to retire, when the fierce Shepherds a second time conquered the country.

There is one circumstance which certainly militates against the supposition that the Israelites formed any alliance with the new dynasty of Shepherd invaders, and that is the grievous oppressions to which they were subjected in common with the native Mizraim. The warlike Shepherds must have passed through the country of Goshen, and discovered that the Israelites were in a condition, by their numbers and their strength, to have offered a powerful resistance. This new king, the head of a dynasty which continued to reign till the departure of the Israelites, thus appears to have been a foreigner. "He found himself," says Mr Faber, "master of a land in which were two distinct races of men, who from a series of mutual benefits had generally lived in strict amity with each other; and he was fully aware, that notwithstanding any temporary disgust, the Israelites were far more likely to make common cause with their friends the Mizraim than with himself and his intrusive warriors. Hence, to a man who

was retained by no nice scruples of conscience, who considered only how he might best secure his conquest, and who neither knew nor regarded Joseph, the policy is obvious, and the principle of it is most distinctly exposed by Moses." He said unto his servants, "Behold the people of the Children of Israel are more and mightier than we"—which was not really true, but was said to rouse his followers to a sense of their danger, or it might be that he thought them more numerous than was consistent with his own safety—"Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." "Every part of this declaration," continues the learned writer, "throws light upon the history, and serves to prove that the new king and his people were foreigners. With the natural feelings of a conqueror, and with the superadded remembrance of a former expulsion from this very country, he anticipated a probable rebellion of the Mizraim, and he shrewdly conjectured that, while he was engaged in reducing them to obedience, or in resisting an invasion of the dethroned king from the Thebais, whither, according to Manetho, he had retired, the Israelites, compactly associated in the Land of Goshen, would take him in the rear, and thus place him between two enemies. His fears were increased by observing the formidable numbers of that people, which he describes as even exceeding his own. At this period the Israelites had been in Egypt somewhat more than a century, and when they first emigrated, they consisted only of seventy persons, exclusive of Joseph and his two sons. Rapid as their increase might be, it is utterly incredible that they should *exceed* in number the *native Mizraim*, who had been settled in a fertile land for the space of full six centuries and a half." Mr Faber then concludes, from the "rational principles of increase in a good country," that the thing "cannot be admitted for a moment," and,

therefore, when the king of Egypt said that the "Children of Israel are more and mightier than we," he did not speak to the native Mizraim, but to his confidential people the invading tribe, who were the smallest in point of population, as is always the case in such circumstances; and "the pastoral warriors felt it necessary to compensate for their paucity by their courage, by their strict union, by constituting themselves the sole military class, and by exercising what was deemed a profound political sagacity," while the lawful or native king of Egypt, "and a considerable part of the warriors and priests, took refuge in the Thebais, or in Ethiopia."

We have the authority of Scripture for the fact that the Israelites were dreadfully oppressed in Egypt, while we have also the direct evidence of Manetho and Herodotus that the Mizraim were equally enslaved by this new dynasty of Shepherd Kings. Manetho makes strong complaints of the treatment which the native Egyptians experienced, while Herodotus expressly mentions that their names were held in utter hatred by the people. It is unnecessary to follow these and other ancient historians throughout all their discrepancies of dates, and the variations in the accounts they have transmitted to our times. We have discovered that the "new king over Egypt," mentioned by Moses, refers to the return of the Shepherds—that the accounts both of the sacred and profane writers accurately correspond—that the second dynasty of the pastoral herdsmen tyrannized equally over the Israelites and the native Mizraim—and that when we read in the Book of Exodus, of the "*Egyptians* making the Children of Israel to serve with rigour," we are to understand not the *native Mizraim* or *real Egyptians*, but the followers of the Shepherd tyrants. Herodotus states that the tyranny exercised over the native Mizraim consisted chiefly in forcing them to labour as builders, reducing them to absolute servitude, compelling some to hew stones in the quarries of the Arabian mountains,

others to drag them with infinite labour to the Nile, and others to float them down that river in proper vessels. In this service the historian informs us 100,000 men were employed, who were relieved every three months—that ten years were occupied in making the road over which these immense blocks were conveyed—a work, in his estimation, scarcely less stupendous than the pyramids themselves, "not to mention the time employed in the vaults of the hill upon which the pyramids are erected"—that this was only the beginning of their labours, compared with the rearing of the enormous mass of the great pyramid, which was a work of twenty years—that the supplies for building the second pyramid were procured by the daughter of the Shepherd tyrant Cheops prostituting her person, and demanding a single stone from each of her lovers, an idle story, which has been generally treated as a fable—and that the tyranny ended in the brother or son of Cheops, who built the third pyramid, for he was succeeded by a king whom Herodotus calls Mycerinus, and says that he was the son of Cheops, a mistake on the part of the historian, who has confounded him with the Shepherd Kings, while it is evident that he was a descendant of the ancient dynasty. This king was just and merciful, and the oppressed Mizraim were relieved from the tyranny of their former masters, who were finally extirpated or expelled. Such is the account of Herodotus; and in a similar manner Moses says that the tyranny exercised over the Israelites was of the same description. They were compelled to labour, and were the builders, as many think, of at least one of the pyramids. "They set over them taskmasters," says Moses, "to afflict them with their burdens: and they built for Pharaoh treasure-cities, Pithom and Raameses (Rameses); and the Egyptians made the Children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field;

all their service wherein they made them serve was with rigour." The phrase *treasure-cities* has been variously rendered; either store-houses, store-cities, granaries, fortresses, or walled towns, are the alternatives. The proper names, however, seem to indicate that towns were intended, Pithom, or Bethon, "the house of On," or of the Sun, being, according to Bryant, on the authority of Ptolemy, a second Heliopolis, built upon the confines of Arabia. Instead of Rameses, the Greek version reads Raamses. Authors are not agreed as to the exact sites of both cities, but as the Land of Goshen is called the Land of Rameses by anticipation, Gen. xlvii. 11, we may conclude with Eusebius, that the town Raamses was in that territory to which it gave or from which it received its name. It is evident that they were expressly built for Pharaoh, either for the purpose of storing the goods which in different districts belonged to the king, or as garrisons to control and command the adjacent country. The Hebrew kings had store-cities of the former description, 2 Chron. viii. 4, 6; xxxii. 27—30. The learned Michaëlis thinks that the Egyptian government obliged the Hebrews to relinquish the habit of living in tents, but St Jerome in the Vulgate takes an exactly opposite view of the passage, and describes Pithom and Raamses as *urbes tabernaculorum*, or *cities of tents*. Josephus confirms the account of Moses in a more ample manner. After observing that the Egyptians became "very ill affected towards the Hebrews, as touched with envy at their prosperity," and "having at length forgotten the benefits they had received from Joseph," he proceeds to state that, "*particularly the crown being now come into another family*, they became very abusive to the Egyptians, and contrived many ways of afflicting them, for they enjoined them to cut a great number of channels in the river, and to build walls for their cities, and ramparts that they might restrain the river, and ninder its waters from stagnating upon its running over its own banks; they set

them also to build pyramids, and by all this wore them out, and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labour. Four hundred years did they spend under these afflictions, for they strove one against the other which should get the mastery—the Egyptians desiring to destroy the Israelites by these labours, and the Israelites desiring to hold out to the end under them."

Herodotus informs us that the diet of the toiling Mizraim consisted of radishes, onions, and garlic, the various sums expended for which were inscribed in Egyptian characters on the outside of the great pyramid. "This, as I well remember my interpreter informed me, amounted to no less a sum than 1600 talents," exclusive of the "necessary cost for iron, tools, food, and clothes for the workmen." Moses likewise represents the diet of the Israelites as consisting of fish, cucumbers, and melons, leeks, onions, and garlic," Numb. xi. 5. Herodotus and Manetho agree in asserting that this second tyranny of the fierce herdsmen did not overtake the Mizraim unexpectedly, but had been expressly foretold by an oracle. Moses records a similar prediction connected with the Israelites. The oppression under which they laboured, in common with the native Mizraim, could not have come upon them unexpectedly, for it had been expressly foretold to their great ancestor Abraham by an immediate communication from God:—"And when the sun was gone down, a deep sleep fell upon Abraham, and lo, an horror of great darkness fell upon him; and he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not thine, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge, and afterwards shall they come out with great substance," Gen. xv. 12, 13, 14. The Scriptures, indeed, mention the oppression of the Israelites only, but it is evident that both they and the native Mizraim were treated in the same manner by a *foreigner*, and that,

foreigner was the "new king," who was not acquainted with Joseph's services. The Scriptures not only seem to imply this, but even to exculpate the Mizraim from tyrannizing over the Israelites. On this subject Mr Faber offers some very conclusive and most satisfactory observations. "One of the precepts of Moses is, *Thou shalt not abhor an Egyptian*, and the alleged reason is, *Because thou wast a stranger in his land*. Now this must appear not a little extraordinary to any one who understands the Egyptian history as it has been commonly received. The chosen people might indeed be forbidden to abhor an Egyptian, on the broad principle of forgiveness of injuries, but it seems very strange that the prohibition should be made to rest upon such a basis as the present—that they should be charged *not to hate* an Egyptian, *because* they had suffered from him a most iniquitous oppression. The matter, however, becomes perfectly intelligible when the real state of the case is known. So far from being ill treated by the friendly Mizraim, the Israelites, from first to last, had experienced nothing but kindness from them, for instead of being the oppressors of God's people, they had themselves groaned under the very same intolerable yoke. Accordingly, we find another precept of the law specially built upon this which we have just seen elucidated; and it may be observed, that without such elucidation the additional precept involves a glaring contradiction. An Ammonite and a Moabite were never to enter the congregation of the Lord; even the lapse of ten generations could not render them admissible. Do we inquire the reason of this rigorous exclusion? It was *professedly* the evil treatment which the Israelites received at their hands. But the children of an Egyptian might freely enter into the Lord's congregation so early as the *third descent*. And why? *Because Israel was a stranger in his land*, when yet oppression was accumulated upon oppression. Here it is plain that, according to the usual mode of understanding the history of

God's people in Egypt, the identical reason which is alleged for the *eternal exclusion of an Ammonite or a Moabite* is adduced for the *admission of an Egyptian in the third generation*; the former were to be abominated, and for ever shut out, because they maltreated the Israelites; the latter was to be cherished and received as a brother, after a short prescribed interval, still because he also had maltreated the chosen race! But let the history be rightly explained, and every contradiction vanishes. Under an imperfect dispensation, which required *an eye for an eye and a tooth for a tooth*, the injuries of Moab and Ammon were *never to be forgotten*; while the fostering friendship of the ever kind and hospitable Mizraim was *eternally to be remembered and requited*."

The inspired historian informs us that the lives of the Israelites were made "bitter" unto them with "hard bondage," in "mortar, and in brick, and in all manner of service." There are many suppositions and theories as to the works on which the Israelites were employed in Egypt. Josephus says that they assisted to erect the pyramids. It is likely, as Dr Hales conjectures, that the principal *brick pyramids* are their works. The "treasure cities," Exod. i. 11, and the "bricks made of straw," Exod. v. 7, imply that they were employed in the public works, and this explains what Josephus says as to their being compelled to labour at all kinds of mechanical employments, such as cutting canals, erecting ramparts, raising the walls of cities, and building pyramids. Old writers often objected to the statement of Josephus respecting the pyramids, alleging that they are built of stone, but it is now ascertained that all the pyramids are not of stone, and even if they were, it by no means follows that the Hebrews did not work in stone as well as in brick. It is true that when Moses commenced his important mission, they were chiefly employed in making bricks like those of which the walls of Babylon were built; yet there is no reason to conclude that

because they were making bricks when Moses returned from Midian, they had been so employed for nearly one hundred years, as the oppression of the Israelites commenced before Moses was born, he being eighty years of age when he stood before Pharaoh. There is a large pyramid of sun-dried bricks at *Faioum*, the ancient *Arsinoë*. The bricks of which it is formed are made of black loamy friable earth, or mud from the Nile, compacted with chopped straw, like the bricks made in Egypt and in the East to this day. "At one place," says Mr Jowett of the Church Missionary Society, "the people were making bricks with straw cut into small pieces, and mingled with the clay to bind it. Hence it is that when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw, and for a similar purpose—to build extensive granaries for the Pacha—*treasure cities* for Pharaoh." The pyramid at *Faioum* stands on an elevated sandy plain; its base is one hundred and twenty-two yards, and its height about one hundred and ninety-seven feet. There are other brick pyramids at *Dashour* and *Saccara*, which differ little from the one at *Faioum* except in size and preservation. The latter is described as having lost much of its pyramidal form, and as now resembling the ruined mounds of *Babylon*, constructed of similar materials; and it is curious that *Herodotus*, who describes the Tower of *Babel* as a pyramid, having graduated storeys diminishing the ascent, mentions the pyramids of Egypt as having storeys or platforms, also diminishing in size as they rose in height, and that they were afterwards smoothed in surface by being coated with blocks of stone, which filled up the interstices between the different storeys, so as to obliterate the graduated by a sloping appearance. We are farther informed that the pyramids of the Nile may be considered as identical with

similar structures on the banks of the *Euphrates*, the *Indus*, and the *Ganges*.

If, then, the Israelites were employed on the pyramids by the Shepherd tyrants, those celebrated piles now existing in Egypt were not native Egyptian structures, but the work of a foreign people, reared on the soil of Egypt. It is a very remarkable circumstance that the pyramids are confined to that district of Egypt which the Shepherds occupied, and that none are in the vicinity of *Thebes*, the ancient seat of Egyptian literature and religion. Some Arabian writers mention that they were built by a people from *Arabia*, who after a long tyranny were expelled from Egypt. But although the Shepherd Kings probably came immediately from *Arabia*, their original migration was certainly from more eastern regions. The Indian annals, we have seen, record a migration from the East of a race of *Pali* or *Shepherds*, doubtless the *Philites* of *Herodotus*, who spread themselves westwards, even to *Africa* and *Europe*. There is another record of an ancient Indian king, whose empire *Vishnu* enlarged by enabling him to conquer *Misra-stan*, or the *Land of Egypt*, where his immense wealth enabled him to raise three mountains, the first called *Ruem-adri*, or the *mountain of gold*; the second, *Rujat-adri*, or the *mountain of silver*; and the third, *Retu-adri*, or the *mountain of gems*. These artificial mountains are certainly the pyramids, and, as *Dr Hales* supposes, they may have been so distinguished by the colour of the stone with which they were coated. If Egypt, therefore, was governed by the Shepherd Kings during the bondage of the Israelites, which we think may be inferred from sacred and is asserted by profane history, and if the pyramids were erected by those Shepherd Kings, there is almost a certainty that the enslaved Israelites would be compelled to assist the equally enslaved *Mizraim*, although there is no reason to suppose that the former were *exclusively* engaged in any public work. *Voltaire* considers the construction of the pyramids as a

proof of the slavery of the lower orders of the Egyptians; and he rightly observes that it would not be possible to compel the English, who are far more powerful than the Egyptians were at that time, to erect similar masses. But this remark can only apply to the condition of the lower orders at the time the pyramids were erected. Egypt, while under its own native princes, enjoyed very excellent laws from the earliest times. The civil liberties of the Mizraim were restricted to a certain extent; but it is nowhere asserted that they were liable to compulsory labour at the public works, otherwise it would never have been mentioned, as a tyrannical violation of their rights, and as an act of the grossest oppression, that the founders of the pyramids reduced the Egyptians to servile labour. It was indeed the boast of one of the Pharaohs that no Egyptian hand had ever been employed in the proudest and most stupendous of their works; prisoners and slaves must consequently have been the builders, and hence the *prisoners* were the *Israelites*, whose rights as a free and even naturalized people the Shepherd tyrants had violated, and the *slaves* were the *native Mizraim*. We can easily calculate the waste of human life under the Shepherd tyranny from another fact in the Egyptian history, that Pharaoh-Necho employed 100,000 men in an attempt to cut a canal from the Nile to the Red Sea. Nor are matters greatly changed at the present time, as the following account of Mehemet Ali's proceedings sufficiently prove:—"The great canal of Cleopatra," says Mr Carne, in his interesting "Letters from the East," 1826, "which he (Mehemet) has lately made, or rather revived, forty miles in length, connecting the Nile with the sea at Alexandria, is an extraordinary work. For a considerable period he employed 150,000 men about it, chiefly Arabs of Upper Egypt: of these, *twenty thousand* died during the progress of the work. Having ridden out early one morning to the neighbourhood of the city, and entered an elegant house which Ali was

building for his son, we suddenly heard the sounds of music from without, and perceived it was the Pacha himself with his guard, who had just arrived from Cairo. He was on foot, and stood on the lofty bank of a new canal he was making, earnestly observing the innumerable workmen beneath. He was of middle stature, and plainly dressed; his age appeared between fifty and sixty; his features were good, and his long beard fell over his breast. The bed of the canal below presented a novel spectacle, being filled with vast numbers of Arabs of various colours, toiling in the intense heat of the day, while their Egyptian taskmasters, with whips in their hands, watched the progress of their labours. *It was a just and lively representation of the Children of Israel forced to toil by their oppressive masters of old.* The wages which Mehemet allowed these unfortunate people, whom he had obliged to quit their homes and families in Upper Egypt to toil in this work, were only a penny a day, and a ration of bread."

The more the Shepherd tyrants oppressed the Israelites, "the more they multiplied and grew." A new and most inhumane scheme was next adopted to prevent the increase of the Hebrews, which was accelerated by a circumstance related by Josephus. "One of those sacred scribes who were very sagacious in foretelling future events truly, told the king that about this time there would a child be born to the Israelites, who, if he was reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered throughout all ages." The translator of Josephus adds a note to this effect: "Dr Bernard informs us here, that instead of this single priest or prophet of the Egyptians, without a name in Josephus, the Targum of Jonathan names the two famous antagonists of Moses, Jannes and Jambres, and they are also mentioned by St Paul as those who "withstood" Moses, 2 Tim. iii. 8; nor is it at all unlikely that it might be one of those who foreboded so much

misery to the Egyptians, and so much happiness to the Israelites, from the rearing of Moses." This leads us to the barbarous edict which is only paralleled by Herod's cruelty in a future age in Judea; and it is worthy of notice, that our Saviour, humanly speaking, was preserved from the massacre of the Holy Innocents by being *carried into Egypt*, the very country in which, centuries previous, a similar attempt had been made to cut off the illustrious lawgiver of Israel, who was an eminent type of the long-promised Messiah. Josephus informs us—for the circumstances now noticed are very briefly recorded by Moses—that the prediction of the Egyptian priest "so feared the king, that, according to this person's advice, he commanded that they should cast every male child that was born to the Israelites into the river (Nile), and destroy it; that besides this, the *Egyptian midwives* should watch the labour of the Hebrew women, and observe what was born, for these were the women who were enjoined to do the office of midwives to them, and, by reason of their relation to the king, would not transgress his commands; he enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed." He also mentions the names of the midwives, Shiphrah and Puah, who certainly were not the only midwives to the Hebrews, but those who exercised a control over the others; it seems also probable that they were women of high rank, as Josephus mentions their "relation to the king." It will be observed that Josephus expressly designates them *Egyptian midwives*, while in our version of the Pentateuch they are designated *Hebrews*. This emendation of the text of our version (Exod. i. 15) is correct, for two reasons—first, because it cannot be supposed that Pharaoh would trust Hebrew midwives with the execution of such a barbarous decree against the children of their own nation, which he might well anticipate they would not obey; and second, the authority of Josephus is

of the utmost importance in this and other points, for he possessed more complete copies of the Pentateuch, and other authentic records now lost, respecting the birth and actions of Moses, than either the Hebrew, Samaritan, or Greek Bibles contain. Josephus hints that this decree was in some cases carried into execution; "this was a severe affliction indeed," he says, "to those *who suffered it*, not only as they were *deprived of their sons*, and, while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was supposed to tend to the extirpation of their nation." The inspired historian merely mentions that "the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive." As no diminution of the Hebrews was perceptible, the midwives were summoned before the king, who demanded why they had not obeyed his injunction. The answer which the tyrant received is no less remarkable than true: "Because the Hebrew women are not as the Egyptian women, for they are lively, and are delivered ere the midwives come in unto them." This answer contains no evasion; it is not a falsehood to save their lives, but it is a bold acknowledgment of Divine Providence. The midwives, we are told, were abundantly rewarded in their own families: "God dealt well with them," while the Hebrews continued to "multiply, and waxed very mighty." A new decree was issued: "Pharaoh charged all his people, saying, Every son that is born of the Israelites ye shall cast into the river, and every daughter ye shall save alive." "This decree," says Dr Hales, "was in force at the birth of Moses, sixty-four years after the death of Joseph, and was probably enacted soon after the birth of his elder brother Aaron, who was not subject to it; we may date it, therefore, about the thirty-second year of their bondage, and about one hundred and thirty years after their settlement." It is said that Aaron was little more than a year old at this time.

The memorable events connected with the history of the Egyptians and the Israelites now assume a new form; the inspired historian stops to introduce *himself*. "There went a man of the house of Levi, and took to wife a daughter of Levi; and the woman conceived, and bare a son." The name of this Levite was Amram, and that of his wife Jochebed; the former was the eldest son of Kohath, the second son of Levi; and thus Moses was only the fourth in descent from the Patriarch Jacob, and the sixth from Abraham. Jochebed, the mother of Moses, was the sister of his grandfather Kohath; and the Jewish historian describes Amram and his family as of the "noblest of the Hebrews." Aaron, the elder brother, was three years older than Moses, and Miriam, the sister, probably seven or eight years older than Aaron. The entire account contained in the Book of Exodus of the private life of Moses, in other words, the eighty years which preceded his divine commission to "stand before Pharaoh," is contained in two chapters, unattended with any circumstances calculated to distinguish the personal character of the Jewish lawgiver as peculiarly fitted for his high commission. The edict of Pharaoh respecting the destruction of the Hebrew male children was then in full operation, and Moses, who was "a goodly child," was concealed by his mother "three months;" and "when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it by the flags on the river's brink." The persecution of the Hebrews must have been at this time severe, otherwise the mother of Moses would never have had recourse to this hazardous expedient. The *ark* in which Moses was exposed probably resembled one of those boats with which the river was always crowded, and, like them, made of bulrushes, or flags of the papyrus, which grow in abundance on the banks of the Nile, and of which the Egyptians made their paper. The Prophet Isaiah (xviii.) speaking of the Ethiopians, says that they

sent "ambassadors by the sea, even in vessels of bulrushes upon the waters." The *papyrus* is the same as the *cyperus*, which is distinguished by clusters of elegant little spikes, consisting of a single row of scales ranged in a straight line on each side. These clusters are described as weak, and inapplicable to any useful purpose; the root is about the thickness of a man's wrist, more than fifteen feet in length, and so hard that all kinds of utensils were made of it; the stem, from four to six cubits long, was eaten raw, roasted, or boiled, and served also as material for boats, sails, mats, cloths, beds, and books. From its Greek name *papyrus* is derived the English word *paper*, while it is said that its Egyptian designation appears in the venerable name *Bible*. The *slime* here mentioned is the same as bitumen, or mineral pitch, and the *zepheth*, *pix*, or pitch (*πιττα*), means the resins obtained from the pine and fir trees—the slime or bitumen being a *mineral*, and the pitch a *vegetable* production, both employed on this occasion for keeping out the water from the infant. The *suph*, or *flags*, among which the ark or boat was laid by the "*river's brink*," is probably a general term for sea or river weed, akin to the papyrus, and common in the marshes of Egypt. In the Vulgate, the expression is rendered *in carecto*, or *in a reedy bed*. The Red Sea is designated *Yam Suph* in the Scriptures, or the *Weedy Sea*, probably from the variety of marine vegetables which grow in it, and which are left in great quantities on the shore at low-water. There is a considerable resemblance between the ark or boat of Moses and the vessels which at present are employed in crossing the Tigris, which are described as being circular in shape, and made of leaves of the date palm, forming a kind of basket-work, which is rendered impenetrable to water by being thickly coated with bitumen. Mr Jowett thus describes the boats on the Nile at the present time:—"Our boat was ballasted with earth taken from the river banks, very stiff and rich soil, without

stones. With the same mud the sides of the boat were plastered, at those parts in the fore half of the vessel where moveable planks were placed, in order to raise the gunnel higher; the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so fine and impervious, that, together with the strong reed which grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark which would float; she then placed it among the flags, in order that the stream might not carry it down."

When the boat or basket, thus constructed, had been deposited among the flags, Miriam, the sister of Moses, was instructed by her mother to watch the fate of its tender occupant. Josephus tells us that the "river received the child, and carried him along." Never had the Nile such a treasure entrusted to its waters, or one whose life was of such momentous importance to the Israelites. But the daughter of that very Pharaoh who had issued the inhuman edict against the Hebrew infants "came to wash herself in the river, and her maidens walked along by the river's side, and when she saw the ark among the flags she sent her maid to fetch it; and when she had opened it, she saw the child, and behold the babe wept, and she had compassion on him, and said, This is one of the Hebrews' children." Josephus tells us that the name of this princess was Thermuthis, who was washing in the Nile, not so much for pleasure as for purification, it being an ancient custom in all ages for persons to wash themselves after some defilement, although she might also have been performing a religious rite, the Nile being an object of adoration among the Egyptians. The appearance of the Hebrew infant interested her in his favour. "Thermuthis," says Josephus, "ordered her maidens to procure a nurse for the child, because she was greatly in love with him on account of his largeness and beauty; and when they had procured one (an Egyptian), the

child would not admit of her breast, but turned away from it, and did the like to many other women. Miriam, who was present when this happened, not to appear as if there on purpose, but only as staying to see the child, said, It is in vain that thou, O queen, callest these women to nourish the child who are not related to it, but if thou orderest one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." The princess immediately agreed to the proposal, and Miriam went and called "*the child's mother*"; and Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee wages." Thus was the Hebrew legislator providentially saved, and nursed at the expense of Pharaoh's daughter, who called his name *Moses*, which means *drawn out*, "for the Egyptians," says Josephus, "call water by the name of *Mo*, and such as are saved out of it by the name of *Uses*." As Moses approached manhood, his countenance exhibited great nobleness and beauty, and what Josephus figuratively says of his having a *divine form*, seems to be justified by what St Stephen observes of his appearance, that Moses was "beautiful in the sight of God," Acts vii. 20. When he grew up, his mother brought him to Thermuthis, who, Josephus informs us, was married, but had no children, and adopted him as her son, and caused him to be instructed "in all the wisdom of the Egyptians," Acts vii. 22. The Jewish historian mentions some curious particulars respecting the youth of Moses and his conduct at the Egyptian court, but these belong rather to biography than to history. He became eminent among the Egyptians, and was made leader of their armies; and it appears that in this capacity he was successful in repressing the Ethiopian invasion mentioned by Josephus.

When Moses was about forty years of age, although in the highest credit at the court of Pharaoh, who nevertheless was secretly disposed to procure his death, he was "moved" to acquaint himself

with the condition of the Israelites, and publicly to acknowledge that he was one of them, and the scoffs and sneers which he encountered by that avowal probably explain that passage in the Epistle to the Hebrews, that "he had respect unto the recompense of the reward, esteeming the reproach of Christ greater riches than the treasures in Egypt." Perceiving one day an Israelite cruelly attacked by an Egyptian, he slew the latter. This circumstance was told to Pharaoh, who resolved to punish him. But Moses fled into Midian, a district of Arabia Petræa, in which some of Abraham's posterity were settled, the whole route to which was through a desert. Here Moses settled for a time; here by an act of courage he rescued the daughters of Raguel, the priest or prince of Midian, from the rude insults of some wandering hordes who contended for the exclusive privilege of the wells of water; and here he married Zipporah, one of the daughters of that prince, who bore him a son, and he called his name Gershom, for he said, "I have been a stranger in a strange land."—"During his long exile," says Dr Hales, "Moses was trained in the school of adversity for that arduous mission which he had anticipated, and so become *very meek above all the men which were on the face of the earth*," Numb. xii. 3.

When Moses returned from Midian, invested with his high commission to demand the release of the Israelites, he was eighty years of age. The king whose daughter preserved him had died during his absence, and his successor, or successors, added to the calamities and hardships of the Israelites; they "sighed by reason of the bondage, and they cried, and their cry came up to God." The time of their deliverance was rapidly approaching, and Moses, in the Divine command he received at the "bush which burned with fire, and yet was not consumed," on Mount Horeb, had been prepared for the wonders which were to ensue. Having joined his brother Aaron, he proceeded to Pharaoh, and demanded permission for the Israelites

to go three days' journey into the desert, for the purpose of sacrificing to God, lest they should be "smitten with pestilence, or with the sword." Moses and Aaron did not work any miracle before Pharaoh, nor did they threaten any punishment to follow his refusal at their first application to him; they merely told him the danger to which they were themselves exposed, if they disobeyed the injunctions of Almighty God. The account of the interview is brief and limited; the reply of the tyrant was insolent and boasting. "Who is the Lord," he asked, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." He accused Moses and Aaron of wilfully preventing the labours of the Hebrews, and ordered them to their burdens. Josephus, however, gives us a minute account of the interview between Pharaoh and Moses.—"He came to the king, who had indeed but lately received the government, and told him how much he had done for the good of the Egyptians when they were despised by the Ethiopians, and their country laid waste by them; and how he had been the commander of their forces, and had laboured for them as if they had been his own people; and he informed him of the dangers he had incurred in that expedition, and that no adequate return had been made to him. He told Pharaoh distinctly what things had happened to him during his exile; what God had said to him, and the signs that were done by God, that he might be satisfied of the authority which he had received. He also exhorted him not to disbelieve what he had told him, nor to oppose the will of God." Josephus then proceeds to narrate a miracle which Moses performed with his rod at this interview, but which it is evident was performed at a subsequent one, Exod. vii. 9-12. The haughty Pharaoh, instead of listening to the request, ordered Moses in a most summary manner to depart from his presence.

If the Hebrews felt their oppressions as very grievous before this interview, these were increased to an extraordinary

degree. Hitherto the materials for making the required *tale* of bricks had been amply supplied, but the request of Moses was made a pretext for withdrawing the straw of which the bricks were compounded; the Israelites were to gather it for themselves, and yet the tale of bricks which they made heretofore was still to be laid upon them, "For they be idle; therefore they cry, saying, Let us go and sacrifice to our God." The "taskmasters" rigidly obeyed their instructions, and the officers of the Israelites were severely beaten for making the slightest remonstrance. They were continually met with the insulting taunt, "Ye are idle, ye are idle." Some may be apt to associate the making of bricks with burning them according to the European process, and may not at first discover that the straw could be for any other use. It is doubtless true that the Egyptians sometimes burnt their bricks, but generally they mixed straw with the masses of clay used in forming sun-dried bricks, many of which are still commonly made in Egypt. This is proved by the brick pyramids of the country still in existence. The materials of these pyramids were never in the fire, because the straw with which they are compacted is neither injured nor discoloured, and such bricks are very durable in a dry climate like Egypt.

We now proceed to consider the celebrated *Ten Plagues of Egypt*, which the obstinate Pharaoh endured before the Israelites were delivered, and himself involved in destruction. The *first* of these Plagues was the *turning of the river into blood*, which probably means no more than that the water became *red like blood*, it being a very common Hebrew form of speech to describe similarity by identity. "The Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the Land of Egypt, both in vessels of wood, and in vessels of stone."

By *rivers* in the preceding passage we are merely to understand canals, or artificial branches of the Nile, because Egypt possesses no other river. It is said that in a distance of 1350 nautical miles, from the mouth of the Tacazze to the Delta, the Nile presents the singular aspect of not receiving one tributary stream either from the east or west, and is the only instance of the kind in the globe; but if Bruce is to be credited, this is far from being the fact. The particular manner in which the various receptacles for containing water in Egypt are enumerated deserves our attention—*streams*, natural or artificial, of the Nile, *ponds*, *pools of water* (or *gathering of their waters*), and whatever water was already drawn from them and set apart for drinking, "both in vessels of wood, and in vessels of stone," in which water was kept. In Egypt the reservoirs for water are higher than the Nile, and they are filled when the river rises, the water of which is preserved a considerable time in these cisterns. These reservoirs are described as being of great antiquity, some of them as early as the time of the Pharaohs. When the Nile is rising at the annual inundation, the water is of a reddish or green colour, and while it is in that state the Egyptians use what is in their reservoirs and cisterns. To show that this miracle could not be a natural occurrence, not only the river and the water in the canals, but even the ponds, pools, and reservoirs, which were higher than the level of the Nile, and had no immediate connexion with it, were changed into or became as filled with blood.

This miracle was well calculated to excite the consternation of the Egyptians, for, in addition to the want of water for seven days before the plague was removed—a severe privation in such a climate—their superstitious fears were also alarmed. They viewed the Nile with a religious reverence, and boasted of the superior excellence of its water; they had cities, festivals, and sacrifices consecrated to it, and certain priests, called *priests of the Nile*, are specially mentioned by Herodotus and

others. Plutarch informs us that no god is more solemnly worshipped than the Nile, and Heliodorus mentions that the grand festival of the Nile was a most solemn one with the Egyptians, for they regarded the river as the rival of Heaven, since without clouds or rain it watered the land. It was the feeling of this entire dependence upon the Nile, and the natural disposition of man to look to secondary rather than to primary causes, which induced the ancient Egyptians to deify their stream, in addition to the admirable quality of its water, which has been acknowledged by many travellers. The modern Egyptians are said to excite thirst to drink it, and they often boast that if Mahomet had drank this water, he would have desired to live for ever. Those who undertake pilgrimages and long journeys think the want of this water their chief deprivation, and talk of nothing else but the pleasure in reserve for them, of drinking it when they return. Nor is this a peculiarity solely confined to the Egyptians, as Europeans in general admit that such water is nowhere found in any other place. The native assertions of its excellence are doubtless exaggerated, but travellers admit that it has agreeable qualities, which probably results from its being contrasted with the other water procured in Egypt. At the present time the Nile is called the *Most Holy River, most blessed, most sacred*. At the appearance of its rising mothers are seen plunging their infants into the stream, believing that it has an efficacious and miraculous power. The Egyptian women, when it begins to rise, express their gratitude for the benefits it confers on the country by solemn processions along its banks, while the canal at Grand Cairo is opened annually with great pomp. Yet this river was to be so much polluted that the Egyptians would "loathe to drink of the water"—a strong expression, implying that they would hate what was dearest to them, and which they admired and worshipped. God might in many ways have polluted the Nile, but the changing it into blood was peculiarly repugnant, there being nothing which

the Egyptians abhorred so much. Yet this plague caused, as it were, "blood throughout all the Land of Egypt."

The fish in the river died, and "the river stank." Bryant maintains that "in many parts the people did not feed upon fish; the priests in particular never tasted them, on account of their reputed sanctity," for "all the natives of the river were in some degree considered sacred." The priests indeed abstained from the fish even of the Nile, but it is uncertain whether it was because they considered these natives of the river too sacred to be eaten by them, or because they thought them impure from their possible communication with the sea. But we have the most positive testimony of historians that the Egyptians used fish as food. Herodotus informs us that they lived *principally upon fish, either salted or dried in the sun*, and they are mentioned as the first people who cured any kind of meat for preservation with salt, not, however, *sea-salt*, for they abhorred every thing belonging to the sea, but *fossil salt*, procured from the African deserts. The same historian also relates that they ate their fish without any other preparation than thus salted or dried in the sun. Diodorus states that from the time of Mæris numbers of men were continually occupied in salting the fish found in the lake dug by that monarch, and that the Nile not only supplied them with abundance of fresh fish, but enabled them to salt large quantities for exportation. Le Bryn affirms that there are few fish in the Nile, in defiance of the authority of almost every traveller. Sandys tells us that, in going up the Nile, he often bought as many fish for sixpence as would have served twenty people. In the lakes and canals, on the shores of Lower Egypt, and in the Red Sea, fish were, and still are, very abundant; but as the Egyptians did not eat fish derived directly from the sea, we may easily account for the mistake of Bryant. The Israelites mentioned fish as one of the articles of their choice food in Egypt, when they murmured in the Wilderness.

It is necessary to be particular in these observations, because every notice of the usages of ancient Egypt, as illustrating the effects of the Plagues, must produce additional conviction of their miraculous reality, for they can only be understood by an accurate knowledge of the country in which they took place. The Egyptians "could not drink of the water of the river." They dug wells—a work of great labour and difficulty—and they found water unaffected with the plague. It was upon this water that the Egyptian "magicians" operated "with their enchantments;" but we may easily estimate the severity of this plague, when we recollect that the natural or spring water in Egypt is detestable, and that nothing but the direst necessity could have induced the Egyptians to undergo the labour of digging for what they greatly disliked. A description of this process is given in the "Fragments to Calmet." Plaisted, a traveller who made a journey over the great Desert from Bussorah to Aleppo, says, "We encamped near a standing pool of water, which was so muddy, that it was not fit to drink, for which reason three wells were dug by our people pretty near it, wherein they met with very good water." Dr Richardson describes a similar process in the Desert of Suez:—"We were told there was water, though, to our longing and inexperienced eyes, every inch of ground was covered with dry sand, without the slightest indication of the fluid below. Our flasks were all drained, and we alighted, and laid ourselves down on the sand, waiting for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of the industrious beetle rolling his ball over the smooth surface of the desert, the shiekh of the caravan began to clear away the arenacious accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation by basketing out the sand, singing, at the same time, an appropriate Arab tune to words which were interpreted to mean, *God, we give thee praise,*

and do thou give us water. Thus they continued digging and singing for about ten minutes, when abundance of the wished-for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded round, eager to dip their lips in the wave. It was handed round, basin after basin, as fast as they could be emptied and filled. We all drank of it, and though it was muddy and brackish in the extreme, our first sentiment was that of universal admiration."

It is proper to observe, that those writers who endeavour to explain the miracles recorded in the Scriptures on natural principles, have been very unfortunate with the plague of turning the water of Egypt into blood. We have previously said that the Nile, at one stage of its increase, assumes a brownish red and sometimes a green colour, caused by the soil which the river brings down from Abyssinia, and it has therefore been maintained that this is the discolouring mentioned in the text. But it has been well answered, that if this was a common or annual occurrence, it would have caused no alarm—that the water, while subject to this discoloration, is so far from being unwholesome, that it is reckoned a sign that it is becoming fit for use, previous to which, when in its greenish colour, it is considered so corrupt and insipid, that the people confine themselves to the contents of their tanks and cisterns—and that the first plague, as recorded by Moses, could not have happened later than February, for we find that the crop was on the ground—"the barley was in the ear, and the flax was balled," *Exod. ix. 31*, whereas this rise of the river, when it is attended with the discoloration, does not take place till some months afterwards; and this rise, therefore, if the discoloration was natural, must have happened at a season so very unusual, considering the astonishing regularity, even to a day, of the periods of increase and subsidence, that it would have been as great a miracle as the other.

This preternatural change in the Nile continued for seven days, during which,

Josephus tells us, "the water was not only of the colour of blood, but it brought on those that ventured to drink it great pains and bitter torments; such it was to the Egyptians, but it was sweet and fit for drinking to the Hebrews." Alarmed at the consequences which might ensue, and afraid of an insurrection, Pharaoh assented to the departure of the Israelites; yet no sooner did he perceive the plague removed than he obstinately refused to fulfil his promise. Under these circumstances Moses and Aaron were immediately ordered to appear before him, and to threaten him with the plague of frogs. "The river shall bring forth frogs abundantly." Regardless of this second punishment, the tyrant refused to release the Israelites, and "the frogs came up and covered the land of Egypt." Their sacred river, was again defiled, their land was equally defiled, and their palaces and temples rendered loathsome, for every stream, lake, or pond, was in a state of pollution. Josephus tells us that the Nile was "full of frogs, insomuch that those who drew water had it spoiled by the blood of those animals, as they died in and were destroyed by the water; and the country was full of filthy slime, as they were born and as they died; they also spoiled the vessels in their houses which they used, and were found among what they ate and drank; there was also an ungrateful smell which arose from them, as they were born and as they died therein." Frogs have indeed been always numerous in the Nile, and in the canals of Egypt, and there was therefore no miracle in their appearance in the country, but in the unexampled myriads of them choking up the river, covering the land, leaping within their houses, upon beds, couches, tables, and vessels, and infesting persons of all ranks, from the king to the humblest slave. The object of this and several of the other plagues was to give a supernatural intensity and magnitude to the greatest nuisances of the country, and, if produced in a perfect state, was a most extraordinary instance of a Supreme Power overruling the ordi-

nary course of nature. This miracle of the invasion of frogs was farther remarkable, that they were induced to change their natural habits, and instead of confining themselves to the waters and moist soils, they spread themselves over the country, intruding into the most frequented and the driest places. In this, as in other instances, the objects of superstition became the instruments of punishment. The frog was one of the sacred reptiles of the Egyptians, but whether it was venerated or abhorred is not ascertained.

The "magicians," with their "enchantments, brought up frogs upon the Land of Egypt." Those *magicians*, as they are called, resembled the soothsayers, diviners, and interpreters of dreams, who are repeatedly mentioned in the Scriptures. Dr Hales considers them to have been impostors, who exhibited the deceptions of legerdemain or sleight of hand, for which, and for the charming of serpents, the Egyptians were celebrated. They were permitted to imitate some of the miracles, but "though Aaron's serpent swallowed up their serpents, showing the superiority of the true miracles over the false, it might only lead the king to conclude that Moses and Aaron were more expert jugglers than Jannes and Jambres, who opposed them." Dr Hales is supported in this opinion by Calmet. The authors of the "Universal History" allege the following reasons for the magicians taking a part in some of these miracles:—"1. It was necessary that they should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery, to which, considering the notions that then prevailed, he might have been exposed, if they had not entered into this competition with him, and been at length overcome. 2. In order to confirm the faith of the wavering and desponding Israelites, by making them see the difference between Moses, who acted by the power of God, and the magicians, who acted by some inferior power. 3. In order to preserve them

afterwards from being seduced by any false miracles from the worship of the true God." In the plague of the frogs, the magicians also brought frogs from those parts of the river and ponds where they stood, and thus they were permitted to contribute to the punishment of the Egyptians. "In these accounts of the wonders wrought by the Egyptian sorcerers," says Bishop Horne, "whether they are supposed to have been wrought in reality, or in appearance only—by sleight of hand, or by the power of evil spirits through the permission of God, who was willing to make his power known in this grand contest—the superiority of the God of Israel was manifested, and the contest was yielded by the adversaries, who could not protect themselves or their friends from the maladies and plagues inflicted by Omnipotence."

The extent of this invasion of frogs was indicated by the heaps of their carcasses which covered the ground, and corrupted the land; for when Pharaoh relented, and the plague in consequence ceased, notwithstanding the frogs which remained in the Nile as usual, "they gathered them together upon heaps, and the land stank." But the Egyptian tyrant forgot his solemn promise; he "hardened his heart," with a fatality which seems to justify the fine observation of Josephus, that he "had a mind to try the nature of a few more such judgments." The *third plague* was accordingly ordered to be inflicted. "The Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the Land of Egypt." The command was obeyed, and myriads of this obnoxious vermin covered man and beast; palaces, temples, and houses, were overrun, and the very earth seemed impregnated with insect life. Here, again, the objects of superstition became the instruments of punishment. The Septuagint render the Hebrew word *kinim* by *σκνιφες*, which means the mosquito gnat, and this reading, which is confirmed by Origen and Jerome, is entitled to

consideration, when we recollect that the Seventy resided in Egypt, where they performed their translation, which, with the opinion of the two Christian Fathers mentioned, forms the best authority on such subjects. Some modern commentators have followed this reading, although it cannot be denied that the generality of interpreters agree with the common translation, which considers the vermin as lice, from the circumstance that these vermin are better known in the West than the mosquito, although neither are as common as in the East. It is perhaps a matter of little moment in what way we understand it; but if the fourth plague, the *plague of flies*, was literally one of beetles, there should be no hesitation in coinciding with the high united authorities of the Septuagint, Origen, and Jerome. Gnats or lice are common in Egypt, but in this case they were multiplied to innumerable myriads, the very dust of the earth becoming animated. Herodotus tells us that there are surprising numbers of gnats in Egypt, and that the people are provided with a remedy against them. "As the wind," he says, "will not suffer those insects to rise far from the ground, the inhabitants of the higher part of the country usually sleep in turrets. Those who live in the marshy grounds adopt this substitute: Each person has a net with which they fish by day, and which they render useful by night; they cover their beds with these nets, and sleep securely beneath them; if they slept in their common habits, or under linen, the gnats would not fail to torment them, which they do not even attempt through a net." Sir Frederick Henniker gives the following revolting picture of the young Egyptians in Alexandria:—"The most strange, the most disgusting, and the most unavoidable sight in Alexandria is this—the eyes and mouths of all the children are literally embanked with flies: their mouths are beset as if they were the mouths of honey bottles; the children have no present dread of ophthalmia, but suffer these vermin" "In such a spot"

(Alexandria), says Mr Rae Wilson, "it is unnecessary to say that sleep, nature's soft nurse, was frightened away; in fact, to use the words of our bard, it might be said to be murdered by the swarms of vermin which made so formidable an attack. A thousand times was I forcibly reminded of the torment which the Egyptians must have endured from the third plague." The habits of the modern Egyptians, however, have no affinity to those of their ancient predecessors, for they affected great external purity, and were scrupulously nice both in their persons and clothing. "They were," says Bryant, "particularly solicitous upon this head, thinking it would be a great profanation of their temples, which they entered, if any animalculæ were concealed in their garments. The judgments, therefore, inflicted by the hand of Moses, were directed against the prejudices of the Egyptians, and they were made to suffer for their false delicacy in placing the essence of religion in external cleanliness, to the omission of things of real weight." Be this as it may, it is well known that of all insects, there are none so intolerable as the mosquito gnats. The small size of these insects, their activity, and their insatiable desire for blood, are truly wonderful, while the sharpness of their sting enables them to riot not only on the exposed parts of the body, but even on those that are thinly covered; and the painful sensations which their stings produce, the intolerable and protracted itching which ensues, and the additional torture of new stings while the former are still smarting, render existence itself almost insupportable during the seasons at which they most abound. And how severely this calamity was felt is ascertained from the fact, that the Egyptians and other ancient nations worshipped deities who were thought able to protect them from these flies. Of this description was *Beelzebub*, or *Baalzebub*, the god of flies. If it be objected to the reading of this plague adopted by the Septuagint, substituting *flies*, or *mosquito gnats*, for *lice*, that it

detracts from its miraculous nature by supposing it connected with insects which Egypt produced in abundance, the objection equally applies to lice, which, all travellers agree in admitting, abound in that country to such a degree, that it is difficult for the most cleanly persons to keep themselves wholly free from them; but whichever reading we adopt, it is only necessary to coincide with what the inspired historian expressly states, that the insects were produced in swarms extraordinary even in Egypt, and most probably at a season of the year when they do not generally abound.

The magicians tried this miracle, but "they could not;" it was attended with such propriety in its direction, that they immediately perceived and acknowledged the quarter whence it came. They said unto Pharaoh, "This is the finger of God." Here we have a more accurate view of the character of those magicians and their pretensions, and it is probable that, on the three previous occasions, they imitated the miracles of Moses and Aaron by deceptive tricks. There is nothing extravagant in supposing that when they succeeded, in the first plague, in turning the colour and appearance of water, it might have been done by mixture to deceive spectators. In the case of the frogs, these doubtless came up out of the water, where they had been produced, and in which they had hitherto remained. "They imitated the miracles of Aaron, which referred to those productions with which the Egyptians were well acquainted, and of whose properties they were perfectly informed; and this they probably did by their superior knowledge of nature and their natural powers, united doubtless with great dexterity of management in the performance of these tricks. But when they came to attempt those miracles which required a change in the nature and temperature of the atmosphere, or of which the atmosphere was the vehicle of conveyance, their sleight of hand was ineffectual, and the superiority of Aaron became conspicuous."

The *fourth plague* was that of *flies*. Moses was ordered to accost Pharaoh

early "as he came forth to the water," or at the time he was taking his morning walk on the banks of the Nile, and the plague was threatened if he would not allow the Israelites to depart. It was to be general throughout Egypt except Goshen. From this passage some infer that the Israelites experienced the three first plagues as well as the Egyptians; but Josephus assures us that they were exempted from them, and it is not likely that they would be involved in the same punishments with their oppressors. Yet it is clear that the plagues were intended as salutary lessons to them; for after the death of Joseph and of the Patriarchs, although the majority of the Hebrews had not forsaken their religion, many of them had departed from the worship of the true God, and were contaminated by the idolatry of Egypt, Josh. xxiv. 14, Ezek. xx. 8; others had neglected circumcision, Josh. v. 9; and some had intermarried with the Egyptians, Lev. xxiv. 10. The three first plagues were not so severe as those which followed, and it was probably designed to teach them that there was no illusion in these mighty operations, which, perhaps, they might have suspected, if they had not been participators of the evil. On the other hand, when Pharaoh perceived that the inhabitants of Goshen were involved in the same calamities with the Egyptians, he might have been disposed to conclude that there was nothing particular in the judgments, and consequently it would not be distinctly seen to whom they were directed. The acknowledgment of the magicians that the plague of lice indicated the "finger of God," is finely followed up by the distinction between the Egyptians and the Hebrews. The latter, having experienced to some extent the former evils, must have appreciated this immunity bestowed on them, while they were thus prepared to follow the more readily their great leader, who was the agent of their own preservation and the punishment of their oppressors. Nothing but a miracle could have preserved the Land of Goshen from this

dreadful scourge. Goshen was not an arable district, because it was not overflowed by the Nile. The country inundated by that river contained the black earth of the valley of Egypt; and it was to it that the flies were confined, while not one was seen in the pasture-grounds of Goshen.

Swarms of flies came "into all the Land of Egypt, and the land was corrupted by reason of the flies." The Hebrew word *arob* denotes a mixture, and hence St Jerome, in the Vulgate, translates it *omne genus muscarum*, "all sorts of flies," from which in our version is the phrase *grievous swarm*, Exod. viii. 24, for the critical reader will observe that the words, *of flies*, are printed in italics in our version, and are not in the original. We are thus left to conjecture what kind of fly is meant, or whether the plague really consisted of flies. Bishop Patrick, after observing that *flesh flies*, or *dog flies*, are very troublesome and venomous, says, that some think the Hebrew word means a mixture of different insects, as Jerome has translated it; and those who adopt that Father's view are supported by Josephus, who observes, that God "filled the country full of various sorts of pestilential creatures, with their various properties." "Perhaps," says Bruce, "this is the insect called *zimb* in those countries. As soon as the plague appears, and its buzzing is heard, all the cattle forsake their food, and run wildly about the place, till they die, worn out with fatigue, fright, and hunger." The fly of Egypt became proverbial; and Isaiah, in one of his predictions against Ahaz, says, "It shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt;" but if we attend to the reading of the passage in Exod. viii. 24—"the land was corrupted by reason of the swarm," recollecting that the word *flies* is always inserted in italics, and is nowhere in the original—we must admit that it can hardly refer to a *fly*, properly so called. We have indeed various historical facts proving that flies are an

intolerable plague, many places near lakes and pools having on their account been deserted and rendered desolate. Such, according to Herodotus, was the fate of Myus in Ionia, and of Atarnæ, the inhabitants being compelled to abandon those cities, unable to withstand the swarms of flies and gnats with which they were infested; the Emperor Trajan was obliged to raise the siege of a place in the Arabian peninsula on account of the swarms of those insects; and Moses, in a much more early period, informs us that the *hornet drove out the Canaanite*, which means that before the conquest by the Israelites several cities had been deserted from terror of this insect. But in the 78th Psalm the *arob* is described as *devouring* the Egyptians, which is not applicable to a fly:—"He sent *divers sorts* of flies among them, which *devoured* them, and frogs, which destroyed them." Some recent commentators accordingly are of opinion that the Egyptian beetle (*blatta Egyptiaca*) is denoted in this plague. The beetle, it is well known, is every where a nuisance, and is particularly so in Egypt. All the allusions in different parts of the Sacred Scriptures concerning the *arob* apply to this species. It devours every thing in its way, even clothes, books, and plants, and does not hesitate to inflict severe bites upon man. And as it appears to have been one of the great objects of the plagues to chastise the Egyptians through their own objects of reverence or abhorrence, the beetle might have been fitly employed for this purpose. Although it cannot be determined what place it held in their religious system, it is evident, from its figure occurring so frequently in Egyptian sculpture and painting, that it occupied a conspicuous place among the sacred creatures. In the British Museum there is a remarkable colossal figure of a beetle in greenish-coloured granite, and it is also delineated in various specimens of Egyptian antiquities preserved in that national institution. At the same time, if the popular reading of *flies* be retained, the preceding observations are equally

applicable. The Egyptians, we learn, were worshippers of *Zebub*, or the *god fly*. "The Land of Egypt," says Bryant, "being annually overflowed, was pestered with swarms of flies. They were so troublesome, that the people were in many places forced to lie on the roofs of the houses, which were flat, where they were obliged to cover themselves with a net work. As the country thus abounded with these insects, it might be thought that the judgment was effected in a natural way; if it were not, that it was brought about, as was also that of the frogs, in the coldest and most ungenial season of the year in Egypt. These noxious animals could not have been produced at such a season by natural means; it was contrary to all experience. They used to be produced at a different, and for the most part an opposite time of the year; and before this season they were either diminished or extinct."

Whatever was the nature of this plague—whether it consisted literally of *flies*, or of Egyptian beetles, which may be comprehended under the *arob*, or, as St Jerome renders it, *omne genus muscarum*, it seems to have caused Pharaoh's consternation. He sent for Moses, and gave him permission to offer sacrifices to God, yet he could not bring himself to the resolution of releasing the Hebrews: they were only to sacrifice "in the land," in other words, they were not to leave Egypt. It is probable, from this circumstance, that the Israelites were prohibited to exercise their religious rites during their oppression. But Moses would not accept the terms. "It is not meet," he replied, "so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us." The king assented to the demand, adding, "only ye shall not go *very far away*," being apprehensive of their flight, like his predecessor who first enslaved them.

The plague was immediately removed at the entreaty of Moses, who significantly advised Pharaoh not to "deal deceitfully any more;" but the Egyptian monarch forgot as usual his promise—"he hardened his heart at this time also, neither would he let the people go."

Many important illustrations might be given of these allusions to the customs and religious opinions of the Egyptians, and the refusal of Moses to "sacrifice the abomination of the Egyptians before their eyes." The danger which Moses mentioned was not unfounded, and his meaning was, that as animal sacrifices were enjoined among the Jews, it would not be safe to offer animals in the presence of the Egyptians which they considered sacred. The ancient Egyptians considered all animals, whether wild or domestic, in this light. "Their laws," says Herodotus, "compel them to cherish animals; a certain number of men and women are appointed to this office, which is esteemed so honourable that it descends in succession from father to son. In the presence of those animals the inhabitants of the cities perform their vows. They address themselves as supplicants to the divinity supposed to be represented by the animal in whose presence they are. It is a capital offence designedly to kill any one of them; to destroy one accidentally is punished by a fine determined by the priests; but whoever, even involuntarily, kills an ibis or an hawk, cannot by any means escape death." The same historian informs us that the Egyptians venerated cows beyond all other cattle—that they put none to death—and that in the district of Thebes they abstained from sheep and sacrificed goats, while in the Mendesian district the goats were preserved, and the sheep sacrificed. The apprehensions of Moses are farther proved from an incident related by Diodorus Siculus, which occurred while he was in Egypt. The cat was held in the utmost veneration by the Egyptians, and it is known that in cases of famine they submitted to the greatest privations rather

than destroy those animals. Some Romans having been in Egypt for the purpose of concluding a treaty with the king, the people, who were greatly interested in the result, received them with the utmost civility and respect; but one of them having accidentally killed a cat, the enraged mob hastened to his residence, and surrounded it with the most savage demonstrations of fury. The king's guards were instantly sent to rescue him from their rage, but neither that interference, nor the dread of the Roman name, could prevent them from putting him to death. The same historian mentions, that when the Egyptians returned from any warlike expedition they brought with them dead cats and hawks to be buried in Egypt; that there was mourning in every house in which a cat or a dog happened to die; that for the former the inmates shaved their eye-brows, for the latter their whole body; and when a fire happened, the great anxiety of the Egyptians was to prevent their cats from perishing, which appeared to them of more consequence than the safety of their houses.

We have said that the Pharaoh of the Ten Plagues was a Shepherd King, and this is evidently proved by the fact before us, for no Mizraim prince would have made such a proposal in sincerity to Moses, attended as it must have been with the most fatal consequences to the Hebrews, unless he had resolved on their destruction, which no part of the history warrants us to suppose. It is doubtless true that some of the objects of the Egyptian idolatry, or zoolatry, were different in various districts, and we have some creatures worshipped because they were feared, and others because they were held in veneration; some animals offered as food to the gods in one district, which the people of another province held as an abomination; but there were certain animals which they all abstained from eating or injuring, and some treated with greater regard than the others. It further appears that Pharaoh was convinced of the danger which the Israelites would incur

if they offered their sacrifices in Egypt, and hence we may conclude that the Shepherd Kings conformed to the peculiar usages and religion of the Mizraim.

The *fifth plague* was that called the *murrain of cattle*. "The hand of the Lord," said Moses to Pharaoh, "is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain." But the Hebrews were to be exempted, and after the plague was inflicted, when Pharaoh sent to inquire, he was told that "there was not one of the cattle of the Israelites dead." The reader will observe that *camels* are among the animals expressly mentioned, though it has been maintained that they were not known in Egypt till after the Arabian conquest. We not only find camels, however, among the gifts of Pharaoh to Abraham, Gen. xii. 16, but representations of the heads and long necks of these animals occur in various Egyptian sculptures, especially in the obelisks at Luxor.

Murrains, or contagious diseases among cattle, are occasioned in various ways, sometimes by very hot and dry seasons, but generally by an infection of the air which induces inflammation in the blood, swelling in the throat and other symptoms, such as a hanging down or swelling of the head, rattling in the throat, short breath, palpitations of the heart, staggering, great abundance of gum in the eyes, hot breath, and shining tongue. The disease is communicated from one to another, and soon proves mortal. Murrains in modern times have sometimes been generated among horned cattle by the blueish mist often seen in our fields and pastures in the mornings, and hence it appears that the principal cause of the disease is the exhalation of unwholesome vapours from the earth. But the fifth Egyptian plague had a different origin—it was done by "the hand of the Lord;" and, to appreciate it in a proper manner, we must consider its severity with regard to the Egyptians, which would not have been felt in the same manner by

any other people. It is doubtless true that a general and sudden mortality among cattle would be viewed as a dreadful calamity by any nation, yet it might have been explained by natural causes. But in the case of the Egyptians it was different, for in addition to their personal losses they had to combat with their religious opinions, and thus, what was of far greater consequence to them, they saw the representatives of their deities sink and die of a loathsome disease. Moses informs us that "all the cattle of Egypt died," but this must be understood as a general observation, for we find that some of them survived, and were threatened in the plague of hail. It is probable that all those in the open fields were destroyed on this occasion, while those Egyptians who were impressed with the sad realities of the previous miracles would take a timely precaution to avert the calamity, by removing them to places of safety. The word *all* may thus be understood as expressing that a *great many* of all sorts of cattle died; but if we take the text literally, we may presume that the Egyptians replenished themselves from the Israelites, none of whose cattle were touched. This plague must have had a powerful effect on the Israelites, as it not only tended to show them the gross folly of that idolatry with which some of them had become infected, but would make them more inclined to quit a people from whom they were separated and distinguished in a remarkable manner.

The *sixth plague* is called the *boil*. This was produced by Moses and Aaron taking handfuls of ashes of the furnace, and sprinkling them in the "sight of heaven," by which these became small dust, and caused the breaking forth of "boils with blains upon man and upon beast." There was something very significant in this plague. The Hebrew word signifies an inflammation, which first produces a tumour or boil, and afterwards turns into an ulcer. Moses speaks of it subsequently as an unusual plague, which he designates the *botch* of

Egypt, Deut. xxviii. 27. The *furnace* from which the ashes were taken amply represented the *fiery furnace* of Egyptian bondage, Deut. iv. 20. In these furnaces the Mizraim were accustomed to offer sacrifices, and some writers assert that it refers to an *alleged* usage of the Egyptians "in their Tryphonian sacrifices of human victims, some of whom probably were Israelites." Certain it is, that at the close of the sacrifices, whatever they were, the priests were accustomed to scatter the ashes in the air to obtain a blessing from the gods, and thus the very rite became the instrument of their present torment. The plague was also calculated to confound the Egyptians in another manner. The *air*, or *æther*, one of the elements, was an object of worship, and they had deities, moreover, whom they supposed to preside over medicine, to whom they prayed when overtaken with pains or maladies. Among these deities Esculapius was particularly honoured. "The Egyptians," says Bryant, "believed that the art of medicine was discovered by these gods, and from them had been transmitted to particular persons in succession, who under their influence carried it on to the advantage of the nation. Hence, in this instance, as in the preceding one, they were not only punished, but were shown the baseness of their worship, and the vanity of their confidence where they most trusted. The prince of the country was deserted by his wise men as well as by his gods. 'The magicians could not stand before Moses because of the boils, for the boil was upon the magicians, and upon all the Egyptians.'"

But this plague, severe and loathsome as it was, had no effect on the infatuated Pharaoh. While it lasted, he promised to release the Israelites, and entreated Moses, as on former occasions, to procure its removal. "The Lord hardened the heart of Pharaoh," after he had so often hardened it himself. By his conduct he became a just object of punishment, and God began to increase the obduracy of his heart in the same manner

as, when nations or individuals despise the warnings of Heaven, and resist the means of grace and the offers of salvation, they are said to be "delivered over to a reprobate mind, to work all uncleanness with greediness." This introduces us to the *seventh plague*, that of *hail*.

It appears that this and the subsequent visitations were formally announced to Pharaoh, and the time specified when they would happen. He was also told—for the judgments of the Almighty were now beginning to be developed—that he would be himself "cut off" from the earth—"And in very deed, for this cause have I raised thee up, to show in thee my power, and that my name may be declared throughout all the earth." In announcing the plague of hail, therefore, Moses exhorted him to gather in his cattle and "all that he had in the field," otherwise it would be fatal to every man and beast found therein; thus, in the midst of judgment the Almighty remembered mercy, and gave the Egyptians a solemn warning to avoid, if they chose, the impending calamity. Nor was the warning without effect. Taught by experience, "he that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses," while "he that regarded not the word of the Lord," of whom Pharaoh himself was one, "left his servants and his cattle in the fields."

The plague of hail is described by Moses in a very brief and impressive manner:—"The Lord sent thunder and hail, and the fire ran along the ground. There was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the Land of Egypt since it became a nation." Man and beast in the field fell before it, every herb was destroyed, and every tree broken. What made this plague more alarming was the circumstance that the crop was on the ground. "The flax and the barley were smitten, for the barley was in the ear, and the flax was balled; but the wheat and the rye were not smitten, for they were not grown up."

In this tremendous plague the united elements of air, fire, and water, their principal divinities, were employed to terrify and punish the Egyptians, demonstrating that neither Osiris, the lord of fire, nor Isis, who presided over water, was able to protect the fields and the climate of Egypt from the thunder, the rain, and the fire of the omnipotent Jehovah. "Only," says the inspired historian, "in the Land of Goshen, where the Children of Israel were, was there no hail."

Some very important observations occur connected with this plague, to make it properly understood. Even in those countries and latitudes where hail is common, a storm mingled with appalling thunders, and forked lightnings which ran along the ground, would have been alarming; but in Egypt it must have been peculiarly so, and hence it is sufficiently explained why this plague brought more conviction for the time to Pharaoh's mind, than some of the others which persons in countries like our own would have thought sufficient to change his stubborn nature. In Egypt hail rarely occurs, the climate scarcely permitting its formation, and when it does fall, it has a very slight and almost imperceptible effect. The same remark applies to thunder and lightning, which are not frequent in Egypt; and even when they occur, they are so much divested of the terrific appearances they sometimes assume in other countries, that the Egyptians never associate the idea of destructive force with these phenomena, and are unable to comprehend how lightning can inflict any injury, or be a cause of alarm. Thevenot, indeed, mentions an instance of a man having been killed at Cairo by lightning, but he adds that such a circumstance had never been heard of before. It is also to be observed, that whenever thunder and lightning happen in those countries, it is usually in winter, and not as with us in summer, as it was in the present case in Egypt. Then, as to the grievous rain, it must have been an event of incredible import to the Egyptians, falling as it did

at a time when the air was generally calm and serene. Rain seldom falls in that country, the want of it being supplied by dews and by the overflowing of the Nile; at least, allowing for occasional showers in some parts, no country in the world, with the exception perhaps of Arabia, has so little rain as Egypt, particularly in its upper districts, which are rarely refreshed by a single shower. Herodotus asserts that the country is never fertilized by rain; but this must be understood in a general sense, as intimating the rarity of its occurrence. "Our countrymen," says Dr Richardson, speaking of Egypt, "who had resided there for eighteen months, informed us that they had seen it rain pretty smartly; and there are many proofs in the mountains of its having rained in torrents, which, however, it is said does not occur above once in seven years." This completely proves the truth of Bishop Pococke's statement:—"In Upper Egypt they have sometimes a little rain, and I was told that in eight years it had been known to rain twice very hard for about half an hour." "The earth," says Sandys, "is burnt up with the violent fervour, and never refreshed with rain, which here falls rarely, and then only in winter." "It rains but seldom in Egypt," observes Norden, "the natural cause of which in the inland parts is, I imagine, the dryness of the sands, which do not afford a sufficient moisture for forming clouds;" and Volney says, that when rain falls in Egypt there is a general joy among the people; they assemble together in the streets, they sing, are all in motion, and shout, "*Ya Allah! Ya Moharek! O God! O Blessed!*" Maillet quotes Pliny in affirming that there were no rains in Egypt, yet he assures us that he had seen it rain there several times. Pitts, an eyewitness, confirms this latter observation of Maillet, and mentions that when he was at Cairo it rained to that degree that, having no kennels in the streets to carry off the water, it was ankle-deep, and in some places half way up the leg. When the Prophet Zechariah, therefore, mentions

Egypt as *having no rain*, or, according to the marginal reading, *upon which there is no rain* (xiv. 18), it must be understood in a qualified sense, although the authorities now quoted establish the fact that rain is not of common occurrence in that country. Hence, the Egyptians, in this appalling plague, must have perceived themselves particularly aimed at by an occurrence so contrary to expectation, and happening at an uncommon season. To the great majority of the nation it was an event unparalleled, sudden, and alarming, and their superstitious feelings must have been excited at what they could not fail to behold as a punishment.

We are informed that, in addition to the serious loss which the Egyptians sustained by this plague, every herb of the field was destroyed, and every tree broken. Egypt was never much distinguished for trees, but such as it possessed were destroyed. The loss of the flax and barley was a more serious matter, for "the barley was in the ear, and the flax was balled," Exod. ix. 31. This important intimation enables us to fix the precise season of the year in which this and the other plagues happened. Flax ripens in Egypt in March, when the plants are gathered, and it must therefore have been *balled*, or risen in stalk, in February. Barley is expressly stated to be gathered in Egypt before wheat, and as the wheat harvest takes place in May in Lower, and in April in Upper Egypt, the barley must have been in ear in February, when the wheat, as Moses intimates, could hardly be grown up; and as to the *rye* (*kusemeth*), which Moses says was in the same condition, it is not agreed what it denotes, although it must have been a grain which occupied an important place among the *cerealia* of ancient Egypt. Herodotus describes this as being that which the Egyptians principally used for food; Dr Shaw thinks that this word may signify *rice*; and it is probable, from the intercourse of ancient Egypt with Babylon and India, that the people could not be ignorant of a grain so well suited to the climate of their

inundated country. The inference, that this plague occurred either in or about our month of February, is farther supported by the fact that the month Abib, in which the Israelites departed from Egypt, and which was ordered to be the first month of the year to the Hebrews, corresponds nearly to our March. The seasons appear to have undergone no change in the country during the lapse of so many centuries, and the state of the crops is precisely the same at present. "The barley and flax," says Dr Richardson, whose observations refer to the early part of March, "are now far advanced, the former is in the ear, and the latter balled; and it seems to have been about this season of the year that God brought the plague of thunder and hail upon the Egyptians, to punish the guilty Pharaoh, who hardened his presumptuous heart against the miracles of Omnipotence. Everything in Egypt is interesting; every blade of grass and every tree, every drop of water and every grain of dust, man, and beast, and holy light, had all been made to testify in a wonderful degree the displeasure of the Almighty at the pride and obstinacy of the ruler of the land."

The appalling storm, whatsoever may have been the time of its continuance, did sufficient injury to alarm the hitherto obdurate Pharaoh. He sent for Moses: he candidly admitted that he had "sinned this time; the Lord is righteous, and I and my people are wicked: entreat the Lord (for it is enough) that there be no more mighty thunderings (in Hebrew, *voice of God*) and hail, and I will let you go, and ye shall stay no longer." Moses complied with his request, and the plague of hail ceased, though he well knew that the promise would be broken. The conduct of Pharaoh was what he anticipated; he "sinned yet more, and hardened his heart, neither would he let the Children of Israel go."

The *eighth plague* was that of *locusts*. It was distinctly announced by Moses in the hearing of Pharaoh and his servants, in other words, his court, that it would

take place on the following day. The voracity with which these destructive creatures eat up every thing green and tender, rendered a visit from them one of the most terrible judgments that could possibly overtake a nation. Moses described the plague to Pharaoh as one which "neither his father, nor his father's father, had seen since the day that they were upon the earth," and he waited for no reply, but immediately "turned himself, and went out." The intimation, however, was not lost on some of Pharaoh's attendants, who well knew the nature of it, and the most complete destruction which would ensue. Egypt, being bounded on the east and north in a great measure by Asia, and lying considerably removed from those regions in Africa where locusts are generated, was not much infested by them. There is a species found in Egypt, Barbary, and the south of Europe, called the *gryllus Egyptianus*, which is larger than the migratory, to whom the Red Sea is a barrier in their progress. Pharaoh's councillors said to him, "How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: Knowest thou not yet that Egypt is destroyed?" It has been generally understood that the term, *a snare unto us*, has a reference to Moses; but we agree with a recent commentator in thinking it applicable to the conduct of Pharaoh, whose obstinacy had nearly ruined Egypt, and was intended as a serious remonstrance by his courtiers, who were far from being satisfied with his proceedings. This supposition is strengthened by his apparent willingness to comply, although only on a certain condition—that the men might go and sacrifice, if they left their families and property behind, Exod. x. 11. In this resolution he appears to have been immoveable, and Moses was very unceremoniously dismissed from his presence. It is needless to observe that the condition was refused, and the plague was inflicted. An east wind prevailed upon Egypt "all that day and all that night;" this wind brought the locusts from Ara-

bia, carrying them thence, contrary to their nature, over the Red Sea, which on this occasion proved no barrier to their progress. The very wind, moreover, was out of the ordinary course of nature, and had every appearance of being preternatural, for the winds of the Red Sea are ascertained to blow *six months from the north and six from the south*. "In the eighth plague of locusts," says Townsend, "the Egyptians undoubtedly offered up their prayers to Isis and Serapis, who were the conservators of all plenty. They would likewise naturally invoke all the deities who were supposed to have power over those destructive creatures. But their very deities could not stand before Moses. The winds they venerated were made the instruments of their destruction, and the sea, which they regarded as their defence against the locusts, could not protect them."

The following observations by Bryant elucidate both the nature of the plague, and the exhausted state of Egypt at the time; and it is evident that had it not been a peculiarly fine and fertile country, it could never have sustained so many unprecedented calamities, and left any thing for the locusts to devour. "It was not the purpose of God," says this able writer, "to complete every punishment at once, but to carry on these judgments in a series, and by degrees to cut off all hopes and every resource upon which the Egyptians depended. By the hail and thunder, and fire mingled with rain, both the barley and flax were ruined, and their pastures must have been greatly injured. But the wheat and the rye were not yet in ear, and such was the fruitfulness of the soil, that a very short time would have sufficed for the leaves of the trees and for the grass of the field to have been recruited. It pleased God, therefore, to send a host of locusts to devour every leaf and blade of grass which had been left in the former devastation, and whatever was beginning to vegetate." This visitation was as extraordinary as it was complete. The locusts came, at the command of God, in countless myriads,

and went up, or spread themselves over, all the Land of Egypt, "and rested in its coasts;" and they were such locusts, too, as had never been seen before nor afterwards. "They covered," says Moses, "the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the Land of Egypt." Pharaoh sent for Moses in the utmost alarm. "I have sinned," he said, "against the Lord your God, and against you: now, therefore, forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this *death* only." The Egyptian king calls this plague a *death*, which in the Hebrew idiom is the extremity of human suffering. At the intercession of Moses the plague was removed—a "strong west wind took away the locusts, and cast them into the Red Sea;" and the power of God was no less manifested in sweeping them away, than in bringing them upon the devoted land of Egypt.

But Pharaoh forgot his terror and consternation, and the *ninth plague*—the plague of *darkness*—was ordered to be inflicted. It continued three days, and is described as *darkness that could be felt*, during which the Egyptians "saw not one another, neither rose any from his place for three days;" while the Israelites "had light in all their dwellings." The partiality of this darkness—the Israelites having light in their district—has been considered unaccountable; but in every partial darkness the limit between it and light must be somewhere drawn, and it was the will of Heaven that in this instance a visible distinction should be made between the Israelites and the Egyptians. Some commentators contend that it was caused by a wind densely filling the air with particles of dust and sand, such winds occasionally occurring in the Eastern deserts, which are not only appalling but destructive in their effects. Others think that it was produced either

by a thick and clammy fog, which *might be felt* by the faces and hands of those exposed to them, or by a dense mist spread over the country. One thing is certain, that such a fog or darkness in a climate like Egypt would fill the inhabitants with the greatest apprehension, while it must have been most humiliating, because their great deity, the *sun*, was obscured for three days; and *darkness*, another of their deities, was the means of their punishment. There is no other record in history of such a darkness as this, which bore so strict an analogy with the sentiments and idolatry of the people who suffered, and who, notwithstanding their learning and civilization, prostituted their gifts, and lost sight of their original intelligence. Some of the Roman writers mention a darkness which continued for a short time so thick that one man could not recognise another; but this Egyptian plague—this *palpable obscure or darkness visible*—continued three days, and caused a total inaction, for no one "rose from his place." The same prodigy, but of shorter continuance, attended our Saviour's crucifixion, when there was "darkness over all the land, from the sixth till the ninth hour," emblematical of that mental darkness and destruction which were to overtake his murderers, as this Egyptian plague was of the destruction of Pharaoh and his host. The king summoned Moses, and this plague was removed. He consented to release the Israelites if they left their flocks and herds in Goshen—a condition indignantly rejected by Moses, who declared that "not an hoof would be left behind," a strong Eastern expression still in use.

We now consider the *tenth*, the last plague, and the grand catastrophe in the Red Sea. For this there was to be a regular preparation, while a number of remarkable circumstances were to distinguish it:—"Speak now in the ears of the people, and let every man *borrow* of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold." The word *borrow* is a very inaccurate rendering peculiar to our version

The proper meaning of the word *shaal* is to *ask* or *demand*, and it is so given in every ancient and modern version of the Pentateuch except our own. It appears that the Hebrews were instructed to take advantage of the consternation of the Egyptians at the death of the first-born, and to demand remuneration for having been so long compelled to labour, as the condition of the departure of the Jews, and as an atonement for the lives of the Egyptians, and their own deliverance from the terrible judgments which threatened to make them all dead men, as they themselves confessed. There was no use in *borrowing* or *lending*, when the Israelites were leaving Egypt never to return. The Egyptians, in their great anxiety for the departure of the Israelites, made no refusal to the demand, and perhaps they feared that they would be visited by some new calamity if they did not comply. As raiment is subsequently added, Exod. xii. 35, personal ornaments were included among the valuables which the Hebrews obtained on the occasion. Some of these ornaments, "jewels of gold and silver," are represented in Egyptian sculptures and drawings in the British Museum.

During the interval between the plague of darkness and the death of the first-born, the beginning of the year was changed in the Jewish calendar, and the month which corresponds to part of our March and April was afterwards called *Abib*, because the corn was then in the ear, *Abib* signifying *an ear of corn*, and also in after ages called *Nisan*. It was now made the first month of the *sacred year*, for the seventh month, or *Tisri*, which answers to our September and October, began the Jewish *civil year*, and was also reckoned the first month of the Sabbatical year and the Jubilee. "Moses," says Josephus, "was ordered to tell the people that they should have a sacrifice ready, and that they should prepare themselves on the tenth day of the month against the fourteenth." This leads us to the institution of the passover, and the feast of unleavened bread, the former of which was to be eaten with "their loins

girded, shoes on their feet, and their staff in their hands"—they were to eat in haste, for it was "the Lord's passover;" while the latter was to be eaten seven days. It may be generally observed on the passover instituted in Egypt, as a lasting memorial of the deliverance of the Hebrews, that "many of the ceremonial laws of the Hebrews have reference to the idolatrous opinions of the neighbouring nations, and their corresponding rites, for (we here quote from Dean Spencer's "Treatise on the Hebrew Laws and Ritual") they were given in opposition to them, and therefore they derive light from the knowledge of those rites and opinions. While the passover, then, was a memorial of the emancipation of the Israelites, there were many circumstances of it in opposition to the Egyptian superstitions. Among the Egyptians, a *lamb* or *kid* was not *sacrificed*; but *venerated*; a *male* was worshipped as a symbol of Ammon; *female sacrifices* were always preferred. *Eat no part raw*, as was usual in solemn festivals (especially in those of Bacchus, which originated in Egypt, when the victims were torn in pieces, and the quivering and palpitating limbs eaten raw, while some of the Arabs of Yemen, the Abyssinians, and the Druses of Lebanon, indulge in raw meat to this day); *not carried forth*, as was also usual; *no bone broken*, as pulled asunder in enthusiasm; *not sodden*, as in solemn and magical rites; *roasted with fire*, not by the heat of the sun; *to be eaten with its purtenance*—the intestines, which by the pagans were reserved for divination; *no part to remain, but the fragments to be burnt*, which were usually kept for charms and superstitious purposes." The paschal lamb was to be eaten with bitter herbs, or bitters, as the word (*merorim*) literally signifies, and it was to be eaten by the Hebrews *in the evening*, or rather, as the Hebrew expression has it, *between the two evenings*, for among the Jews there was a former and a latter evening, the first beginning at noon as soon as the sun began to decline, and the second after sunset; and thus the time when the pass-

over was ordered to be slain was *between the two evenings*, or about three o'clock in the afternoon—the very hour on which Christ, the *true passover*, was sacrificed on the cross for the restitution of man to God's favour. The Hebrews, moreover, were to eat it like travellers, or persons engaged in some laborious work, as well as in costume highly characteristic of the occasion—it was to be done *in haste*, after the manner and in the posture of pilgrims who were setting out on a journey to that promised country where their toil and travel would be amply rewarded. These particulars, however, were to be observed only in the first passover celebrated in Egypt, and not in after times.

The Divine command was issued in this last and terrible plague—"All the first-born in Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and there shall be a great cry throughout all the Land of Egypt, such as there was none like it, nor shall be like it any more; but against any of the Children of Israel there shall not a dog move his tongue, against man or beast." Such was the announcement made by Moses to Pharaoh, who, hardened in his folly, and deaf to the remonstrances of experience, did not even attempt to avert a calamity which was likely to occasion a revolution in the kingdom. The undaunted Hebrew leader tells us that he went out from the king's presence in a rage; it moved even the meek spirit of Moses to see Pharaoh so obstinately insensible to a threatening which he might certainly expect to be accomplished. This passage has a direct reference to the customs of the Egyptians in seasons of distress and mourning. We are told that they had a habit beyond all other nations, when a death occurred in a family, of exhibiting the most frantic and boisterous grief. The custom, says Bryant, "was to quit the house, at which time the women, with their hair loose, and their bosoms bare, ran wild about the streets. The men likewise, with their apparel equally disordered, kept them

company, shrieking, and howling, and beating themselves as they passed along. This was upon the decease of an individual; but when there was one dead in every family, every house must have been in a great measure vacated, and the streets quite filled with mourners." We must recollect that the *first-born* among the animals of the Egyptians also died, which must have greatly added to their consternation. When Herodotus informs us that the death of a cat, or any other sacred animal, diffused a "universal sorrow," and Diodorus observes that on such occasions the affliction was greater and the lamentation louder than at the death of a child, with peculiar propriety and force the inspired historian describes the cry which would be raised throughout Egypt on that awful occasion, as one "such as there had been none like it previous, nor shall be like it any more."

The Israelites, in preparing the passover, were ordered to take the blood of the lamb, "which was to be without blemish, a male of the first year," selected from "the sheep or from the goats," and "strike it on the two side-posts, and on the upper door-post of the houses wherein they ate it;" and this blood was to be a sign upon the houses, the inmates of which would be protected from the desolating career of the destroying angel. From this originated the name *Passover*, the Hebrew word *pesach* signifying *to pass over*, and hence the expression, *paschal lamb*. The Israelites were also commanded not to go out of their houses before the morning. In this state they continued while the angel of death was busy inflicting the consummating plague on the devoted Egyptians, when suddenly at midnight a simultaneous cry of horror was raised on the discovery of the awful calamity; shrieks loud and frantic rent the air, and were re-echoed throughout the wide-spreading valley of the Nile; the cities of the Delta were filled with dead; men and women rushed from their houses into the streets and fields in a state of maddening horror which absorbed every other feeling; it

was, as Moses describes it, a *great cry*, "for there was not a house where there was not one dead." That cry was also heard in the recesses of the palace; the obstinate Pharaoh was in the same situation; the first-born of his family, the heir to his throne, was a corpse; he "rose up in the night, and all his servants, and all the Egyptians," and witnessed those victims of his obstinacy. Now he is paralyzed by fear; he sends in breathless haste for Moses and Aaron even by night; he urges their instantaneous departure, without stating any particular conditions: "Rise up, get you forth from among my people, both ye and the Children of Israel; and go, serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone." It is the fear of death which effects this change on Pharaoh—death most appalling became inflicted by an invisible agency; for no human force is exercised; not a single Israelite bends the bow; the proud Egyptian is humbled, and his terrified subjects urge the departure of the Israelites, for they said, "We be all dead men." Now it is that they *demand* remuneration for their long oppression and unrequited labours; now it is they receive "jewels of gold, and jewels of silver, and raiment," the Egyptians feel no disposition to resist; even avarice is suppressed by the love of life and the fear of death; they willingly gave the Israelites such things as they required; and "they spoiled the Egyptians."

The Israelites left the scene of their oppression, and early on the morning, before the Egyptians had recovered from their consternation, the Land of Goshen was untenanted, and its inhabitants on the march to the Promised Land. They left nothing behind; they "took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders." These Oriental utensils must not be identified with those of a similar kind among us. To understand the passage, we must refer to the existing usages among the Arabs, who at the present day encamp in or traverse the very desert through which the Israel-

ites marched. The vessels which the Arabs still use are small wooden bowls for kneading unleavened cakes which they prepare for travellers, and nothing could be more convenient than kneading-troughs of this description for the purposes of the Israelites in their journey. The Arabs have few domestic articles, making one serve in many ways, and these wooden bowls are generally the most useful they possess. They also use for a table-cloth, or rather table, a circular piece of leather, the margin of which is furnished with rings by a chain or string run through it, and it can when necessary be drawn into a bag. Niebuhr describes a piece of furniture of a similar description usually slung on camels in travelling, which explains the remark of Moses, that the Israelites carried their *kneading-troughs* on their shoulders, probably bound up like soldiers' knapsacks. This may have resulted from two causes—either they had not camels sufficient to transport the baggage of so numerous a host, or they departed with such speed that no time was allotted to procure travelling animals for their accommodation.

The Israelites amounted to 600,000 men, exclusive of women and children, when they left Egypt, and "a mixed multitude went up also with them, and flocks and herds, even very much cattle." It is singular that in our version the period of their sojourning in Egypt is vaguely expressed, as if they had actually been in the country *four hundred and thirty years*, Exod. xii. 40, whereas they were not in the country above *half* that period. Josephus, who is confirmed by the Samaritan, the Septuagint, and even by the text itself, informs us that "they left Egypt in the month Xanthicus, on the fifteenth day of the lunar month, four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt." The statement in our version, therefore, includes Abraham, Isaac, and Jacob, and their sojourning in the Land of Canaan as well as in Egypt.

The departure of the Israelites was long remembered by the adjacent tribes, and some particulars of the history of Moses were preserved, although greatly corrupted by traditions. Some ancient writers have recorded this great event, and their narratives form a curious contrast to that of the inspired historian. Diodorus, after mentioning the expulsion of the Shepherds, whom he confounds with the Israelites, says, "A large body of the people went forth into the country which is now called Judea, situated not far distant from Egypt, being altogether a desert in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities he founded the one called Jerusalem, which is now the most celebrated." Polemo, cited by Josephus, thus writes: "In the reign of Apis the son of Phoroneus, a part of the Egyptian army deserted from Egypt, and took up their habitation in that part of Syria which is called Palestine, not far from Arabia; these indeed were they who went out with Moses." Artabanus, who is supposed to have been an Alexandrian Jew, and who wrote about a century before the Christian era, left some fragments of a history, which follow the Scripture narrative with a few variations and additions. "They (the Jews) borrowed of the Egyptians many vessels, and no small quantity of raiment, and every variety of treasure, and passed over the branches of the Nile towards Arabia; and upon the third day's march arrived at a convenient station upon the Red Sea. The Memphites say, that Moses, being well acquainted with that part of the country, waited for the ebbing of the tide, and then made the whole multitude pass through the shallows of the sea. But the Heliopolitans say that the king pursued them with great power, and took with him the sacred animals, in order to recover the substance which the Jews had borrowed of the Egyptians. A Divine voice instructed Moses to strike the sea with his rod, and when Moses

heard this, he touched the waters with his rod, whereupon the waves stood apart, and the host went through along a dry path. When the Egyptians came up with them, and followed after them, the fire flashed on them from before, and the sea inundated the path, and all the Egyptians perished either by the fire, or by the return of the waters. The Jews escaped the danger, and passed thirty years in the Desert, where God rained upon them a kind of grain called *panic*, the colour of which was like snow. Moses was ruddy, with white hair, and when he did these things he was in the eighty-ninth year of his age."

The Israelites "journeyed from Rameses to Succoth." The word *Succoth* literally means *tents* or *booths*, and probably nothing more is intended than a place at which caravans encamped, or which obtained its name from the first encampment of the Israelites. Whether the name Rameses denotes in this instance the Land of Goshen, which is also called the Land of Rameses, Gen. xlvii. 11, or a town in that country, or elsewhere, Exod. i. 11, is by no means clear. There is great difficulty in fixing the exact position of Succoth. Bryant alleges that it was little more than thirty miles from Rameses, and that it was probably built as a receptacle, in which the Egyptians secured and foddered their flocks and herds during the inundation of the Nile. Josephus says that "they took their journey by Letopolis, a place at that time deserted, but where Babylon was afterwards built when Cambyses laid waste Egypt." Some writers place Rameses not near the Nile, but in the east of the Desert of Suez, about thirty miles north of the Gulf of that name; thus giving a southerly direction to the march of the Israelites to the Red Sea, while they assign a corresponding position to Succoth. But this alleged site of Rameses, at a distance of about eighty miles from the Nile, is inconsistent with the fact of its being the first point from which the Israelites started when they quitted the neighbourhood of that river. It was not

the intention of Moses to proceed immediately towards Palestine, but into the Desert of Sinai, and Josephus assigns the reasons. "Moses," he says, "led the Hebrews this way, that in case the Egyptians should repent, and be desirous to pursue them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. He also led them this way on account of the Philistines, who had quarrelled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt. Another reason was, that God had commanded him to bring the people to Mount Sinai, that there they might offer sacrifices." The course of Moses was probably almost the same as that taken at the present time by the pilgrim caravans from Cairo to Mecca, which is first by north-east, and then by east, in order to round the "Arabian mountain" mentioned by Herodotus, which shuts in the Valley of the Nile on the east, and sinks into the plain on the north, at a line nearly parallel with the point of the Delta. On this route, about twelve miles north-east from the present city of Cairo, there is a most convenient place for an encampment, which is thought to be the Succoth mentioned by Moses. Here there is a large lake called *Birket-el-Hadj*, or *Pilgrims' Pool*, which is supplied from the Nile, and near it are several villages, and country-houses and date plantations belonging to the principal inhabitants of Cairo. At this place, too, as related by Niebuhr, the great pilgrim caravan from Cairo to Mecca waits the arrival of the western pilgrims previous to its final departure, and it breaks up here at its return. We are told that "God led the people about through the way of the Wilderness of the Red Sea," and "not through the way of the Land of the Philistines, although that was near"—the regular route being towards Gaza, and the other cities of Palestine which were in Canaan, and at no great distance from Egypt—for "God said, Lest peradventure the people repent when they see war,

and return to Egypt." "He knew," says Bryant, "their refractory spirit, and how prone they were to disobey; and the proximity of this country to Egypt would lead them on the first difficulty to return. Of this we may be assured, from what they did when upon some disappointment they gave vent to their evil wishes," *Exod. xvi. 3; Numb. xiv. 2.*

Having received the most solemn injunctions to celebrate the memorial of the passover in succeeding ages, and to set apart the first-born of their children and the "firstlings" of their animals, the Israelites departed from Succoth, and encamped in Etham, "at the edge of the wilderness." Bryant says that this desert was properly a continuation of the *Wilderness of Egypt*, and received the name of Etham at the northern extremity of the Gulf of Suez. According to the estimation of travellers, the distance was about sixty miles from Succoth. There is good evidence to confirm the testimony of Josephus, that three days were taken to perform this journey altogether, up to the time they were attacked by Pharaoh. It is impossible to determine the locality of this station farther than that it was at or near the northern extremity of the Gulf of Suez, and beyond the Attaka ridge of mountains. It is commonly placed at *Adjerood*, the third stage of the pilgrim caravan, where there is a poor village, and an ancient fortress garrisoned by Egyptian troops; but no decided opinion can be given as to any of the stations of the Israelites previous to the passage of the Red Sea, or even concerning the point at which the passage took place, for the whole matter is intimately connected with the question as to the extent to which the Gulf then encroached on what is now called the Isthmus of Suez. There are many indications, we are told by travellers, which place it beyond a doubt that the Arabian Gulf was formerly much more extensive and deeper than it is at present, which is proved by the fact that some of its towns formerly mentioned as sea-ports are now considerably inland. This is particularly the case in

this arm of the Red Sea called the Gulf of Suez, so designated from the town of Suez standing at its extremity, which is the gulf crossed by the Hebrews. Not only are there numerous marine appearances on the dry soil, but the town of Kolsoum, which was formerly a seaport, is now three quarters of a mile inland. There is nothing in the appearance of the soil about the Isthmus of Suez to discountenance the hypothesis that the Red Sea was in ancient times a strait, uniting the Mediterranean with the Indian Ocean, thus insulating the whole of Africa, and that the Isthmus of Suez was formed by drifting sands from the adjoining deserts. This, however, as it has been well remarked, "is a *mere hypothesis*; but there is nothing hypothetical in the statement that the Gulf once extended more to the north than at present; and this fact is of importance, because it enables us to see that nothing less than a miraculous interposition of the Divine power could have enabled the Israelites to cross the bay even at the highest of the points which has been selected by those who, perhaps, were influenced by the wish to diminish the force of the miracle, or to account for it on natural principles."

We are told by Moses that "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light," and that those singular and miraculous appearances were continually before the Israelites. We are here doubtless to understand the *Shechinah*, or Divine glory, which appeared to Moses in the bush and on other occasions, and which was in this instance manifested as a glorious cloud and pillar of fire, to conduct the Hebrews, and to assure them that they were under the Divine protection. We are not to conclude that the great Jehovah himself moved from place to place, for He is every where present, but this cloud was moved by Him as a token that He was guiding his people. "He who in this chapter," says Archbishop Tenison, "is called *the Lord*, is in the next called the *angel of God*, who, as

formerly he had gone before the camp for their guidance, so now, the Egyptians pursuing, stood behind it as their defence. It was the opinion of the primitive church that He who thus accompanied the Israelites with the pillar of a cloud was the same who had formerly appeared to the Patriarchs in the figure of a man; and, indeed, whilst Moses is not contented with the promise of an *assistant angel*, but expressly petitions for the continuance of *God's presence*, he leaves us not in want of a commentator to tell us what kind of angel was present with him."

The Israelites were now ordered to turn and encamp before Pihahiroth, "between Migdol and the Sea, over against Baal-zephon," that is, instead of proceeding from Etham round the head of the Gulf of Suez, and coasting along its eastern, they were to turn southward along its western shore, where there was an opening in the great chain of the Attaka mountains which line the western coast, called Pihahiroth, opposite to Baal-zephon on the eastern coast. To estimate the importance of this move from Etham to Pihahiroth, it must be recollected that the original petition of the Israelites to Pharaoh was to go "three days' journey into the Wilderness to offer sacrifices." This being at length granted, the Israelites had arrived at Etham, situated somewhere near the Gulf of Suez, three days' journey from the Nile, and on the *edge of the Wilderness*, in or near the spot which, in terms of this application, was to form the limit of their journey. Whatever move they made from Etham, therefore, would be regarded as indicating their future intentions; and this was the great crisis of the undertaking, and was obviously so regarded by Pharaoh, who had granted the three days' journey, but who no sooner heard of a subsequent movement than he commenced the pursuit. Shuckford appropriately observes, that from the time the Israelites arrived at Succoth to their passing the Red Sea into Midian, it does not appear that Moses led them one step by his own conduct or contrivance, and that according to his narrative

of their several movements, he was not left to his own judgment where to lead the people. This view is ably supported by Mr Faber in his "*Horæ Mosaicæ*," who completely proves that Moses was no self-appointed leader, but was acting under direction and control. He was at the head of 600,000 men, besides women and children, and encumbered with flocks and herds; but this immense host, perhaps amounting in all to upwards of 2,000,000 persons, was merely an undisciplined crowd, dispirited by bondage, and utterly unfit for war, which was the reason why he deviated from the regular track, and avoided the southern and nearest portion of the country, to which the expedition was directed, then occupied by the Philistines—a distinguished military people, allied to those very *Pali* or *Shepherds* who had so long oppressed them in Egypt, and who, with the other tribes of Canaan, could not be expected to resign their dominions without a struggle, while the Israelites themselves were not in a condition to engage in an immediate war. Thus, when Moses arrived at Etham, he had precisely three alternatives, one of which has been mentioned; and the second was to take a south-east direction into the Desert. But dangerous as a hostile collision with the herdsmen of Palestine would have been, the other was scarcely preferable, for Moses, who had some experience of the country when he fed the flocks of his father-in-law Jethro in Midian, well knew that the Desert could afford no resources for the subsistence even of a few weeks of the immense host he was leading thither. His alternatives were, thus—war on the one hand, without any reasonable prospect of success, and, on the other, starvation in the Desert. His third and only other resource was to perform the sacrifices and return to Egypt. The route which he had previously followed from the Nile, along the southern shore of the Gulf of Suez, the common road to Arabia, instead of taking the northern course, which appears to have always formed the road to Palestine, indicated his original purpose

for the Desert; and hence Pharaoh, before their move from Etham, could have no suspicion of his ultimate intention, because Moses had all along mentioned the Desert as the scene of the sacrifices. The Egyptian king, who evidently kept a steady watch upon the proceedings of the Israelites, notwithstanding the dreadful calamity which had befallen his kingdom, appears to have held himself in readiness to act according to what they did at the end of the three days' journey, for he never intended that they should be allowed to depart finally out of the country. Hence, the march from Etham was the decisive announcement of the intentions of the Hebrew leader, and this march was neither to return to Egypt, nor to proceed round the head of the Gulf into the Arabian peninsula of Sinai, nor to strike off towards Palestine, but to turn southward, and apparently shut himself up and involve himself between the mountains and the western shore of the Gulf of Suez in the Valley of Bedra, to tempt Pharaoh to pursue him when the Israelites were "entangled in the land," and "shut in by the Wilderness" on their rear and flanks, and by the Red Sea in their front. This step, which proves that neither Moses nor any other person would have done so if he had been acting on his own conclusions, left the Israelites no other way of pursuing their journey than a passage through the Red Sea, unless they turned back or retreated. Niebuhr alleges they would never have suffered themselves to be led into a situation which involved their inevitable destruction; he says that one need only travel with a caravan which meets with the least obstacle, such as a small torrent, to be convinced that the Orientals do not allow themselves to be led like fools by their caravan bashi, or leader of the caravan; and he infers accordingly that the Hebrews did not go into this dangerous situation, but argues that the passage was not made lower down than Suez. This, however, is entirely unsupported by any evidence. It is clear that Moses acted under the Divine direc-

tion, and that the Israelites believed that he did so. There was to be a grand catastrophe to the great events which had been lately witnessed in Egypt. There was no apparent necessity for the Israelites going down the Gulf at all, because they might as easily have entered the Peninsula of Sinai by marching round it; but it was the inscrutable arrangement of Him who had done so many wonders in Egypt, and whose pillar of cloud denoted his divine superintendence, to induce Pharaoh to follow the Israelites to his destruction, by holding out to him the advantage he might obtain in attacking them in their difficult situation. The overthrow of the Egyptian host was the contemplated result of the move down the Gulf, by which Pharaoh received his complete punishment; and the security and success of the Israelites were assisted by it, for the fate of the Egyptians made a deep impression on the neighbouring tribes, who were alarmed and intimidated at the stupendous event, and who, with the exception of the Amalekites, did not venture on any hostile encounter with the Hebrews for a considerable time afterwards.

The Egyptians, having recovered from the terror caused by the death of the first-born, were probably induced by revenge to retaliate upon the Hebrews. The time of the request—the three days' journey—had also expired; and the movement from Etham showed that Moses did not intend to return. This had been communicated to Pharaoh, who was evidently relapsing into a belief that all the recent disasters of the Egyptians had been procured by the magical contrivances of Moses. Besides, whatever he might have thought of the conduct of the Israelites in their extraordinary march from Etham, there was no mistaking the intention of flight which it indicated; and the prospect of thus losing the services of his bondsmen at once determined him to pursue them. "The Egyptians," says Josephus, "made haste in their pursuit; and indeed that land is difficult to be travelled over, not only by armies, but by single persons."

VOL. I.

Moses says that Pharaoh "took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them;" and we learn from the Jewish historian that the whole Egyptian army which accompanied the king amounted to fifty thousand horsemen and two hundred thousand foot. The military chariots here mentioned were of a curious construction. Unlike those of other ancient nations, the Egyptian soldier stood erect in his chariot in full warlike action, with the reins lashed round his waist, and seeming to control the horses by the movements of his body. There were commonly two horses to each, which were adorned with rich trappings, having plumes of feathers on their heads. The warrior, who had scarcely more than standing room in his car, was generally furnished with bow and arrows, and a javelin, but sometimes he held in his hand a weapon not unlike a reaping hook. The chariot warriors are sometimes represented as fighting on foot, while the heads of those they had slain were fixed on different parts of the car; and sometimes captives were dragged behind the chariot of the conqueror.

The Egyptian host advanced on the Israelites as they lay encamped on the sea side near Pihahiroth, and opposite to Baal-zephon. They beheld the approach of their oppressors with dismay; they were without arms, a rude undisciplined host, and the most certain destruction apparently awaited them unless they voluntarily surrendered to the Egyptians. They now assailed Moses with reproachful language, *Exod. xiv. 11, 12*; and Josephus informs us that they even pelted him with stones when he promised them deliverance, concluding that he was mocking their distress. But Moses was firm:—"Fear not," he said, "stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever; the Lord shall fight for you, and ye shall hold your peace." A miraculous sign was the prelude to the great event. The angel of

2 K

God, who went before the camp of the Israelites, removed and went behind them; and thus the pillar of the cloud intervened between them and the Egyptian army, to whom "it was a cloud and darkness," while "it gave light by night" to the Israelites. In this condition they lay all night. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the Children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left." The Egyptians at first thought the Israelites were voluntarily destroying themselves, and looked with amazement on their deliberate rush towards the divided Gulf; but when they perceived their mistake, they were impelled to the pursuit. The whole Egyptian army, commanded by Pharaoh himself, instantly entered the Gulf after the Hebrews, who had all reached the other side. But they soon perceived their error; their chariot wheels got entangled among the rocks, mud, and other impediments in the bed of the Gulf, and when about the middle of the passage, they resolved to return. The description of the rush of the waters is graphically given by the Jewish historian. "As soon as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down, and dreadful thunders, and lightnings, with flashes of fire. Thunderbolts were also dashed upon them; and thus did all these men perish, so that there was not one left to be a messenger of their calamity to the rest of the Egyptians." Although nothing is said in our version of Exodus of this storm of wind, thunder, and lightning at the drowning of Pharaoh's army, the statement of Josephus appears to be confirmed by David in the 77th Psalm. "Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and

believed the Lord, and his servant Moses." In commemoration of this astonishing deliverance, Moses composed a song of thanksgiving, which is also a sublime prophecy, foretelling the powerful effect of this appalling judgment on the neighbouring nations of Edom, Moab, Palestine, and Canaan, the erection of the Temple and Sanctuary, and the perpetuity of the worship of the true God. "I will sing," said the exulting Hebrew, "unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.—The Lord is a man of war; the Lord is his name."

Many objections have been urged to this miracle, some either detracting from its magnitude, or endeavouring to account for it by natural causes. The description given by Moses seems purposely intended to guard against any possible hypothesis which has been or may yet be adduced. The natural operation of a wind could only have driven back the water from the extremity of the Gulf, and even this could not have been effected by an *east wind*, which was certainly best calculated to strike a passage through the Gulf; but *no wind*, not even an *east wind*, could have effected this in the manner described, without an extraordinary exhibition of Divine Power. But the fact that the waters were not simply *driven back* from the head of the Gulf of Suez, either by a wind or by a fall of the tide, is proved from this circumstance, that they could not in that case have been *divided*, but merely *driven back*—they could not have been "a wall unto them on their right hand and their left," but only on the right. It is also impossible to admit that the Israelites passed at a ford known to Moses, or at any shallow place, for we are expressly told that they passed on *dryland*; and it cannot be supposed that, encumbered as they were with flocks and herds, and threatened by an implacable enemy in their rear, they could have got through even a small depth of water. The natural agency of an east wind was employed, but no wind alone, we repeat, could have caused this separation; and

if it could, there is still the miracle—the wind being made to rise, to blow as long as it was wanted, and to cease at the very instant when the Egyptian host was to be destroyed. But the east wind is itself a miracle, there being no natural east wind in the Red Sea, the monsoons flowing steadily from the north during one part of the year, and from the south during the other. We can only account for this event by ascribing it to the sovereign power of God, who by it manifested himself to the Israelites and the neighbouring nations, while he completed the punishment of Pharaoh. It is undeniable that the Hebrews believed in its miraculous reality, and we find their historians, prophets, and poets, more frequently referring to it than to any other of the displays of Omnipotence recorded in the Old Testament.

Some particulars connected with the exact locality of the passage of the Israelites are considered in other parts of the present work (see *ISRAELITES* and *RED SEA*), and we merely observe, that the notion of the Egyptians having been drowned by the return of the tide is refuted by the fact, that the tide seldom rises in this part of the Red Sea above three feet. Another objection is, that the Red Sea is supposed, at the place where the Israelites passed, to be above thirty miles broad, and that therefore so great an host as 600,000 men, besides women and children, could not pass over in one night; but Thevenot, who surveyed minutely this part of the Gulf, informs us that for about five days' journey it is no where more than eight or nine miles broad, and in one place only from four to five, according to De Lisle's map. This is farther proved from the present appearance of the Gulf of Suez, as seen from Ras Mohammed, on the south-west coast of Arabia Petræa. At the place where the Israelites are supposed to have entered the dried channel of the Gulf the breadth is at present 1514 paces, and has a sand bank running across to the opposite shore; but at that time it must have been upwards of 2000 paces across,

and much deeper than it is now. It is worthy of observation, that the only parallel to this miracle in ordinary history is the transit of Alexander the Great through the Pamphylian Sea, recorded by Callisthenes, Strabo, Arrian, and Appian, and noticed also by Josephus. These authorities are cited by his translator, Mr Whiston. Callisthenes wrote how the Pamphylian Sea not only opened a passage for Alexander, but, by rising and elevating its waters, rendered him homage as a king! Strabo's account of it is to the following effect:—"About Phaselis is that narrow passage by the sea-side through which Alexander led his army. There is a mountain called Climax, which adjoins the Sea of Pamphylia, leaving a narrow passage on the shore, which in calm weather is so bare as to be passable by travellers, but when the sea overflows it is covered to a great degree by the waves. Now, the ascent of the mountain being round about and steep, in calm weather they make use of the road along the coast; but Alexander fell into the winter season, and committing himself chiefly to fortune, he marched on before the waves retired, and it so happened that they were a whole day in journeying over it, and were under water up to the navel." The reader may contrast this rational statement by Strabo, which is a complete reply to the extravagant one of Callisthenes, with the account by Arrian and Appian. "When Alexander," says the former, "removed from Phaselis, he sent some parts of his army over the mountains of Perga, a road which the Thracians showed him; he himself, however, conducted those that were with him by the sea-shore. The road is impassable at any other time than when the north wind blows; if the south wind prevail, there is no passing by the shore. Now, at this time, after the strong south winds, a north wind blew, and that not without the divine providence, as both he and they that were with him supposed, and afforded him an easy and quick passage." Appian, comparing Cæsar and Alexander, says, "They both depended on their bold-

ness and fortune as much as on their skill in war, as an instance of which Alexander journeyed over a country without water in the heat of summer to the oracle of Jupiter Ammon; and quickly passed over the Bay of Pamphylia, when by divine providence the sea was cut off; thus providence constraining the sea on his account, as it had sent him rain when he travelled over the desert." Josephus has been severely censured for mentioning this story of the *providential* going back of the waters of the Pamphylian Sea, when Alexander was marching to overthrow the Persian monarchy, in the same manner as he does the stupendous miracle of the Red Sea, classing them both together, and uncertain "whether it happened by the will of God or of its own accord;" nor do we think that his translator has succeeded in offering any thing like a satisfactory defence.

The connection between Sacred and Egyptian history ceases for a time after the exodus of the Israelites, and Rhameses the Great, or Sesostris, becomes conspicuous in the Mizraim annals. The date of his reign, as well as the identity of his person, has been the subject of much dispute. Archbishop Usher maintains that he was the son of that Pharaoh drowned in the Red Sea, and Whiston thinks he was the same Pharaoh. Sir Isaac Newton alleges that he is the Sisak or Shishak who took and plundered Jerusalem in the reign of Rehoboam the son of Solomon, and that he is the Osiris of the Egyptians, and the Bacchus of the Greeks. Dr Hales places his accession at the commencement of the thirteenth century before the Christian era; Larcher, who proceeds on the authority of Herodotus, makes him commence his reign 1356 years before Christ, or, according to Bouhier's Chronological Account of the Kings of Egypt from Mæris to Cambyzes, Mæris died in the year of the world 3360, and was succeeded in 3361 by Sesostris; but Sir William Drummond, who contests the authority of Larcher, fixes his accession about the beginning of the eleventh century before the Christian era. In oppo-

sition to all these authorities, Bryant maintains that no such person ever existed, and that in his history, like that of other ancient heroes, we have an abridgment of that of the Cushites or Babylonians, who spread themselves over a considerable part of the then known world, and every where reduced the people to obedience. These are ingenious, but they are not instructive conjectures. From the recent discovery of Champollion, it would appear that Sesostris was the first king of the nineteenth dynasty of Manetho, called Sethos, although he is mentioned as the third in the twelfth dynasty of Manetho by Africanus from the text of Dindorf. "He conquered," says the Latin translation of the Armenian, "all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquest of those nations. Among the people who had acted bravely he set up cippi of a phallic nature, but among the degenerate, female emblems of a similar description, engraved upon pillars." This account is confirmed by Herodotus, who, while he informs us that many of the pillars which Sesostris erected had disappeared, had himself seen some of them in Syria, with inscriptions expressing the conqueror's opinion of the bravery or pusillanimity of his antagonists; and Diodorus Siculus relates the same facts. M. Champollion reads the name of Sesostris in hieroglyphics as Ramses or Rameses, thus agreeing with Tacitus, who calls him Rhampses, and Scaliger, who names him Rhameses. If this be correct, the inscriptions on the obelisk of Heliopolis or On, as given by Ammianus Marcellinus, must refer to this celebrated Egyptian king. We are told that the interpretation begins on the southern side, the first verse of the inscription being to the following effect:—"The Sun to King Rhamestes. I have bestowed upon you to rule graciously over all the world. He whom the Sun loves is Horus the Brave, the Lover of truth, the Son of Heron, born of God, the Restorer of the world. He whom the Sun has chosen is the King

Rhamestes, valiant in battle, to whom all the earth is subject by his might and bravery. Ramestes the King, the immortal offspring of the Sun." The second verse is thus translated :—* It is Horus the Brave, who is in truth appointed the Lord of the Diadem, who renders Egypt glorious, and possesses it; who sheds a splendour over Heliopolis, and regenerates the rest of the world, and honours the Gods that dwell in Heliopolis: Him the Sun loves." The third verse is thus: "Horus the Brave, the Offspring of the Sun, All-glorious; whom the Sun has chosen, and the valiant Ares has endowed. His goodness remains for ever, whom Ammon loves, that fills with good the temple of the Phoenix. To him the Gods have granted life; Horus the Brave, the son of Heron, Rhamestes, the King of the World: He has protected Egypt, and subdued his neighbours: Him the Sun loves. The Gods have granted him great length of life. He is Rhamestes, the Lord of the World, the Immortal." On the other side, towards the east, is the first verse of another inscription in hieroglyphics:—"The great God from Heliopolis, celestial, Horus the Brave, the son of Heron, whom the Sun begot, and whom the Gods have honoured; he is the Ruler of all the earth; he whom the Sun hath chosen is the King valiant in battle. Him Ammon loves, and him the All-glittering has chosen his eternal King." The second and third verses are to the following effect: "I, the Sun, the great God, the Sovereign of Heaven, have bestowed upon you life with satiety. Horus the Brave, Lord of the Diadem, incomparable, the sovereign of Egypt, that has placed the statues (of the gods) in this palace, and has beautified Heliopolis, in like manner as he has honoured the Sun himself, the Sovereign of Heaven. The Offspring of the Sun, the King immortal, has performed a goodly work."—"I, the Sun, the God and Lord of Heaven, have bestowed strength and power over all things on King Rhamestes: He whom Horus, the Lover of Truth, the Lord of the Seasons, and Hephæstus, the Father of the Gods, have

chosen, on account of his valour, is the all-gracious King, the Offspring and Beloved of the Sun." The Horus here celebrated was, according to Eusebius, the son of Osiris and Isis. Manetho places him the eighth in the dynasty of the demi-gods.

Egypt, one of the first countries peopled after the Flood, is naturally the land of fable, and what is related of Sesostris deserves little credit. His father, we are told, being warned by an oracle, educated him to perform great actions, and all the infants born on the same day were collected, educated together, and passed their youth with the future hero. He had scarcely succeeded to his father's throne when he undertook the conquest of the world; his young companions, to the number of seventeen hundred, were appointed officers of his army, which consisted of 600,000 foot, 24,000 horse, and 27,000 chariots of war; a numerous fleet at the same time covered the sea, although it is well known that the Egyptians from superstition hated sailing. Libya, Ethiopia, Arabia, and the islands of the Red Sea, were conquered; he marched through Asia, and penetrated farther into the East than Alexander the Great. He invaded Europe; and that the fame of his conquests might long survive him, he erected columns in the several countries he subdued, with this pompous inscription: "Sesostris, the king of kings, has conquered this territory by his arms." When he returned, without reaping any advantage from his victories, he found a conspiracy formed against him which he suppressed, and he began to improve his people, to erect magnificent temples, dig numerous canals, and construct immense causeways on which cities were built, while it is pretended that he learnt his political wisdom and the art of governing from Mercury. His chariot was drawn by vanquished princes when he went to the temples, and he employed none but foreigners and captives in the execution of his works. In his old age he grew infirm, and destroyed himself after a reign

of forty-four years.—Such is a condensed account of the deeds of this Egyptian Alexander in an age remote from every authentic record; and from it we may infer, without crediting some of the preceding exploits, that the ancient Egyptians had a monarch named Sesostriis or Rhameses, who did some remarkable things, and was a conqueror and legislator; and that under him the kingdom flourished, and the people prospered; but as to his conquests, and the other alleged circumstances of his life, they are almost, if not altogether, all fabulous. Whatever territories the Egyptians conquered under him were not retained, for from his time the kingdom appears continually decaying—the common consequence of acquiring too extensive dominion.

Egypt appears to have been tranquil under the Pharaohs who reigned after the dynasty of Sesostriis. It is seldom mentioned in the Sacred Scriptures till the reign of Solomon, who married a daughter of one of the Pharaohs, 1 Kings iii. 1, 2 Chron. viii. 11; and we may conclude that Egypt was then a powerful kingdom, for this marriage appears to have been altogether political on the part of the Jewish sovereign. This took place, according to the Hebrew chronology, B.C. 1014. The name of this Pharaoh is no where mentioned either by the sacred writers or by Josephus. He was either the Shishak mentioned, 1 Kings xi. 40, to whom Jeroboam fled for refuge from the rage of Solomon, or his successor was so called. Egypt appears also at this time to have been a common retreat for disaffected and discontented persons. Jeroboam at the death of Solomon returned from his exile, headed the revolt of the Ten Tribes, and became the first king of the new kingdom of Israel or Samaria. In the fifth year of the reign of Rehoboam, king of Judah, this Shishak marched against Jerusalem, took the city, plundering the Temple and the king's house of the treasures they contained. So, or Sabacon, king of Egypt, is mentioned as contemporary with Hoshea and Ahaz, kings of Samaria and Judah. Sennach-

erib, king of Assyria, invaded Egypt in the reign of Sethon, a priest of Vulcan. It is remarkable that Herodotus mentions the Assyrian by his Scripture name, and narrates the destruction of his army, "which plainly shows," says Dr Prideaux, "that it is the same fact recorded in the Scriptures, although much disguised in the relation, which may be easily accounted for when we consider that it came to us through the hands of such as had the greatest aversion both to the nation and to the religion of the Jews, and therefore would relate nothing in such a manner as would give reputation to either." It is, according to this writer, a disguised account of the celebrated deliverance of the Jews from the Assyrians, or a fabulous application of it to the city of Pelusium instead of Jerusalem, and to Sethon the Egyptian instead of Hezekiah. Sethon, we are told in the Egyptian history, became a religious devotee, and entirely neglected the military classes, whom he even deprived of their lands. They were deeply incensed against him, and entered into a combination not to bear arms in his service. In this state of affairs Sennacherib appeared with the Assyrian army before Pelusium, and Sethon appealed to the soldiers in vain. "In this perplexity," says Herodotus, "he retired to the shrine of his gods, before which he lamented his dangers and misfortunes. Here he sunk into a profound sleep, and his deity promised him in a dream that if he marched to meet the Assyrians he should experience no injury, for he would vanquish them without assistance. The vision inspired him with confidence; he put himself at the head of his adherents, and marched to Pelusium, the entrance of Egypt; but not a soldier accompanied the party, which was entirely composed of tradesmen and artizans. On their arrival at Pelusium, an immense number of mice infested by night the enemy's camp, and their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces. In the morning the Arabians, finding themselves

without arms, fled in confusion, and lost great numbers of men. There is now to be seen in the temple of Vulcan a marble statue of this king, having a mouse in his hand, with this inscription, 'Whoever thou art, learn from my fortune to reverence the gods.'" Dr Prideaux informs us that the Babylonish Talmud ascribes the destruction of the Assyrian army to lightning; but it is almost certain that it was done by a hot wind, and when Isaiah predicted that God would send a blast upon Sennacherib the same thing is denoted.

After the death of Sethon the Egyptian history is uncertain, but it appears that the government underwent a considerable change. The country was divided into twelve provinces, over each of which a chief nobleman presided; but Psammeticus, one of them, dethroned the others about fifteen years after the division was made. In the reign of Manasseh, king of Judah, this prince occupied the throne of Egypt, B.C. 670, according to the Bible chronology, Archbishop Usher, Dr Prideaux, and Rollin; and B.C. 658, according to other authorities. The difference in dates is now trifling, and it is only in the reign of this prince that Egyptian history becomes divested of fable, and assumes an authentic aspect. The extensive conquests of Sesostris were now matters of mere tradition; and Psammeticus I. possessed only Egypt. The exploits of this king, memorials of whose reign are found in the obelisk now on Monte Litorio at Rome, and in the enormous columns of the first court of the palace of Karnac at Thebes, may be summed up in a few words. He endeavoured to extend his dominions by making war upon his neighbours; but by placing more confidence in foreign auxiliaries than in his native subjects of the military class, upwards of 100,000 of the latter, it is said, emigrated in a body to Ethiopia, beyond the Cataracts of the Nile, and there founded an independent state. As a counteraction to this loss, Psammeticus, contrary to the examples of his predecessors, betook himself to the ad-

vancement of commerce; he opened his ports to foreigners, whom he greatly favoured, and the Egyptians began to carry on mercantile transactions with the Greeks. He is said to have discovered the sources of the Nile, and to have built the vestibule of the temple of Vulcan at Memphis, and a sacred edifice for Apis; he rewarded the Ionians and Carians, who had assisted to establish him on the throne, and Herodotus says they were the first commercial foreigners whom the Egyptians received among them. He spent twenty-five years in the siege of Azotus in Palestine, the Ashdod of the Old Testament, which is no great proof that his reputation as a warrior was alarming to the Philistines. Herodotus says that he reigned in Egypt fifty-four years; others limit it to thirty-nine.

Psammeticus I. was succeeded by his son Nochus, the *Pharaoh Necho* of the Old Testament. He was adventurous and enterprising, and undertook to dig a canal from the Nile to the Red Sea. This great project, also ascribed to Sesostris, cost him the lives of 120,000 men before he abandoned it. He also turned his attention to military enterprises, and by his orders some Phœnicians sailed round the continent of Africa, doubled the Cape of Good Hope, and returned to Egypt by the Mediterranean, passing through the Straits of Gibraltar. His most remarkable wars are recorded in the Old Testament. Marching against the king of Assyria, as it is expressed in Scripture, but properly against the Medes and Babylonians who had dissolved the Assyrian empire and destroyed Nineveh, in his progress towards the Euphrates Josiah king of Judah resolved to oppose him, and took the field. Necho informed the Jewish prince that he had no hostile intentions towards him, and entreated him to consult his own safety by preserving a strict neutrality; but Josiah obstinately encountered Necho at Megiddo, where he was slain, and the Jewish army entirely defeated, 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20-24. This battle is

justly esteemed the same as the one mentioned by Herodotus, who says that Necho conquered the *Syrians*, meaning the *Jews*, "at Magdolum," not the place so called in Lower Egypt, but Megiddo, the resemblance of the names having confused the historian. "After his victory," he adds, "he obtained possession of *Cadytis*, a Syrian city." The same historian describes *Cadytis* as a *mountain city* of Palestine, of the size of Sardis; but there could be no city equal to Sardis besides Jerusalem, and it is certain that after the battle Necho took Jerusalem, deposed Jehoahaz the son of Josiah, whom he carried into Egypt, where he died, and elevated Eliakim, another son of the deceased king, to the throne, and imposed upon him an annual tribute of one talent of gold and one hundred talents of silver, 2 Kings xxiii. 31-35; 2 Chron. xxxvi. 3, 4. He then proceeded on his expedition, and with what success may be learnt from the prophecy of Jeremiah against him, who predicted his overthrow at the Euphrates, and the conquest of Egypt by Nebuchadnezzar, while the Jews were comforted for the desolation they had sustained, Jer. xli. 1-28. Towards the end of his reign he was in turn invaded by Nebuchadnezzar, who conquered all Egypt as far as Pelusium, and overthrew Necho with great slaughter.

Necho was succeeded by his son *Psammis*, B.C. 603, who reigned only six years. Apries, the *Pharaoh Hophra* of Scripture, in the Egyptian dialect *Ouaphré*, was his successor. He took Sidon by storm, defeated the Cypriots and Phœnicians, and returned to Egypt enriched by spoils. His triumphs induced Zedekiah to form a treaty with him against Nebuchadnezzar, the result of which was foretold by Jeremiah (xliv. 11, 12). When the king of Babylon invested Jerusalem, Pharaoh marched from Egypt to relieve the city, but when he perceived the army of the besiegers he made a speedy retreat, and left his Jewish allies exposed to the mercy of their enemies. For this cowardly con-

duct Hophra was severely denounced by the Prophet, Jer. xlv. 30. About this time Ezekiel was carried to Jerusalem, and shown the different kinds of idolatry there practised by the Jews, which form the subject of the eighth and three following chapters of his Prophecy. Hophra is repeatedly the subject of that Prophet's denunciations, who represents him as the *great dragon* or *crocodile* that "lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself," Ezek. xxix. 3. Amasis, one of his confidential friends, headed a revolt, and engaged Hophra in battle near Memphis, defeated and took him prisoner, and caused him to be strangled to satisfy those who, as the Prophet said, sought his life. It is interesting to know that an obelisk of Pharaoh-Hophra exists; and we are informed that the greater part of the fragments of sculpture scattered among the ruins of Sais bear the royal legends of his successor Amasis. A monolith chapel, dedicated by him to the Egyptian Minerva, is preserved in the Museum of the Louvre.

Egypt in the reign of Amasis was in a most flourishing condition; he favoured commerce, and induced the Greeks to settle in his kingdom. He made considerable presents to many Greek cities as well as to private persons; he allowed the Greeks who traded on the sea-coasts to erect temples to their own deities; his queen was of Grecian descent; he was visited by Solon; and in his reign Pythagoras was initiated into the Egyptian mysteries. He also achieved the conquest of the Island of Cyprus. But the grandeur of the ancient Mizraim was drawing to a close, and a dynasty of foreign princes soon occupied the proud throne of the Pharaohs. Amasis had offended Cambyses, king of Persia (the son of the great Cyrus), who vowed his destruction, and resolved to subdue and lay waste the kingdom. Phanes of Halicarnassus, who commanded the Greek auxiliaries in the pay of Amasis, left his service, and set out for Persia. Conscious of the importance of his loss, Amasis

dispatched some trusty messengers after him, who overtook him in Lycia, but from whom he escaped, and continuing his journey to Persia, presented himself before Cambyzes the moment the latter was preparing for the Egyptian invasion. When the Persian monarch arrived on the frontiers of Egypt he was informed of the death of Amasis, who had been succeeded by his son Psammenitus, who drew together what forces he could collect to prevent the invasion by the Persian host. If we may depend on the history of those times, the ruin of the Egyptians was hastened by their superstition. Being desirous to take the city of Pelusium by assault, the garrison of which consisted exclusively of Egyptiansoldiers, Cambyzes placed a multitude of cats, dogs, and other animals deemed sacred by the Egyptians, in the front of his army, so that the besieged, from a fear of injuring the objects of their veneration, did not attempt to discharge their weapons against the enemy, and the place was taken without opposition. It was scarcely occupied by Cambyzes, however, when Psammenitus appeared against him with a numerous army. To show their indignation at the treacherous conduct of their countryman Phanes, the Greek auxiliaries brought his sons into the camp, and put them to death one by one in the sight of their father and the two armies, receiving their blood in a vase containing wine and water, which they drank, and then rushed towards the Persian army. The battle was obstinate and bloody, but the Egyptians were compelled to give way, and their national independence was annihilated. Herodotus says that he saw the skulls with which the field of battle was strewed in his time, considerably upwards of a century afterwards; those of the Persians he describes as soft and brittle, because they were accustomed to wear soft turbans, while the skulls of the Egyptians were as hard as stones, because from a very early age that people shave their heads. "The very same custom," says Savary, "still subsists. I have seen

everywhere the children of the common people, whether running in the fields, or assembled round the villages, or swimming in the waters, with their heads shaven and bare. Let us only imagine the hardness a skull must acquire thus exposed to the scorching sun, and we shall not be astonished at the remark of Herodotus."

After this date, B.C. 525, the splendour of ancient Egypt fell. Psammenitus, who had reigned little more than six months, was ignominiously conducted by order of Cambyzes without the walls of Memphis, with other Egyptians of rank, and being there stationed, he first saw his daughter pass, followed by those of the first families of Egypt, clothed in the degrading garments of slaves, with pitchers in their hands, drowned in tears, and making loud lamentations at their miserable condition. While this train was passing, the fathers of those ladies evinced the most boisterous grief, but Psammenitus remained unmoved, with his eyes fixed on the ground. Next followed his son, and two thousand of the young nobility, all led out to execution with halters round their necks. The king was afterwards restored to liberty, and if he had not meditated projects of revenge he would probably have been entrusted with the government, for Herodotus tells us that "the Persians held the sons of kings in the greatest reverence, and even if the fathers revolt they will permit the sons to succeed to their authority;" but being discovered exciting the Egyptians to rebel, he was compelled to drink bullock's blood, which immediately occasioned his death—this when taken warm from the animal being considered by the ancients a powerful poison, and supposed to act by coagulating in the stomach. The dead body of Amasis, his father, was taken from the tomb, mangled in a most ignoble and shocking manner, and burnt. The sacred cow, worshipped as the deity Apis or Epaphus, was killed by Cambyzes himself, the priests scourged, and the temples reduced to ashes. Egypt became a province of the Persian Empire: temples

and palaces were demolished, and the splendour of the country of the Pharaohs became a matter of mere recollection. The Persian conquest, in a word, almost extirpated the arts and sciences from the soil in which they had long flourished with luxuriance, and it is certain that the subsequent edifices and monuments of Egypt assume a character of far less importance.

Of this unfortunate Psammenitus, the last of the dynasty of the Sâites, few memorials remain, except the inscription of a statue in the Vatican at Rome. Cambyse is commemorated in an inscription on a statue of a priest of Sâis, also in the Vatican. Egypt, reduced to the lowest degree of slavery, was now governed by satraps appointed by the conquerors. Nevertheless we still find materials for history. The Egyptians repeatedly revolted, and though the chiefs who headed those insurrections gained some partial successes, they were ultimately overthrown with great loss, being unable to contend against the increasing strength of the Persian Empire. Darius, the son of Hystaspes, succeeded Cambyse. His name is sculptured on the columns of the great temple of the Oasis; and learned travellers inform us that inscriptions are still read, dated in different years of the succeeding kings, Xerxes and Artaxerxes Longimanus. During the reigns of those kings the Egyptians maintained a constant struggle for independence. The Persian yoke was for a time partially shaken off by some native princes, who formed a kind of independent dynasty, which is said to have lasted eighty-one years. In the Louvre at Paris there are two Sphinxes, which bear the legend of Nephereus, and of Achoris, one of his successors, both belonging to this dynasty of princes. In the Institute of Bologna there is a statue of Nephereus, and the names of Nectanebo I. and II. who succeeded him in this national war, are still extant on several buildings at Karnac, Kourna, Sâft, and the Isle of Philæ. Darius Ochus, however, notwithstanding the valiant resistance of those leaders,

completely reduced the country, and Egypt continued enslaved or tributary to the Persians until Alexander overthrew the throne of Darius in Asia, B.C. 332; after which its annals become incorporated with those of Greece. The country revived under Alexander, who founded the city which bears his name, and which was long the commercial centre of the world; and if this astonishing conqueror had lived, he would doubtless have restored the kingdom of the Pharaohs to something like its ancient splendour; but his enlarged projects were suddenly arrested by death, and Egypt became a new monarchy under the Ptolemys, who governed it for the period of two hundred and ninety-four years, until it became a province of the Roman Empire about thirty years before the Christian era.

During the reigns of the Ptolemys, the Jews, as we are informed by the writer of the two Books of the Maccabees and by Josephus, were intimately connected with Egypt. Alexander the Great carried great numbers of Jews and Samaritans into Egypt and settled them there; and in this he was imitated by Ptolemy Lagus, although, according to Josephus, "there were not a few other Jews who of their own accord went into Egypt, invited by the goodness of the soil, and by the liberality of Ptolemy." The Jews carried thither by compulsion, amounting to 120,000, lived in a state of slavery in the country; but Ptolemy Philadelphus ransomed multitudes of them before he sent to the High Priest at Jerusalem for the translators who executed the Septuagint version. Josephus gives a long account of the manner in which this was done in the Second Book of his Antiquities. It is impossible in these limits to follow the Jewish historian in all the transactions he relates between the Ptolemys and the Jews. Egypt was threatened, B.C. 170, by Antiochus Epiphanes, king of Syria, in the reign of Ptolemy Philometer, who entered the country "with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against

Ptolemy, king of Egypt; but Ptolemy was afraid of him, and fled," 1 Macc. i. 17, 18. Antiochus completely routed Ptolemy on this occasion. This Ptolemy afterwards marched an immense army into Palestine at the request of his son-in-law, Alexander Bala, king of Syria, the third in succession from Antiochus Epiphanes, to his assistance, 1 Macc. xi. 1, 2; and the writer says that though he did this under the pretence of assisting Alexander, he was actually promoting his own schemes of ambition. Ptolemy took his daughter from Alexander, married her to Demetrius Nicator, and entered Antioch, "where he set the two crowns upon his head, the crown of Asia and of Egypt," 1 Macc. xi. 13. These are all the notices of any importance in the Books of the Maccabees connected with Egypt. In other places, and in other Books of the Apocrypha, Egypt is merely incidentally and sometimes metaphorically mentioned, as in Tobit viii. 3.

Egypt was the subject of many severe prophecies, Ezek. xxix. xxx. xxxii., which clearly indicate its conquest by the Persians and its subsequent humiliations. It was to be a "base kingdom;" it was no longer "to exalt itself above the nations;" the "pride of its power" was to come down; it was to be "desolate in the midst of the countries which are desolate, and its cities shall be in the midst of the cities that are wasted;" the "country shall be destitute of that whereof it was full;" the land was to be "sold into the hand of the wicked," and "there shall be no more a prince in the land of Egypt." These prophecies, as applicable to Egypt, refer to two periods—the one when the country became a province of the Persian Empire; and the other, a few centuries after the promulgation of Christianity, when the Crescent supplanted the standard of the Cross, and it was conquered by the Saracens. These prophecies can have little or no reference to the kingdom of the Ptolemys, for Egypt was under them in great splendour and prosperity. The Ptolemys were certainly foreign princes, but the prophecies

indicate not only the extinction of the ancient dynasties, but the general desolation of the country. Egypt under the first Ptolemy, on the contrary, attained a degree of splendour unknown in its history since the traditionary reign of Sesostris. He conquered Cælo-Syria, Phœnicia, and the neighbouring coast of Syria; he reduced Jerusalem, and carried 100,000 Jews captive to Egypt, to people the city of Alexandria which his great Macedonian master founded, and which became the capital of his dominions; he also reduced the Island of Cyprus; and he might have added Macedonia to his dominions after the murder of his rival Perdicas, if he had been inclined. The reign of Ptolemy II., surnamed *Philadelphus*, was distinguished by that prince's efforts to excite industry, and to disseminate useful knowledge among his subjects. He could boast, we are told, of reigning over nearly 40,000 cities and towns, and the people of other countries were allured by his liberal promises and patronage to settle in his kingdom. His two powerful fleets, the one in the Mediterranean, and the other in the Red Sea, made Egypt the mart of the world; his army consisted of 200,000 foot, 40,000 horse, 300 elephants, and 2000 armed chariots. He was perhaps the richest prince of his age, for he left in his treasury 750,000 Egyptian talents—a sum equivalent to two hundred millions sterling of our money. Learned men found in him a munificent patron, and the Library of Alexandria at his death contained 200,000 volumes of the best, the rarest, and the choicest works of antiquity. Ptolemy III., surnamed *Euergetes*, who succeeded his father *Philadelphus*, was both a conqueror and a munificent patron of learning, beloved by the Egyptians for his moderation, humanity, and clemency, and respected by his enemies for his valour, prudence, and reputation. During the reigns of the succeeding Ptolemys, down to that of the celebrated Cleopatra, Egypt was powerful, prosperous, and wealthy; and if the succeeding sovereigns had been careful

to preserve what had been transmitted to them by Ptolemy Euergetes, it might have held the balance against Rome, and prevented that city from becoming after the destruction of Carthage the mistress of the world. Ptolemy Soter and Ptolemy Philadelphus have left memorials of their reigns in various important works. The titles of Euergetes are not only found inscribed on the edifices erected during his reign, but we are told by M. Champollion that they are met with in Nubia, and in the triumphal gate constructed by him at Thebes. The dynasty of the Greek sovereigns ended with Cleopatra, and Egypt, becoming a province of the Roman Empire, is incorporated with the history of the people, by whose lieutenants it was governed. Of the Roman Emperors inscribed in hieroglyphics, are the names and titles of Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Domitian, Nerva, Trajan, Adrian, Marcus Aurelius, Lucius Verus, and Commodus; and from these inscriptions on the temples the important fact is ascertained, that the worship of the ancient Egyptian deities was publicly exercised in all its external splendour for nearly two centuries after the Christian era. Egypt was thus the very reverse of being "the basest of kingdoms" during the dynasty of the Ptolemys; and the predictions recorded against it by Ezekiel and other Prophets either refer directly to its conquest by Nebuchadnezzar and afterwards by the Persians, or more indirectly and remotely to the period when it was overrun by the Moslems, and to the centuries of bondage, ignorance, and oppression which it has since that time endured. But if the Hebrew Prophets thus foretold the humiliation of Egypt during the reigns of the Pharaohs—that its ancient royal dynasties would become extinct, and that it would be laid waste by strangers, which was literally fulfilled by the Persians and the Moslems—the same unerring word of prophecy assures us that Egypt will be restored to such a degree, that the Jews will seek "to strengthen themselves in the strength of

Pharaoh, and trust in the shadow of Egypt;" and that this renowned country shall not be for ever base. "In that day," says the Evangelical Prophet, "shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance."

Egypt continued subject to the Roman power until it became necessary to withdraw the legions from the distant provinces, to defend the heart of the empire from the attacks of those barbarians by whom it was eventually overthrown. It then submitted to Constantinople, and in A.D. 646 it was transferred to the Saracens. We cannot here enter into the history of that conquest, which is intimately involved with that of Mahometanism—the reigns of the Caliphs—the victories of Saladin—the triumphs of the enthusiastic Crusaders—and all the brave and romantic events connected with the Holy War. The Mamelukes—a military order instituted by Saladin, who, being an usurper, distrusted the fidelity of his subjects, and entrusted his person to a guard chiefly composed of slaves and captives from the shores of the Caspian—gradually increased in power under the succeeding sultans, until they acquired or usurped the disposal of the sovereign authority, like the Prætorian Bands of Rome, and the Janizaries of Constantinople. In 1517, Egypt was rendered tributary to the Turks by Selim I., and the Mamelukes were everywhere hunted and cut to pieces. The character of the master whom the Egyptians now submitted to will be inferred from the following anecdotes. When he first prepared for war, his vizier inquired in what quarter he should erect his tents, for which he was immediately strangled; his successor asked the same question, and shared his fate; but the third pitched the tents towards the four points of the compass, and when the sultan demanded where his camp was fixed—"Every where," replied the crafty

vizier; "the soldiers will follow thee wherever thou shalt lead."—"Behold," remarked Selim, "how the death of two has procured me a capable vizier!" Upon another occasion, during his march towards Grand Cairo, one of his officers presumed to ask him when they would enter a certain village:—"When God pleases," replied Selim, "but as for thee, it is my pleasure that thou stay here;" and he immediately ordered his head to be struck off. Selim established the government of Egypt in twenty-four Beys, whose authority he subjected to a council of regency, supported by an immense standing army. He did not exterminate the Mamelukes, and they gradually regained their power; but the Turkish sovereignty became at length a species of feudal superiority, recognised in principle and disregarded in practice. Every chief sheik or pacha was an oppressor and a stranger, and every attempt to renovate the country proved abortive. "A more unjust and absurd constitution," says Gibbon, "cannot be devised, than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands, and the four-and-twenty Beys, or military chiefs, have ever been succeeded not by their sons but by their servants."—"Such is the state of Egypt," says Volney, another authority who will not be accused of giving *willing* testimony to the truths of inspiration; "deprived twenty-three centuries ago (dating from his time) of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Greeks, the Arabs, the Georgians, and at length the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extra-

ordinary. They are replaced by slaves brought from their original country. Every thing the traveller sees or hears reminds him that he is in the country of slavery and tyranny."

In 1746, Ibrahim, one of the commanders of the Mamelukes, became master of Egypt. He died in 1757, and from that year till 1766 the utmost confusion and anarchy prevailed, when Ali Bey, whose origin, like that of the Mamelukes in general, was uncertain, and who was at one time a slave at Cairo, proclaimed himself sultan of Egypt, expelled the Turkish Pacha, refused to pay the accustomed tribute to the Porte, and coined money in his own name. He accomplished all this at a time when the Turkish sovereign was completely occupied in a war with Russia. Ali Bey died in 1773, and was succeeded by Mohammed Bey. Various military operations characterize his domination, which lasted only three years, for he died of a malignant fever in 1776. The government was now contested by two rivals, Murad Bey and Ibrahim Bey, and after a variety of projects adopted by them to get rid of each other, they agreed in 1785 to share the authority between them. But the Porte, having concluded a peace with Russia, turned its attention to Egypt, which it had long neglected, and resolved to reduce it to obedience. Hassan Pacha was sent at the head of 25,000 men for this purpose. He landed at Alexandria, and engaged Murad Bey and his Mamelukes near a place called Mentorbés, where he gained a decided victory. He entered Grand Cairo in triumph, and appointing a governor, advanced against the insurrectionary Beys into the district of Saïde; but not being in a sufficient condition to encounter an active and vigilant enemy, and afraid that his provisions might be cut off, he acceded to a kind of treaty with the Beys, by which Lower Egypt was emancipated from the tyranny of the Mamelukes, and something like a settled government was established. The plague, however, appeared in 1790; Hassan Pacha fell a victim to the pestilence; the refractory Beys with their

Mamelukes were no longer under restraint; the exiled colleagues, Murad and Ibrahim, returned, and assumed the sovereignty notwithstanding the threatenings of the Porte.

But what was the state of the people during this long period of anarchy, tyranny, and misrule? Let us here attend to the testimony of Volney. He speaks of what he himself beheld, after the year 1770, but it applies to nearly three centuries since the conquest of Selim in 1517, previous to the elevation of Mehemet Ali. "In Egypt there is no middle class, neither nobility, clergy, merchants, nor landholders. An universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression, and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of those evils, or applying the necessary remedies. Ignorance, diffused through all classes, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders; justice herself puts to death without formality."

After this period Egypt becomes intimately connected with the history of Great Britain and France. Its severe intestine distractions were succeeded by foreign invasion, and the distant country of the Pharaohs participated in the French Revolution. To overthrow the power of the British in the East, an invasion of Egypt was determined by the French Directory, and Napoleon headed the expedition in person. The French in this campaign encountered the most humiliating disasters, and the British were covered with glory. In the Battle of the Pyramids—when Napoleon addressed to his soldiers those words which afterwards became celebrated—"From the tops of these pyramids forty centuries look upon you!"—the French gained a temporary advantage; but the British victory at Aboukir, gained by Nelson, amply counterbalanced Napoleon's feeble

success. But it is the province of the historian to narrate the brave defence of Ptolemais or Acre by Sir Sidney Smith, the retreat of Napoleon to Jaffa, the desolation he committed in the country by destroying the fields of corn and burning the villages through which he passed; his final departure from the banks of the Nile, and the battle before Alexandria, where Abercromby fell covered with glory. The events which followed, until the evacuation of Egypt by the British troops, are accessible to every reader. The same observations apply to the extraordinary career of Mehemet Ali, the viceroy (1837), or rather independent sovereign, of Egypt, who is absolute master not only of the fertile valley of the Nile, but of the whole territory of Palestine, and, to a considerable extent, even of the regions of the Desert. Of Greek origin, and in the outset of life a domestic servant to the governor of his native district of Albania, this distinguished person, after a variety of adventures, succeeded in inducing the citizens of Cairo to elect him their governor, and peremptorily to demand his confirmation by the Porte. From that moment, notwithstanding all the intrigues and conspiracies formed against him, Mehemet steadily advanced to the great object of his ambition—the sovereignty of Egypt. He has almost exterminated the dangerous Mamelukes, and compelled his former master the Sultan to submit to his terms. Although a despot and a tyrant, he has regenerated the country, and formed a kingdom out of a chaos of ignorance, ferocity, and treachery. He possesses an army, disciplined by French officers, of 70,000 infantry, with their train, engineers, and artificers, and about 5000 cavalry, the latter raised since 1828. His naval force, consisting of ships of the line, frigates, corvettes, brigs, schooners, and sloops of war, is superior to that of the Sultan; he has organized a vigilant police; and Egypt, formerly the country of violence and blood, is now as safe to the traveller as any part of England or France. He

has improved agriculture, extended commerce, and reared an industrious population; he has raised the exports and imports of Egypt from being a mere trifle to the sum of several millions annually; he has spread knowledge among his subjects, erected schools and colleges, and sent young men to England and France to be instructed in practical mechanics, machinery, engineering, and in the laws, institutions, and workings of modern civilization; he has made the land of the Pharaohs, so long devoted to misrule, abound with labour and active industry; its cotton and flax compete with the best in the markets of Europe; its silks, sugar, tobacco, grain, and other commodities, are extensively exported; and all this has been done by an Albanian peasant not yet (1837) in the seventieth year of his age. In religion, says Mr Fuller, "Mehemet Ali, though his successes against the Wahabee heretics, and the recapture of the holy cities, have procured for him the reputation of being the defender of the Islamite faith, is not supposed to be himself a very firm believer. He is regular in his attendance at the mosque, and in the outward observances of his religion, but in private he makes little scruple of avowing his real sentiments; and, like many strenuous supporters of other creeds, he probably thinks the faith chiefly valuable from the profession of which he derives the most advantages."

In ancient times the population of Egypt was considerable. Herodotus says that, in the reign of Amasis, the Egyptians boasted of 20,000 well-inhabited cities. In the time of Ptolemy Lagus three thousand still remained, according to Diodorus, and the population amounted to 3,000,000. "Ancient Egypt," says Savary, "supplied food to 8,000,000 of inhabitants, and to Italy and the neighbouring provinces likewise. At present the estimate is not one half. I do not think with Herodotus and Pliny that this kingdom contained 20,000 cities in the time of Amasis, but the astonishing ruins everywhere to be found, and in unin-

habited places, prove that they must have been thrice as numerous as they are." Volney thinks that "it is impracticable to form a just estimate of the population of Egypt; nevertheless, as it is known that the number of towns and villages does not exceed 2300, and the number of inhabitants in each of them, one with another, including Cairo itself, is not more than 1000, the total cannot be more than 2,300,000." The population of Egypt may be stated in round numbers at about 3,000,000, including the Arabs of the neighbouring deserts, who render a nominal obedience to Mehemet Ali; but, strictly speaking, the actual population, excluding these and other wandering tribes, may be safely calculated at or upwards of 2,000,000. The classes, says Mr Lane, of which the population is mainly composed, are nearly (1835) as follows:—Moslem Egyptians, or peasants and town people, 1,750,000; Christian Egyptians, or Copts, 150,000; Turks, 10,000; Syrians, Jews, and Greeks, each 5000; Armenians, about 2000. Of the remainder, viz. Arabians, Western Arabs, Nubians, Negro slaves, Memlooks (or white male slaves), female white slaves, Europeans, &c. the precise numbers are at all times very uncertain and variable. It ought to be added that the Moslem Egyptians, Copts, Syrians, and Jews of Egypt, with few exceptions, speak no language but the Arabic, which is also the language generally used by foreigners in the country. The Nubians converse in their own dialect among themselves. The Copts, who were not known by this name before the time of Amrou, are descendants of the old Egyptians, or perhaps are a mixture of the ancient Mizraim, the Persians, and the Greeks, who long occupied that country; yet among this people the mixture has only been partial, and we still find them exhibiting traces of customs which obtained in Egypt in the days of the Pharaohs. Herodotus says that from time immemorial the ancient Mizraim used circumcision. "As this practice," he farther observes, "can be traced both in Egypt and Ethiopia to the

remotest antiquity, it is not possible to say which first introduced it." He describes the hair of the Mizraim as short and curling; and Volney remarks on this passage, that the "ancient Egyptians were real Negroes, of the same species with all the natives of Africa, and though, as might have been expected, after mixing for so many ages with the Greeks and Romans, they have lost the intensity of their first colour, yet they still retain marks of their original conformation." These remarks are supported by the fact that the ancient monuments indicate the Negro type, which is quite distinct from the Arab race; and as it still predominates among the Copts, it may be inferred that these people have never in any sensible degree amalgamated with the former.

The Copts are Christians, but like most of the Oriental Christian nations they are divided into two parties—the Latins, who have made their peace with Rome and acknowledged the authority of the Pope; the others have a Patriarch of their own, and are among the asserters or representatives of the Monophysite heresy, which long convulsed the Church and the Empire. The latter are the most numerous, and have a Patriarch resident in Alexandria, who is elected by the great body of the clergy, and receives the most implicit obedience. The bishops are chosen from the monks, who are bound to strict celibacy; but the other clergy cannot be ordained until they are married. The Copts practise circumcision, auricular confession, and other ceremonies. The Romish party among them are instructed by members of the Propaganda College at Rome.

It is unnecessary to revert to the period when and by whose means Christianity was introduced into Egypt. Heresy, after many vicissitudes, sometimes predominant at the Court of Constantinople, and at other times wandering in the banishment of the Oases, alternately distracting the repose of provinces and defying the anathemas of General Councils, at length fixed its residence in the land of the Pha-

raohs. When Amrou invaded Egypt he found the people divided into two parties—the one, of the Romans or Greeks from Constantinople, who held the principal appointments in the army, the forum, and the tribunals—the other, of the Copts, or native Egyptians, although some of them were also of Nubian, Abyssinian, and even of Jewish extraction. Of this body were the scribes, husbandmen, artificers, and merchants, and, what was of more moment, the bishops and clergy. Between those two factions there were continual hostilities; they never intermarried, and they exasperated each other by frequent murders. At Amrou's invasion, the former faction attempted to oppose him with a large force; but the Copts, having obtained peace on the terms of paying tribute, assisted the Mussulmans against the Greeks, and expelled them from the country. Amrou favoured the Copts to a certain extent; he courteously received the Patriarch Benjamin, and confided to his care all the Christian churches and people; and when he proceeded on his conquests westward, he addressed a singular request to that Patriarch, directing him to offer prayers for him, that, as he was departing for Pentapolis and Interior Africa, God would place those countries under his dominion as he had done Egypt. But from the time of the Patriarch Isaac, A.D. 686, to the close of the eighteenth century, the Coptic Church was grievously oppressed by its Mussulman masters; and at the present time, says Mr Jowett, "the words of the Psalmist may be uttered with truth and feeling by this Church, as they are in the service of the inauguration of their Patriarch, *Have mercy upon us, O Lord, and help us, for we are brought very low.*"

The following ecclesiastical statistics are collected from various sources, and will give a brief view of the state of Christianity in Egypt. In Alexandria there is a Coptic convent, which was greatly destroyed by the French troops. The Latin convent is of considerable extent. The church of the Greek convent is built on the spot where St Catharine

was beheaded; and they pretend to show the very block of marble, still tinged with her blood, on which she suffered. This convent is under the protection of the Russian consul; the number of Greek Christians, including the few resident families, and the crews of ships, amount to nearly 800. The English are indebted to the clergy of this convent for the services of the Church, such as baptisms, burials, &c. These convents are built within a few minutes' walk of each other, in a large open space without the inner and within the outer walls, which was the site of the old city. They have schools attached to them. There are few Copts at Alexandria who are rich; a few possess from 20,000 to 30,000 dollars, equivalent to from L.4000 to L.6000 sterling.

At Rosetta there is a Coptic church, in which is preserved the arm of St George, duly shown on the festival of that celebrated personage. There is also a school attended by a few scholars. The Latins and Greeks have convents in this place.

The resident Patriarch at Cairo has some jurisdiction over the Church of Abyssinia. In this city there are about fifteen hundred families. There are two convents of the Latins at Cairo—the one, *Della Propaganda*, which extends its jurisdiction over the convents of Upper Egypt—the other, *Della Terra Santa*, is in immediate connection with the superior convent at Jerusalem. The Greek Christians have also a small convent at Cairo. The Armenian Patriarch at Cairo does not hold higher ecclesiastical rank than a bishop, and his flock consists of about two hundred Armenians in Cairo, and about one hundred in Upper Egypt, where they exercise the office of bankers to the Government, there being no Jews in Egypt south of Cairo.

We conclude this sketch of Egypt by some extracts from a work by Mr Lane, and published (1837) under the superintendence of the Society for the Diffusion of Useful Knowledge, entitled, "The Modern Egyptians," in two volumes, which exhibits a more distinct view of

the social habits, characteristics, and religion of the modern Egyptians, and of the manufactures, climate, and soil of Egypt, than has previously appeared. The author resided fifteen years in the country, and thus enjoyed advantages to which few Europeans have access. In the following passages he describes the country and climate, metropolis, houses, and population.

"The Nile, in its course through the narrow and winding valley of Upper Egypt, which is confined on each side by mountainous and sandy deserts, as well as through the plain of Lower Egypt, is everywhere bordered, excepting in a very few places, by cultivated fields of its own formation. These cultivated tracts are not perfectly level, being somewhat lower towards the deserts than in the neighbourhood of the river. They are interspersed with palm-groves and villages, and intersected by numerous canals. The copious summer rains which prevail in Abyssinia and the neighbouring countries begin to show their effects in Egypt, by the rising of the Nile, about the period of the summer solstice. By the autumnal equinox the river attains its greatest height, which is always sufficient to fill the canals by which the fields are irrigated, and, generally, to inundate large portions of the cultivable land: it then gradually falls until the period when it again begins to rise. Being impregnated, particularly during its rise, with rich soil washed down from the mountainous countries whence it flows, a copious deposit is annually spread, either by the natural inundation or by artificial irrigation, over the fields which border it; while its bed, from the same cause, rises in an equal degree. The Egyptians depend entirely upon their river for the fertilization of the soil; rain being a very rare phenomenon in their country, excepting in the neighbourhood of the Mediterranean; and as the seasons are perfectly regular, the peasant may make his arrangements with the utmost precision respecting the labour he will have to perform. Sometimes his labour is

light; but when it consists in raising water for irrigation, it is excessively severe.

"The climate of Egypt during the greater part of the year is remarkably salubrious. The exhalations from the soil after the period of the inundation render the latter part of the autumn less healthy than the summer and winter, and cause ophthalmia and dysentery, and some other diseases, to be more prevalent than at other seasons; and during a period of somewhat more or less than fifty days (called *el-khum'a'see'n*), commencing in April, and lasting throughout May, hot southerly winds occasionally prevail for about three days together. These winds, though they seldom cause the thermometer of Fahrenheit to rise above 95° in Lower Egypt, or in Upper Egypt 105°, are dreadfully oppressive, even to the natives. When the plague visits Egypt, it is generally in the spring; and this disease is most severe in the period of the *khum'a'see'n*. Egypt is also subject, particularly during the spring and summer, to the hot wind called the *semoo'm*, which is still more oppressive than the *khum'a'see'n* winds, but of much shorter duration; seldom lasting longer than a quarter of an hour, or twenty minutes. It generally proceeds from the south-east or south-south-east, and carries with it clouds of dust and sand. The general height of the thermometer in the depth of winter in Lower Egypt, in the afternoon and in the shade, is from 50° to 60°: in the hottest season it is from 90° to 100°; and about 10° higher in the southern parts of Upper Egypt. But though the summer heat is so great, it is seldom very oppressive; being generally accompanied by a refreshing northerly breeze, and the air being extremely dry. There is, however, one great source of discomfort arising from this dryness, namely, an excessive quantity of dust; and there are other plagues which very much detract from the comfort which the natives of Egypt and visitors to their country otherwise derive from its genial climate. In spring, summer, and autumn,

flies are so abundant as to be extremely annoying during the day-time, and musquitoes are troublesome at night (unless a curtain be made use of to keep them away), and sometimes even in the day; and every house that contains much wood-work (as most of the better houses do) swarms with bugs during the warm weather. Lice are not always to be avoided in any season, but they are easily got rid of; and in the cooler weather fleas are excessively numerous.

"The climate of Upper Egypt is more healthy, though hotter, than that of Lower Egypt. The plague seldom ascends far above Cairo, the metropolis. It is most common in the marshy parts of the country, near the Mediterranean. During the last ten years, the country having been better drained, and quarantine regulations adopted to prevent or guard against the introduction of this disease from other countries, very few plague-cases have occurred, excepting in the parts above mentioned, and in those parts the pestilence has not been severe. Ophthalmia is also more common in Lower Egypt than in the southern parts. It generally arises from checked perspiration; but is aggravated by the dust and many other causes. When remedies are promptly employed, this disease is seldom alarming in its progress; but vast numbers of the natives of Egypt, not knowing how to treat it, or obstinately resigning themselves to fate, are deprived of the sight of one or both of their eyes.

"The modern Egyptian metropolis is now called *Musr*; but was formerly named *El-Chahireh*; whence Europeans have formed the name of *Cairo*. It is situated at the entrance of the valley of Upper Egypt, midway between the Nile and the eastern mountain range of Moocuttum. Between it and the river there intervenes a tract of land, for the most part cultivated, which, in the northern parts (where the port of Boolack is situated), is more than a mile in width, and, at the southern part, less than half a mile wide. The metropolis occupies a space equal to about three square miles; and

its population is about 240,000. It is surrounded by a wall, the gates of which are shut at night, and is commanded by a large citadel situated at an angle of the town, near a point of the mountain. The streets are unpaved, and most of them are narrow and irregular; they might more properly be called lanes.

"By a stranger who merely passed through the streets, Cairo would be regarded as a very close and crowded city; but that this is not the case is evident to a person who overlooks the town from the top of a lofty house, or from the minaret of a mosque. The great thoroughfare-streets have generally a row of shops along each side. Above the shops are apartments which do not communicate with them, and which are seldom occupied by the persons who rent the shops. To the right and left of the great thoroughfares are by-streets and quarters. Most of the by-streets are thoroughfares, and have a large wooden gate at each end, closed at night, and kept by a porter within, who opens it to any persons requiring to be admitted. The quarters mostly consist of several narrow lanes, having but one general entrance, with a gate, which is also closed at night; but several have a by-street passing through them.

"Cairo contains about 240,000 inhabitants. We should be greatly deceived if we judged of the population of this city from the crowds that we meet in the principal thoroughfare-streets and markets: in most of the by-streets and quarters very few passengers are seen. Nor should we judge from the extent of the city and suburbs; for there are within the walls many vacant places, some of which, during the season of the inundation, are lakes (as the *Bir'ket el-Ezbekee'yeh*, *Bir'ket el-Feel*, &c.) The gardens, several burial-grounds, the courts of houses, and the mosques, also occupy a considerable space. Of the inhabitants of the metropolis, about 190,000 are Egyptian Moslems, about 10,000 Copts, 3000 or 4000 Jews, and the rest strangers from various countries.

"Moslems of Arabian origin have, for

many centuries, mainly composed the population of Egypt; they have changed its language, laws, and general manners, and its metropolis they have made the principal seat of Arabian learning and arts. In every point of view, Musr (or Cairo) must be regarded as the first Arab city of our age; and the manners and customs of its inhabitants are particularly interesting, as they are a combination of those which prevail most generally in the towns of Arabia, Syria, and the whole of Northern Africa, and in a great degree in Turkey. There is no other place in which we can obtain so complete a knowledge of the most civilised classes of the Arabs.

"The Moslem Egyptians are descended from various Arab tribes and families which have settled in Egypt at different periods; mostly soon after the conquest of this country by Amrou, its first Arab governor; but by intermarriages with the Copts and others who have become proselytes to the Islam faith, as well as by the change from a life of wandering to that of citizens or of agriculturists, their personal characteristics have, by degrees, become so much altered, that there is a strongly-marked difference between them and the natives of Arabia. Yet they are to be regarded as not less genuine Arabs than the townspeople of Arabia itself, among whom has long and very generally prevailed a custom of keeping Abyssinian female slaves, instead of marrying their own countrywomen, or (as is commonly the case with the opulent) in addition to their Arab wives; so that they bear almost as strong a resemblance to the Abyssinians as to the Bedouins, or Arabs of the Desert.

"In general, the Moslem Egyptians attain the height of about five feet eight, or five feet nine inches. Most of the children under nine or ten years of age have spare limbs and a distended abdomen; but, as they grow up, their forms rapidly improve. In mature age most of them are remarkably well proportioned; the men muscular and robust, the women very beautifully formed and plump, and neither

sex is too fat. In Cairo, and throughout the northern provinces, those who have not been much exposed to the sun have a yellowish but very clear complexion, and soft skin; the rest are of a considerably darker and coarser complexion. The people of Middle Egypt are of a more tawny colour, and those of the more southern provinces are of a deep bronze or brown complexion—darkest towards Nubia, where the climate is hottest. In general, the countenance of the Moslem Egyptians (I here speak of the *men*) is of a fine oval form; the forehead of moderate size, seldom high, but generally prominent; the eyes are deep sunk, black, and brilliant; the nose is straight, but rather thick; the mouth well formed; the lips are rather full than otherwise; the teeth particularly beautiful; the beard is commonly black and curly, but scanty. I have seen very few individuals of this race with grey eyes, or rather, few persons supposed to be of this race; for I am inclined to think them the offspring of Arab women by Turks or other foreigners. The Fellahs, from constant exposure to the sun, have a habit of half-shutting their eyes; this is also characteristic of the Bedouins. Great numbers of the Egyptians are blind in one or both eyes.

"The costume of the men of the lower orders is very simple. These, if not of the very poorest class, wear a pair of drawers, and a long and full shirt or gown of blue linen or cotton, or of brown woollen stuff (the former called '*er'ee*, and the latter *zaaboo't*), open from the neck nearly to the waist, and having wide sleeves. Over this, some wear a white or red woollen girdle. Their turban is generally composed of a white, red, or yellow woollen shawl, or of a piece of coarse cotton or muslin, wound round a *turboo'sh*, under which is a white or brown felt cap (called *lib'deh*); but many are so poor as to have no other cap than the *lib'deh*—no turban, nor even drawers nor shoes, but only the blue or brown shirt, or merely a few rags; while many, on the other hand, wear a *soodey'ree* under

the blue shirt; and some, particularly servants in the houses of great men, wear a white shirt, a *soodey'ree*, and a *choof'ta'n* or *gib'beh*, or both, and the blue shirt over all. The full sleeves of this shirt are sometimes drawn up by means of cords, which pass round each shoulder and cross behind, where they are tied in a knot. This custom is adopted by servants (particularly grooms), who have cords of crimson or dark-blue silk for this purpose. In cold weather, many persons of the lower classes wear an '*abba'yeh*, like that before described, but coarser; and sometimes, instead of being black, having broad strips, brown and white, or blue and white, but the latter rarely. Another kind of cloak, more full than the '*abba'yeh*, of black or deep-blue woollen stuff, is also very commonly worn; it is called *diffey'yeh*. The shoes are of red or yellow morocco, or of sheep-skin.

"Schools are very numerous, not only in the metropolis, but in every large town; and there is one, at least, in every considerable village. Almost every mosque, *sebee'l* (or public fountain), and *hho'd* (or drinking-place for cattle) in the metropolis has a *kootta'b* (or school) attached to it, in which children are instructed for a very trifling expense; the *sheykh* or *fick'ee* (the master of the school) receiving from the parent of each pupil half a piaster (about five farthings of our money), or something more or less, every Thursday. The master of a school attached to a mosque or other public building in Cairo also generally receives yearly a *turboo'sh*, a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap, four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes, and, in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of *Ram'ada'n*. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white;

ten; and when one lesson is learnt, the tablet is washed and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the *Koran*, or of one of its thirty sections, on a little kind of desk of palm-sticks. All who are learning to read recite their lessons aloud, at the same time rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the *Koran*, being thought to assist the memory. The noise may be imagined.

“The boys first learn the letters of the alphabet; next, the vowel points and other orthographical marks; and then the numerical value of each letter of the alphabet. Previously to this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink, and green paint, and to write upon it the letters of the alphabet in the order of their respective numerical values, and convey it to the father, who returns it with a piaster or two placed upon it. The like is also done at several subsequent stages of the boy's progress, as when he begins to learn the *Koran*, and six or seven times as he proceeds in learning the sacred book, each time the next lesson being written on the tablet. When he has become acquainted with the numerical values of the letters, the master writes for him some simple words, as the names of men; then the ninety-nine names or epithets of God; next the *Fa'thhah*, or opening chapter of the *Koran*, is written upon his tablet, and he reads it repeatedly until he has perfectly committed it to memory. He then proceeds to learn the other chapters of the *Koran*: after the first chapter he learns the last; then the last but one; next the last but two, and so on in inverted order, ending with the second, as the chapters in general successively decrease in length from the second to the last inclusively. It is seldom that the master of a school teaches writing, and

few boys learn to write unless destined for some employment which absolutely requires that they should do so, in which latter case they are generally taught the art of writing, and likewise arithmetic, by a *chabba'nee*, who is a person employed to weigh goods in a market or bazar, with the steelyard. Those who are to devote themselves to religion, or to any of the learned professions, mostly pursue a regular course of study in the great mosque El-Az'har.”

We must now leave the kingdom of the Pharaohs, rapidly progressing under the vigorous government of Mehemet Ali. We have chiefly confined ourselves to its history connected with the Sacred Scriptures, explaining the events recorded therein by illustrations of the manners and customs of the ancient Egyptians as we proceeded. The interesting subjects of its past and present existence will amply repay the inquiries of the ardent mind—its geological structure, its mineralogical character, its fertility, its animal kingdom, the complexion and physical appearance of the Egyptians, the origin of their civilization, their writing, their theology and their deities, the explanation of animal worship, the Egyptian castes, the priesthood, the military customs and ceremonies, the process of embalming the dead, the arts, manufactures, and sciences, the trade of Egypt, the pyramids, the extraordinary ruins of temples, palaces, obelisks, and other memorials of antiquity in Egypt and the countries to the south—these are all subjects of the utmost importance, most of which are necessarily omitted in the present work. For the same reason we are compelled to forego any observations on the *present state* of Egypt, its manufactures, commercial relations, exports and imports; its modern cities, towns, and villages; its literature, arts and sciences, agriculture, and the peculiar manners and customs of its modern inhabitants, referring the reader to Mr Lane's work. We feel regret at leaving the Land of the Mizraim, the ancient seat of science and civilization, which the

illustrious Joseph adorned by his wisdom and prudence—where Israel, the beloved of the Lord, sojourned for a season—and where those wonders of Omnipotence were displayed which can never be forgotten amid all the changes of dynasties or the revolutions of empires. We feel as if we could linger among the ruins of Thebes, the city of the hundred gates, or dwell among the temples and ornaments of the Philæan Island and the Elephantine. The shades of the Pharaohs seem to linger about the tombs of the kings. The temples and other gigantic edifices tell us of the glory of the past, and of the wonders effected by human ingenuity and skill. We have the stupendous pyramids, as if destined to remain until the final consummation of all things—those mountain masses of immense stones which are the wonder of every traveller, and celebrated throughout the world; and we have the famous Labyrinth, the pyramid of which alone remains, built it is said by twelve kings, who all reigned at the same time in Egypt, and containing, within a single inclosure, three thousand apartments, which communicated with each other by numberless windings. Adjoining to it were the tombs of the princes by whom it was erected. “I have seen that building,” says Herodotus, “and it exceeds all description. The same may indeed be said of the Pyramids, each of which taken separately is equal in value to many of the greatest works of the Greeks taken together, but the Labyrinth excels even the Pyramids.” It is true, indeed, that neither design, proportion, nor any thing pleasing, is to be found in those astonishing piles which have resisted the lapse of time, their enormous size being their chief recommendation; but they speak to us of the past in a manner irresistible—if not of refined genius, they are at least the monuments of greatness—the memorials of generations whose bodies are still in preservation, who remind us, even in their passion for the gigantic, of the progress they made in the arts and sciences, between

which there is an intimate and necessary correspondence. Wherever, as the Abbe Millot remarks, the arts flourish, a number of happy geniuses are excited to think and employ their time in deep researches, so that by their zeal in acquiring knowledge which is speedily communicated, new sources of riches and improvement are open for artists. When we see the Egyptians surveying their lands with precision, distributing the waters of the Nile by numerous canals, measuring the increase of their river with exactness, making and employing all sorts of machinery, but more particularly measuring time, and calculating the revolutions of the stars, we cannot doubt of their being acquainted with the principles of mechanics, geometry, and several parts of mathematics. Such was one of the most ancient states of the world, which was great under its native princes, but when a *stranger* came its magnificence passed away, and it yielded itself a prey to the oppressor. “Atheocracy in itself,” it is well observed by Professor Heeren, “bears the seeds of its own destruction if the authority of the priesthood declines, and the troops withhold their obedience. Both happened in Egypt; and neither the swords of the mercenaries nor the treasures of the people were able to support the throne of the Pharaohs.”

EGYPT, RIVER OF, or NILE. See SIHOR, or NILE.

EGYPT, RIVER OF, mentioned in Gen. xv. 18, as the southern extremity of the Promised Land. “The Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the River of Egypt unto the great river, the river Euphrates.” The river of Egypt is also noticed in 2 Chron. vii. 8; Numb. xxxiv. 5; Josh. xv. 4. A diversity of opinion has prevailed among interpreters respecting this stream. In the Septuagint version the expression “to the river of Egypt,” Isa. xxvii. 12, is rendered *to Rhinocorura*, and this view has been adopted by Wells, Cellarius, Bochart, and others; but none of the

old geographers notice any such stream. Rhinocorura, or Rhinocolura, was a town between Palestine and Egypt, and derived its name, according to Strabo, from the circumstance of offenders being sent to it in exile, after having been deprived of their noses—a punishment practised by one of the Ethiopian kings of Egypt. Diódorus describes it as a place destitute of even the conveniences of life. In the vicinity of this place the Israelites were fed with quails. Some commentators, on the other hand, maintain that the *river of Egypt* was the eastern or Pelusiatic branch of the Nile, which was reckoned the great boundary of Egypt towards the Desert of Shur, which lies between that country and Palestine, and is about ninety miles in breadth. Dr Hales observes, that from a comparison of 1 Kings viii. 65, and 2 Chron. vii. 8, with 1 Chron. xiii. 5, it appears that *Sihor* and the *river of Egypt* are the same, and that Sihor is the Nile, Jer. ii. 18. It is very doubtful, however, whether the power of the Hebrew nation ever extended to the Nile, and if it did, it was over a mere desert. This desert is unquestionably the *natural*, and there is no reason to conclude that it was exceeded by the *political*, boundary of Palestine.

EKRON, *barrenness, torn away*, a city and government of the Philistines, which first fell to the lot of the tribe of Judah, Josh. xv. 45, and afterwards to the tribe of Dan, Josh. xix. 43. This town, said to be the same as Accaron, was the boundary of the Philistines to the north, not far from the Mediterranean, and from Bethshemesh. The ark was brought to Ekron from Ashdod, to the great alarm of the inhabitants, who having heard of the calamities caused by it in that place entreated that it would be sent away, 1 Sam. v. 10, 11. This place was celebrated for the idol Baalzebub, called the “god of Ekron,” 2 Kings i. 3, which was worshipped under the same attribute with Achor, and the name, according to Bryant, was transferred to the city. “Several are of opinion,” says

Stackhouse, “that this god was called *Baalsemin*, the *lord of Heaven*, and that the Jews by way of contempt gave it the name of *Baalzebub*, or the *lord of a fly*—a god that was nothing worth, or, as others say, whose temple was filled with flies, whereas the Temple of Jerusalem, notwithstanding all the sacrifices that were daily offered, never once had a fly in it, as their doctors relate. The sacred writers, indeed, when they speak of the gods of the heathens, very frequently call them generally *idols, vanity, abominations, &c.* but they never change their proper names into such as are of opprobrious import; neither can we think it likely that the king of Israel would have called the god of Ekron, for whom he had so high a veneration, by any appellation of contempt. Whoever considers what troublesome and destructive creatures, especially in some hot countries, flies are known to be—in what vast swarms they sometimes settle, and not only devour all the fruits of the earth, but in many places occasion a noxious pestilence, may reasonably suppose that the heathens had a proper deity to whom they made their addresses either for the prevention or removal of this sore plague. The Jews, under the New Testament, called the *prince of the devils* by this name.” Ekron is denounced with other towns of the Philistines, Amos i. 8; Zeph. ii. 4; Zech. ix. 5.

ELAH, *an oak, a curse, oath, imprecation*, a valley about three miles from Bethlehem on the road to Jaffa, where the Israelites were encamped under Saul, and where David slew Goliath, 1 Sam. xvii. 2; xxi. 9. The Valley of Mamre is also so called.

ELAM, *a young man, a virgin; or secret, or an age*, an ancient district of Persia, which is sometimes applied to the whole of that empire by the Prophets, and supposed to be derived from Elam, eldest son of Shem. This country is mentioned in the time of Abraham. Chedorlaomer its king, even at a period when the princes resembled those petty monarchs of the Canaanites whom Joshua

conquered, or were perhaps commanders of colonies, rendered the kings of the Cities of the Plain tributary to him, and after a subjection of twelve years they rebelled, Gen. xiv. 1-4. He formed an alliance with some neighbouring chiefs, and defeated the confederated kings. He was afterwards slain by Abraham, Gen. xiv. 17. The country of Elam, or Elymais, from which the rest of Persia is supposed to have been colonized by the descendants of Elam, seems to have extended from the mountains of Louristan to the Persian Gulf, and included Susiana. Daniel describes Shushan as in the province of Elam (viii. 2). See PERSIA.

ELATH, or ELOTH, *a hind, strength, or an oak*, a town on the Red Sea in Arabia Petræa, which Azariah, king of Judah, repaired, and restored to his kingdom, 2 Kings xiv. 22. It appears to have been previously in a ruined state. It was afterwards taken by Rezin, king of Syria, who "recovered Elath to Syria," 2 Kings xvi. 6. The particular mention of these circumstances shows that it was deemed of great importance in those times to possess a place on the Red Sea for the purpose of traffic. It was situated opposite Ezion-Gaber, and is first mentioned in Deut. ii. 8. Elath was singularly varied in its orthography, and doubtless also in its pronunciation, being written Ela, Elas, Elat, Elana, Aila, Ailana, Ailoth, Eilana, &c., and hence the gulf of the Red Sea on which it stood is frequently called the Elanitic Gulf. Jerome says it was the first port from India to Egypt. It became subject to the Ptolemys after the death of Alexander the Great; and in the time of Jerome, the tenth Roman legion was stationed in it. David began that traffic at Elath which his son Solomon continued to promote, who built ships here which sailed to various parts of the world. He also visited this sea-port in person, settled in it such individuals as suited his commercial purposes, and patronized various Tyrians who were sent to him by Hiram, his friend and ally. It is now a miserable ruin.

EL-BETHEL, an altar erected by

Jacob on the spot, it is alleged, where he saw the prophetic dream of the ladder, Gen. xxviii. 22.

ELEALEH, *ascension of God, or burnt-offering of God*, the name of a place fortified by the Reubenites, Numb. xxxii. 37, placed by Eusebius in the immediate neighbourhood of Heshbon, a locality sanctioned by the Prophets, Isa. xv. 4; xvi. 9; Jer. xlviii. 34.

ELEASA, otherwise LAISA, a place near Berea, or rather Berotho, in the tribe of Benjamin, where Judas Macca bæus encamped, 1 Macc. ix. 5.

EL-ELOHE-ISRAEL, *God, the God of Israel*, a name given by Jacob to the altar which he erected in the field at Shalem, purchased by him from the children of Hamor, Gen. xxxiii. 18-20.

ELEPH, a town belonging to the tribe of Benjamin, Josh. xviii. 28.

ELEUTHEROPOLIS, an episcopal city of Palestine, founded in the third century, and stated to have been twenty-four miles north-east from Ascalon, and twenty miles south-west from Jerusalem. Epiphanius was born in this city. It was a flourishing place in the time of Eusebius and St Jerome, and those writers estimate the distance and positions of places from it and Jerusalem on account of its being the residence of a bishop. By whom Eleutheropolis was founded is uncertain.

ELEUTHERUS, a rivulet of Syria, which rises near Mount Lebanon, and falls into the Mediterranean near the island Aradus, mentioned in 1 Macc. xi. 7.

ELIM, *the rams, or the strong, or the stags, or the valleys*, one of the encampments of the Israelites in the Wilderness, where there were "twelve wells of water, and three-score and ten palm trees." This place is supposed to be the sea-port town called Tor, at which those devotees who prefer to perform the chief part of their pilgrimage by water down the Gulf of Suez, debark and proceed north-east to Sinai. It is probable, however, that the people of Tor invented and keep up this place as one of the Hebrew stations to attract such profitable visitors.

Dr Shaw found at this place nine wells, and the seventy palm-trees had increased to two thousand. Under the shades of the palm-trees is the *Hummum Mousa*, or *Bath of Moses*, which the inhabitants of Tor hold in great veneration, from a tradition that it was near this spot the tent of Moses was pitched.

ELISHAH, ISLES OF.—The coast of Greece and the islands of the *Ægean Sea*, celebrated for purple brought to Tyre, Ezek. xxvii. 7, are so called, from Elishah son of Javan, Gen. x. 4.

ELKOTH, or ELKOSHAI, a village of Galilee, the birth-place of the Prophet Nahum.

ELLASAR, an ancient district of Assyria, of which Arioch, one of Chedorlaomer's allies, was king, Gen. xiv. 1.

ELON, a city belonging to the tribe of Dan, Josh. xix. 43, also a grove of oak; hence *Elon-Mamre*, *Elon-More*, *Elon-Beth-Chanan*, the *Grove* or *Oak* of Mamre.

ELTEKEH, a place belonging to the tribe of Dan, and afterwards Levitical, Josh. xix. 44; xxi. 23.

ELTEKON, a town in the tribe of Judah, Josh. xv. 59.

ELTOLAD, a town belonging to Judah, afterwards given to Simeon, Josh. xv. 30; xix. 4.

ELYMAIS, the metropolis of Elam or ancient Persia, 1 Macc. vi. 1. Either the city or its temple was immensely rich. Antiochus Epiphanes, king of Syria, attempted to plunder it, but was successfully resisted by the inhabitants. The temple was subsequently pillaged by one of the Parthian kings, who, according to Strabo, found in it ten thousand talents.

ELYMEANS, a people mentioned by the author of the Book of Judith (i. 6), probably the ancient Persians.

EMIM, *fears of terrors*, or *formidable*, or *people*, an ancient and warlike tribe of the Canaanites east of the Jordan, of gigantic stature, Deut. ii. 10, whom Chedorlaomer and his allies defeated in the Plain of Kiriathaim, Gen. xiv. 5.

EMMAUS, *despised*, or *obscure*, the name of a village about eight miles westward from Jerusalem. Our Saviour met two of his disciples after his resurrection as they were walking towards this place, Luke xxiv. 13–16. "It seems," says D'Arvieux, "by the ruins which surrounded it, that it was formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches. Emmaus was not worth the trouble of having come out of the way to view. Ruins, indeed, we saw on all sides, and fables we heard from every quarter, though under the guise of traditions, such as the notion of the house of Cleopas, on the site of which a great church was erected, and of which a few masses of the thick wall remain, but nothing else." Josephus tells us that Vespasian gave the village of Emmaus to the eight hundred soldiers whom he left in Judea.

EMMAUS, a city of Judea, twenty-two miles from Lydda, afterwards called Nicopolis, and the seat of a Roman colony. Here were hot-baths in which it was said our Saviour washed his feet, and communicated to the water a healing quality.

EMMAUS, a town near Tiberias, still frequented for its warm mineral baths. Mr Rae Wilson tells us that it is called "*Hamam*" by the Arabs. "The springs of this place," he says, "draw to them valetudinarians of all descriptions. The water is sulphureous, throwing out steam as if issuing from a boiler, and is so remarkably hot that I could not endure my naked foot in it a few seconds. In this direction, and upwards of a mile beyond it, ruins are scattered about, from which it is obvious that Tiberias had been anciently of great extent."

EMESA, or HAMATH. See HAMATH.

ENAIM, a town belonging to the tribe of Judah, Josh. xv. 34, perhaps the same as that mentioned in Gen. xxxviii. 14. Some commentators suppose it to be a *well* or *fountain*.

ENAN. See AENON

EN-ABRIS, a place between Scythopolis and Tiberias.

EN-DOR, *fountain*, or *eye of generation*, or *habitation*, a town so called which belonged to the half-tribe of Manasseh, Josh. xvii. 11, near Nain, and a few miles south-west of Mount Tabor. It is now in ruins, but in St Jerome's time it was a considerable village. Burckhardt says that after a journey of two hours and a half from Nazareth he came to the village of Deouny, and near it he found the ruins of Endor. This place is chiefly known as the residence of the celebrated witch, or "woman that had a familiar spirit," whom Saul consulted, and her grotto is still pointed out. The Bible, however, makes no mention of a grotto, and it is probable that she lived in a house like the other inhabitants of the town.

The singular transaction which occurred at Endor of the raising of the Prophet Samuel has caused considerable discussion. The history of it may be expressed in a few words. After the death of Samuel, Saul, being engaged in hostilities with the Philistines, encamped at Gilboa in the immediate neighbourhood. His affairs being desperate, and the Divine protection withdrawn from him, 1 Sam. xxviii. 5, 6, he resolved to consult a woman that had a "familiar spirit," and he was informed that one lived at Endor. He had previously banished all those persons, and hence it was necessary to disguise himself lest the woman might refuse to perform what he desired. Having given her a solemn promise that she would be safe, she asked the disguised king whom she was to raise, and he replied, "Samuel." As soon as the woman saw Samuel she recognised Saul, and began to entertain fears for her safety, but the king soothed her, and said to her, "What sawest thou? and the woman said unto Saul, I saw gods ascending out of the earth." The Hebrew word *elohim*, here translated *gods*, is often rendered in the singular, as *a god* or *a great person*, which is the true meaning in this case. Others

translate the words, *I saw a judge*, or *a person like a judge*; but if the plural be retained, we may suppose that, to fix Saul's attention, and to confirm his opinion of her art and power, she pretended that she saw *gods* rising out of the earth, as if she had brought up several beings by her enchantments. From the description which she gave of the person whom she raised, Saul "perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself; and Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." The Prophet, or the figure resembling him, immediately declared his ruin and his death—"The Lord will deliver Israel with thee into the hand of the Philistines, *and to-morrow shalt thou and thy sons be with me*;" meaning, not literally the *next day*, but very shortly the king and his sons would be numbered with the dead. "Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, and there was no strength in him." The events happened as predicted; the Israelites were defeated, the sons of Saul were slain, and the king ran himself through with his own sword in despair, 1 Sam. xxxi. 1-6.

Such is the substance of Saul's interview with the witch of Endor and the raising of Samuel, and the discussion which has originated on this subject has turned chiefly on the points, whether the appearance of Samuel was real, and if real, the power by which it was produced—whether it was an imposition on the part of the sorceress, who might have been acting in concert with a person who made the responses in a feigned voice—or whether it was an evil spirit who appeared with the body and mantle of Samuel, spoke articulately, and held this conversation with Saul. It must be

admitted that the history does not say Saul really *saw* Samuel, and, as his circumstances were desperate, he was in a state of mind peculiarly liable to imposition; but, on the other hand, it is evident that the sorceress herself, who probably at first only intended a delusion, became terrified at the result, and she "cried with a loud voice" when she perceived Samuel. It has been strongly maintained by some that the spirit of Samuel was evoked by this woman, and came on the compulsion of her powerful art; and in deference to the ancient Fathers of the Church, who ascribed to magicians and necromancers the power of calling up the souls of the dead, they have supposed that Samuel actually appeared to Saul. But this explanation has been keenly rejected, and even Sir Thomas Brown, who is often on the side of credulity, opposes this literal assumption in the first book of his "Vulgar Errors." After alluding to the opinions of the heathen philosophical schools on this point, he says, "More inconsistent is the error of Christians, who holding the dead do rest in the Lord, do yet believe they are at the hire of the devil—that *he* who is in bonds himself commandeth the fetters of the dead, and, dwelling in the bottomless pit, calleth the blessed from Abraham's bosom—that can believe the real resurrection of Samuel, or that there is anything but delusion in the practice of necromancy, or the popular raising of ghosts." It has been therefore urged that the whole story is repugnant to the order of the natural world, and to the doctrines of revelation respecting the state of the dead—that it is inconsistent with our knowledge of the attributes of God to believe that he permits the souls of the departed, even the most eminent prophets and saints, to be remanded back by the practice of the most execrable rites, and at the call of some of the vilest of human beings—and that reason confirms the testimony of Scripture, which represents all magical arts as flagrant impositions. For these and other reasons many believe that the witch of Endor was

merely a "cunning woman," who was familiar with the state of public affairs. Suspecting from the first that the tall stranger who assured her of safety could be no other than the king himself, and being well acquainted, as most of the Israelites were, with the person of the deceased Prophet, undertook the task of deceiving Saul—that Saul did not see the appearance, but trusted to the woman's statement that *she* saw it—and that the voice which was heard was either produced by the powers of ventriloquism, or by an associate, who imitated the voice and personated the appearance of Samuel. Others, again, who deny that witches are able to disturb the souls of good men, much less of prophets, are nevertheless of opinion that those wretched women caused the devil to counterfeit the souls of the dead, and that in this instance an evil spirit appeared before Saul in the likeness of Samuel; but this notion is met with nearly the same objections as the preceding, and is utterly inconsistent with the fact that the spirit which appeared to Saul was not a tempter, flatterer, or deceiver, but a very severe reprovcr of wickedness and impiety.

Without giving any opinion on the merits of a controversy which has caused much curious speculation, and on which there will always be a variety of opinions, we merely state a few facts connected with the inspired narrative urged by those learned commentators who contend that the appearance was really that of Samuel, but who deny that the power of the woman or of the devil had any share in the production. The sacred historian expressly calls the appearance by the name of Samuel, nor is there the least hint given that it was not the real prophet to whom Saul was speaking; and hence it is alleged that when the woman was preparing to employ her incantations, Samuel actually appeared by God's permission, to the astonishment and terror of the sorceress herself. This was the opinion of the ancient Jewish Church, which we find expressed in the

Book of Ecclesiasticus (xli. 20), where it is said of Samuel, "After his death he prophesied, *and shewed the king his end*, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." On this passage, Dr Delany, in his "Life of David," observes, "The son of Sirach, who seems to have had as much wisdom, penetration, and piety as any critic that came after him, is clearly of opinion with the sacred historian that it was Samuel himself who foretold the fate of Saul and his house in this interview." Josephus also speaks of the appearance as really that of Samuel. The appearance must therefore be ascribed, not to the power of an imaginary enchantment, but to the immediate appointment of God, as a rebuke and punishment to Saul. This opinion is maintained by Waterland and defended by Delany, but combated by Dr Chandler, with objections which, so far as they affect the Scripture history of the matter, are answered or obviated by Farmer in his "Dissertation on Miracles." Dr Hales, in his "New Analysis of Chronology," inserts an able article on this view of the subject, in which he thinks that the following were among the reasons for the permitted appearance to Saul:—1. "To make Saul's crime the instrument of his punishment, in the dreadful denunciation of his approaching doom. 2. To show to the heathen world the infinite superiority of the *oracle of the Lord* inspiring his prophets over the powers of darkness, and the delusive prognostics of their wretched votaries in their false oracles. 3. To confirm the belief of a future state by *one who rose from the dead* even under the Mosaic dispensation." On the whole, we agree with Bishop Horne, that "it remains either that the whole affair of Samuel's appearance was a contrivance, or that, by the interposition of God, there was a real appearance, which the woman did not expect and could not have effected." The same view is also taken by Dr Gray in his "Key to the Old Testament," to which and to the other works mentioned

the reader is referred. We may observe that Jabin's army was routed near Endor by Barak, Psalm lxxxiii. 9, 10.

EN-EGLAIM, *the fountain, or the eye of the calves, or of the chariots, or of roundness*, the name of a fountain near the city of Eglaim, placed by some geographers on the north of the Dead Sea and opposite Engedi, Ezek. xlvii. 10. It is to be observed that the Hebrew word *en*, or *ain*, which signifies a *well*, is often prefixed to the names of places in composition.

EN-GANNIM, a town belonging to Judah, Josh. xv. 34, afterwards assigned to Issachar, and made Levitical in Gershon's family, Josh. xix. 21.

EN-GEDI, *fountain, or eye of the goat, or of happiness*, otherwise HAZAZON-TAMAR, or *the palm-tree city*, on account of the number of palm-trees surrounding it, was situated near the shore of the Dead Sea about forty miles distant from Jerusalem, and near Jericho. It was in the territory of the tribe of Judah, Josh. xv. 62, and abounded with vineyards and trees that produced balm. Hence it is celebrated in the Song of Solomon (i. 14) for its camphire or cypress, which was cultivated here to a great extent:—"My beloved is unto me as a cluster of camphire in the vineyards of En-gedi." It was situated in a mountainous district which abounded with caves, to which David retreated when he concealed himself from Saul, 1 Sam. xxiii. 29. The allied army of the Ammonites, Moabites, and others, who came against Jehoshaphat, encamped here, 2 Chron. xx. 2. En-gedi was a very ancient place, and appears to have been plundered by Chedorlaomer, Gen. xiv. 7. It was at one time in possession of the Ammonites. En-gedi is still called Anguedi.

EN-HADDAH, a town belonging to the tribe of Issachar, Josh. xix. 21, according to Eusebius between Eleutheropoli and Jerusalem, about ten miles from the former.

EN-HAZON, a town assigned to the tribe of Naphtali, Josh. xix. 37. It is

difficult to determine whether this be Atrium Ennon, or the Hazar-enan mentioned by Moses and Ezekiel, Numb. xxxiv. 9; Ezek. xlvii. 17; xlviii. 1.

EN-MISHPAT, *fountain of judgment*. See KADESH.

ENOCH, *dedicated*, the name of the first city built in the world, so called by Cain after his son Enoch, Gen. iv. 17. It is described as being east of Eden in the Land of Nod, to which Cain retired with his family after he murdered his brother, and is generally reckoned by the Oriental geographers to be the low country of Susiana or Chusistan.

ENON, *cloud*, or *mass of darkness*, or *her fountain*, or *her eye*, the name of a place in Galilee near the Jordan where John baptized (iii. 23). See AENON.

EN-ROGEL, *the fuller's fountain*, or the *Fountain of Rogel*, was situated on the east or north-east of the city of Jerusalem, near the foot of Mount Sion, on the border of the territory of Benjamin, Josh. xviii. 16. Josephus tells us that En-rogel means "the fountain in the King's Garden." Ahimaaz and Jonathan hid themselves at En-rogel to procure information of the conspiracy of Absalom against his father, 2 Sam. xvii. 17, and near it Adonijah made a feast for Abiathar, Joab, and other supporters of his usurpation, 1 Kings i. 9. See SILOAM.

EN-SHEMESH, *fountain, or eye of the sun*, was situated on the frontiers of Judah and Benjamin, but it is uncertain whether it is the name of a town or of a fountain only, Josh. xviii. 17. The Arabs apply this name to the ancient metropolis of Egypt called On by the Hebrews, and Heliopolis by the Greeks.

EPHAH, *weary, tired*; or, *to fly in the air as a bird*, the name of a small district so designated from Ephah the eldest son of Midian, situated in the ancient country of the Midianites on the east shore of the Dead Sea, and greatly celebrated for its dromedaries and camels, Isa. lx. 6.

EPHES-DAMMIM, *the portion or effusion of blood*, or *drop of blood*, or the *coast of Dammim*, was where the

Philistines encamped previous to Goliath's challenge to combat, 1 Sam. xvii. 1.

EPHESIANS, the inhabitants and citizens of Ephesus, the worshippers of Diana the tutelary deity of their city, Acts xix. 28, 31, 35. In Apostolic history the Ephesians are the members of the Church of Ephesus, to whom St Paul addressed one of his Epistles, and of which Timothy was bishop. It has been indeed conjectured that the Epistle was not addressed to the Ephesians, but to the Laodiceans, and some urge that it is the epistle mentioned in the 4th chapter of the Colossians. Another ground of objection is, that there is no evidence to show that St Paul ever saw or resided among the persons to whom it is addressed, whereas it is certain that he had been twice at Ephesus before he wrote the Epistle, and one of those times he had resided in the city upwards of two years. But St Ignatius—who was contemporary with the Apostles, and the intimate friend of St John, who after his return from Patmos received his high office of inspector and governor of the Seven Churches of Asia—expressly states that St Paul wrote an epistle to the Ephesians. Irenæus, Clement of Alexandria, Tertullian, Origen, Dionysius of Alexandria, Cyprian, Eusebius, and all the later Fathers, speak of that epistle as really written to the Ephesians, and almost all the most ancient manuscripts and versions support the reading of the salutation in our translation:—"Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus."

The Epistle was written when St Paul was the first time a prisoner at Rome, and as he does not express any hope of an immediate release, which he signifies in some others dated from that city, it is supposed that it was written during the early part of his confinement. It was carried to Ephesus by Tychicus, whom the Apostle characterises as "a beloved brother and faithful minister in the Lord," but of whom there are few particulars recorded in the Apostolic writings. It is thought to have been occasioned by

some agreeable intelligence which St Paul had received from certain individuals who had recently come from Asia Minor, for we find him (i. 15), after commending the Ephesians for their steadfastness, exclaiming, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers."—"A dangerous and almost epidemical apostacy from the faith," says Dr Whitby, "having happened among the Jewish churches in Asia, the Apostle had great reason, after eight years' absence, to give thanks to God for the steadfastness in the faith which he had heard of in the rest."

It has been justly observed that the Epistle to the Ephesians is written with great animation, and it has always been held in the highest value for the importance of its matter and the elegance of its composition. It consists of or is divided into six chapters, the three first of which are considered as doctrinal, and the other three as practical. After the Apostolic salutation, St Paul expresses his gratitude to God for the blessings of the gospel dispensation in the first chapter, the excellencies of which he points out in the second, showing that redemption through Christ is to be ascribed solely to the grace of God; and in the third he declares the mystery or hidden purpose of God to be that the Gentiles, as well as the Jews, should be partakers of the blessings of the gospel—that through the goodness of God he was specially called to be the Apostle of the Gentiles; and he exhorts the Ephesians not to be dejected on account of his sufferings, concluding the chapter with an affectionate prayer and an animated doxology. In the other three chapters the Apostle confines himself to practical exhortations. In the fourth he recommends unity, purity of life, veracity, humility, and gentleness; in the fifth he enjoins charity, forbids every species of licentiousness, and enforces the duties of husbands and wives; and in the sixth and last chapter he points out the several and relative duties of children to

their parents, and servants towards their masters, recommending watchfulness and firmness in the Christian warfare, and concluding with the general benediction. The Epistle, in a word, contains no blame or complaint, and its sole object seems to have been to confirm the Ephesian Christians in the true faith and practice of the gospel.

EPHESUS, a once celebrated city of Ionia, and the capital of Proconsular Asia, not less distinguished in Apostolic than in political history. It stood on the banks of the Cayster, or Caystrus, and its port, now a morass, had originally a wide mouth, although it was at all times liable to be choked up by the mud and slime lodged in it from the river. Mythology assigns various fabulous personages as its founders, but if we follow the grave authority of Strabo, a settlement was first made in this quarter by the Carians and Leleges, the latter being the ancient inhabitants of the isles adjacent to the coast of Asia Minor. The fate of this once great and renowned city, which was enriched by the wealth of Cræsus, the genius of Ctesiphon, the munificence of Alexander, and the glory of Lysimachus, to each of whom Ephesus was indebted, is one of the most melancholy recorded in the history of the world. On approaching it from the wretched village of Aiasaluk, a few scattered fragments of antiquity occur, and on the hill above, some traces of the former walls and a solitary watch-tower mark the extent of the city. Slight remains of the Stadium in this scene of desolation and silence are still to be seen, its immense area now turned up by the plough; and near it masses of confined ruins intersected by a street, parts of the ancient pavement of which, formed of immense blocks of stone, may be distinctly traced. At some distance are the remains of the theatre in which Demetrius raised the tumult against St Paul, but of the once glorious Temple of Diana not a stone is seen except perhaps a few arches on the morass which are conjectured to have supported it; the enormous edifice

which occupied 220 years in building after its commencement, has vanished like a temple of ice; its site, once on the edge of the sea, is now three miles removed from it by the intervention of banks formed by the Cayster. "A more thorough change," says Mr Emerson, "can scarcely be conceived than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the Apostolic churches of Asia. It was there that, as St Paul says, '*The word of God grew mightily and prevailed.*' Not a single Christian now dwells within it; its mouldering arches and dilapidated walls merely whisper the tales of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the actual site of the *First Wonder of the World.*"—"We now," says Dr Chandler, "seek in vain for the Temple; the city is prostrate, and the goddess is gone. The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility—the representatives of an illustrious people, inhabiting the wreck of their greatness. We heard the part-ridge call in the area of the Theatre and of the Stadium. The glorious pomp of its heathen worship is no longer remembered, and Christianity, which was there nursed by the Apostles, and fostered by General Councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

We shall not dwell on the ancient history of this famous city; its magnificent temple we have elsewhere noticed, the extreme sanctity of which inspired universal awe and reverence, and made Ephesus during many ages the repository of foreign and domestic treasures. Its property was deemed so sacred that it was untouched by Xerxes, who scarcely spared

any other place. In the Apostolic times Ephesus was in its glory, and its streets resounded with the shouts, "Great is Diana of the Ephesians." When St Paul visited the city, the town-clerk or principal magistrate delivered the following singular speech:—"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing, then, that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly: for ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers of your goddess." The tradition referred to by this functionary, that the image of Diana originally fell from heaven, has induced some to conjecture that it might have contained an aërolite or atmospheric stone, but such marks of condescension by the superior powers were common among the mythologists. The Palladium of Troy and the image of Minerva were said to have dropped from the clouds, and the sacred shield of the Romans was given in a similar manner in the reign of Numa Pompilius. The imposture—zealously propagated by the mythological priests—that the statues at the shrines of which they ministered were the gifts of the celestial divinities, was early introduced into the Christian Church when it was infected by the leaven of superstition, and the legends of the Monkish writers of communications from the Virgin and the Apostles are not behind those which they imitated in pretensions to the miraculous. Thus, Cyril informs us that Panchomius, a monk of the fourth century, received from an angel a brazen tablet inscribed with rules for a monastic order; St John, through the Virgin's intercession, presented a creed to Thaumaturgus; and an abbot boasted of a book of prophecies on copperplates, which he pretended was presented to him by an angel as a celestial token of friendship! The origin of the Ephesian Diana has been claimed for the shrine of

our Lady of Loretto in Italy; and Pope John I. marched out of the city of Rome in solemn procession to receive a picture of the Virgin, which was devoutly believed to have been suspended in the air over the city for a considerable time!

The Emperor Nero deviated from the example of the Persian Xerxes in his treatment of the Temple of Diana. He despoiled it of many of its costly offerings and images, and of an immense quantity of gold and silver. It was also plundered by the Goths, who, although compelled to retreat, carried off a prodigious booty. An exact account of the total extinction of this celebrated edifice has not been preserved by contemporary historians, but we may safely conclude that it followed the triumph of Christianity. The Primitive Christians, long harassed by persecutions, retaliated on their Pagan masters; and in the case of Ephesus, authorized by imperial edicts, they seized every opportunity of showing their contempt for Diana, while their pious zeal prompted them to demolish even the very ruin of her habitation—the most splendid idolatrous temple ever erected in ancient times. The columns of green jasper which now support the immense dome of St Sophia at Constantinople were originally in the Temple of Diana; they were taken down and removed to that city by order of the Emperor Justinian. Two pillars in the great church of Pisa were transported in a similar manner; and at length, by various other removals, the actual site of this stupendous edifice has been disputed. The subsequent history of Ephesus, after Asia Minor was conquered by the Turks, contains nothing of importance; and all that exists of it, as we have already said, is now a heap of ruins near the miserable village of Aiasaluk.

We have already seen in the history of the SEVEN CHURCHES OF ASIA (see ASIA), that Ephesus is intimately connected with the Apostolic history. Sound in doctrine and upright in discipline and practice during the life of St Paul, the Ephesian church declined after the mar-

tyrdom of the Apostle, and its bishop was solemnly warned by the Divine Inspector to “repent and do the first works.” Trophimus, an eminent disciple of St Paul, who accompanied him on many of his journeys, was a native of Ephesus, and it is conjectured that Tychicus, the bearer of the Epistle to the church, and of that to the Colossians, and the First to Timothy, was so likewise. In A.D. 57, the Apostle, sailing from Assos to Tyre, appointed the elders or presbyters of the Ephesian Church to meet him at Miletus, at which port he intended to touch, not having time to visit them personally. This interview was of an affecting nature, and evinces the strong attachment which his residence among them had produced. He told them on that occasion that they would see his face no more—that after his departure grievous wolves would enter in among the flock; and he anxiously exhorts those who had the oversight thereof to feed the church of God, Acts xx. 28.

Irenæus and Eusebius relate a tradition that St John wrote his three Epistles at Ephesus between the commencement of the Jewish war and the final subjugation of Palestine, when he first arrived and took up his residence in the city. Some of the Fathers affirm that the Beloved Disciple was accompanied into Asia Minor by the Virgin Mary, who resided at Ephesus, where she is said to have been buried. The bishops of Jerusalem indeed gave out that she was interred near Gethsemane, and a tomb raised by pious devotees on the spot was transported by the Emperor Marcian to Constantinople, under the impression that it contained her venerated remains. But, without placing any reliance on the Ephesian tradition, the Evangelical writer plainly intimates that Mary, after the Crucifixion, became the inmate of St John, who, in obedience to the last request of his beloved Master, took her to his own home, John xix. 26. The Council held at Ephesus in the fifth century contend for her death and burial there, and report that the cathedral of

the city was dedicated to her ; tradition also assigns Ephesus as the place of interment of Mary Magdalene. Timothy, it is reported, was buried at Ephesus, and his body was afterwards translated to Constantinople, either by the founder of that city or by his son, and placed, with those of St Luke and St Andrew, in the church of the Apostles. St John was interred in the mountain Prion, where there was a church or oratory dedicated to him, rebuilt by the Emperor Justinian.

In A.D. 142, Justin Martyr visited Ephesus, and held on that occasion his celebrated conversation with Trypho on Christianity, who is mentioned by Eusebius as the most eminent Jew of his time. At the close of the second century we find Polycrates the bishop of Ephesus, and in his time the controversy respecting the observance of Easter was revived with a bitterness which threatened the extinction of all kindly feeling between the contending parties. In a letter written by him to Victor, bishop of Rome, some fragments of which are preserved by Eusebius, after maintaining and proving that the Asiatic Church observed the "true and genuine day," he says, "Seven of my relations were bishops, and I am the eighth, all which kinsmen of mine did always celebrate the day of Easter when the people of the Jews removed the leaven." It may be here mentioned that the celebrated story of the Seven Sleepers, related by Gibbon with considerable naiveté, is connected with Ephesus. During the furious persecution of the Christians caused by the Emperor Decius, seven noble Ephesian youths concealed themselves in a cave in the neighbourhood of the city, where they were immured by the tyrant. "They immediately fell into a deep slumber," says Gibbon, "which was miraculously prolonged, without injuring the powers of life, during a period of 187 years. At the end of that time the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones to supply materials for some rustic edifice ;

the light of the sun darted into the cavern, and the Seven Sleepers were allowed to awake. After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger, and resolved that Jamblichus, one of their number, should secretly return to the city to purchase bread for the use of his companions. The youth—if we may still employ the appellation—could no longer recognise the once familiar aspect of his native country, and his surprise was increased by the appearance of a large cross triumphantly erected over the principal gate of Ephesus. His singular dress and obsolete language confounded the baker, to whom he offered an ancient medal of Decius as the current coin of the Empire, and Jamblichus, on the suspicion of secret treasure, was dragged before the judge. Their natural inquiries produced the amazing discovery that two centuries were almost elapsed since Jamblichus and his friends had escaped from the rage of a Pagan tyrant. The bishop of Ephesus, the clergy, the magistrates, the people, and, as it is said, the Emperor Theodosius himself, hastened to visit the cavern of the Seven Sleepers, who bestowed their benediction, narrated their story, and at the same instant peaceably expired. The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the modern Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug, a Syrian bishop, who was born only two years after the death of the Emperor Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the young men of Ephesus. Their legend, before the end of the sixth century, was translated from the Syriac into the Latin language by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence, and their names are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world. This popular tale, which Mahomet

might have learned when he drove his camels to the fairs of Syria, is introduced as a Divine revelation into the Koran. The story of the Seven Sleepers has been adopted and adorned by the nations from Bengal to Africa who profess the Mahometan religion, and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia."

In A.D. 431, the heads of the Church, in obedience to the imperial mandate, repaired to Ephesus, and deposed Nestorius, the bishop of Constantinople, for heresy. The principal cause of offence to the orthodox was his warm opposition to the title Θεοτοκος, *Mother of God*, given to the Virgin Mary, who was then beginning to receive idolatrous honours, and his defending the opinion of the presbyter Anastasius, that Χριστοτοκος, *Mother of Christ*, was a more appropriate title, since the Deity can neither be said to be born nor to die. The prelate was degraded from his ecclesiastical dignities and confined in a monastery, then banished to the Libyan Oasis—a miserable spot surrounded by sandy deserts, where he died of grief. A malignant tale was afterwards propagated that his tongue was eaten by worms. At the commencement of the sixth century Ephesus, like the other Asiatic churches, had lost almost every trace of its "first love," and the streams of divine truth circulated by St Paul, St John, and St Polycarp, became gradually corrupted by error and superstition. "At this era," says Mr Milner, "the number of monks multiplied prodigiously in the East, invited to inaction and repose by its warm climate and sunny skies; and the myrtle-crowned valleys of Asia Minor were crowded with fanatics, eager to arrive at spiritual perfection by the constant practice of bodily ease. The North, with its snows and mountains, had indeed its monasteries, but the great hive was in the East, where balmy breezes and ever-ripening fruits ministered to sensual gratification; the religious flocked to the plains of Syria—the country of Paul's

labours more abundant—to dream away existence; and the beautiful valleys of Greece and Anatolia swarmed with a race whose pretensions to piety were laziness and superstition."

EPHRA, a city of Ephraim, and the birth-place of Gideon, thought to be the same with Ophrah, Judges vi. 11.

EPHRAIM, *that brings fruit*, or *that grows*, a province of Palestine belonging to the tribe of that name, so called from Ephraim, Joseph's second son by Asenath, daughter of the priest of On. When Jacob blessed Manasseh and Ephraim, he put his right hand on the head of the latter, and Joseph, thinking it was done in mistake, interfered, saying, "Not so, my father, for this is the first born; put thy right hand upon his head." The aged Patriarch replied, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Moses mentions the "thousands of Manasseh," but they are limited when he compares them to the "ten thousands of Ephraim," Deut. xxxiii. 17. How rapidly this tribe increased in population we may judge from the pedigree of Joshua, who was in the tenth generation, 1 Chron. vii. 20–27. Ephraim is designated the tribe of Joseph, Numb. i. 32, 34; Rev. vii. 8; and the Prophet Isaiah (vii. 5) makes it to comprehend the whole kingdom of Israel on account of its containing Samaria, the capital of the Ten Tribes. The territory or province was bounded by the Mediterranean on the west, and the river Jordan, which separated it from Gad, on the east; on the south by the territory of Benjamin and part of Dan; and on the north by its kindred half-tribe of Manasseh. Some parts of the country were rocky and mountainous, but these were covered with good pasture, and occasionally with fine trees, while the valleys and plains were rich, fertile, and luxuriant. Its cities and towns were numerous, large, well-built, and populous. The ark and tabernacle remained in it at

Shiloh a considerable time. The tribe produced several distinguished persons, among whom Joshua is eminently conspicuous. Ephraim is repeatedly mentioned by the Prophets, who by it comprehend all the Ten Tribes. The territory of Ephraim was very limited, and we find both them and Manasseh complaining to Joshua of the narrowness of their allotment, which was increased by the Canaanites still retaining a portion of it. But Joshua remained firm in his impartiality; he told them that they must enlarge the district by their valour, and by expelling their enemies from the rocky and woody parts, and making these habitable for themselves, Josh. xvii. 14, 17.

EPHRAIM, MOUNT, a hilly part of the tribe of Ephraim, which Joshua consented to add to their territory, because, as its limits were settled by a divine decree, it could not be enlarged any other way. He advised them to cut down the wood, and otherwise to provide accommodation for their increasing numbers. It afterwards contained places of importance. Joshua was buried "in the border of his own inheritance in Timnath-heres, in the Mount of Ephraim, on the north side of the hill Gaash," Judges ii. 9.

EPHRAIM, a city of Ephraim, situated in the mountainous country near the Wilderness of Judea, and on the border of the territory towards Benjamin, to which it is supposed our Saviour retired before his Passion, John xi. 54.

EPHRAIM, FOREST OF, an extensive forest near the Jordan, where David abode while the battle was fought which decided the fate of Absalom.

EPHRATAH, or **EPHRATH**, *abundance*, or *bearing fruit*, or *increasing*, the ancient name of Bethlehem, on the way to which Rachel was buried.

EPHRON, *dust*, a city mentioned in 1 Macc. v. 46, as a place of considerable importance, was situated in the territory of the half-tribe of Manasseh near the Jabbok. It was taken and razed to the foundations by Judas Maccabæus. St Jerome and Eusebius mention a place of

this name about fifteen miles from Jerusalem, in the tribe of Judah.

EPICUREANS, a sect of Grecian philosophers with whom St Paul held conferences at Athens, Acts xvii. 18, who received the appellation from Epicurus their founder, an Athenian of a noble but reduced family, who was born near Athens about 342 years before the Christian era. The leading tenet in his philosophy was the notion that the happiness of man consisted in pleasure, not such as arises from selfish gratifications or vice, but from the enjoyments of the mind and the practice of virtue. His followers were numerous in every age and country, and his doctrines were rapidly disseminated; but his application of them was completely perverted, and the public morals were undermined and corrupted. Epicurus, whose name has become proverbial to express debasing habits and pursuits, was a man of exemplary life. He died of a retention of urine, which had long subjected him to the most excruciating torture, in the seventy-second year of his age, B.C. 270.

ERECH, *length*, or *which lengthens*, otherwise, *health*, *physic*, a city built by Nimrod, Gen. x. 10. The Rabbins assert that it is the same as the present Orfah, the Ur of the Scriptures, but this is unreasonably distant from Babel, and would make the kingdom of Nimrod too extensive. Nothing is known of it beyond conjecture.

ESDRAELON, a village of Palestine which gives name to a plain extending east and west from Scythopolis to Mount Carmel, sometimes designated the *Great Plain*, the *Plain of Esdraelon*, and the *Valley of Jezreel*. See JEZREEL.

ESEK, a well so called dug by the Patriarch Isaac, Gen. xxvi. 20.

ESHCOL, **VALLEY OF**, situated in the neighbourhood of Hebron, so named from the bunch of grapes cut by the spies, Numb. xiii. 24.

ESHEAN, a town of Judah, Josh. xv. 52.

ESHTAOL, *stout*, *strong woman*, a town which first belonged to the tribe of

Judah, and afterwards to that of Dan, Josh. xv. 33. It is thought to be the same as the village now called Esdad by the Arabs—a wretched place, composed of a few mud huts.

ESHTEMOA, or **ESHTEMOTH**, *which is heard*, or *the bosom of a woman*, one of the towns to which David sent a portion of the spoils of the Amalekites, 1 Sam. xxx. 28. It was ceded to the priests, 1 Chron. vi. 57.

ESNA, a town in the territory of Judah.

ESSENES, a distinguished sect among the Jews. See **JEWS**.

ETAM, *their bed*, or *their covering*, a rock in the tribe of Judah between Bethlehem and Tekoah. This rock, to which Samson retired, Judges xv. 8, was probably near a city of Judah, between Bethlehem and Tekoah, built by Rehoboam, 1 Chron. iv. 3, 32; 2 Chron. xi. 6. Josephus mentions a place called Hethan, about five leagues distant from Jerusalem, which Solomon frequently visited.

ETHAM, *their strength*, *their sign*, a place on the “edge of the Wilderness” where the Israelites encamped after their journey from Succoth, when they departed from Egypt. The site of Etham is commonly placed at Adjerood, but everything as to its exact locality depends on the limit at which the waters of the Red Sea then terminated. If we conclude, with Lord Valentia, that the inlet of Suez at that time extended to the salt marsh, between twenty and thirty miles more to the north than at present, Etham must have been considerably more northward than the modern village of Adjerood.

ETHER, **ATHAR**, or **AETHER**, a city of Palestine, in the tribe of Simeon, Josh. xix. 7, which first belonged to Judah Josh. xv. 42.

ETHIOPIA, *black*; in Hebrew **CUSH**, a name given to several countries of Asia and Africa, the inhabitants of which were either completely black, or of a swarthy complexion. Sometimes the ancients comprehended all Africa south

of Egypt, including Nubia and Abyssinia, under the general name Ethiopia; and at other times they restricted it to the country bounded on the north by Egypt, on the west by Libya, on the east by the Red Sea, and on the south by the unknown and unexplored African regions. This territory included the kingdoms of Dongola, Sennaar, and Abyssinia, with part of Adel, or Zeila. The term Ethiopia was applied in a still more limited sense to Meroë, situated in the present kingdom of Sennaar, which is sometimes called an island, in consequence of being comprised within two streams rising in the mountains of the Moon about the seventh degree of north lat., and which either form the Nile, or contribute their waters to it. This kingdom, the capital of which was also called Meroë, extended to the source of the Nile, and in consequence of its proximity to Egypt, a close connection was always maintained between the two countries. Indeed, the identity of worship, the similarity of temples, the obelisks with hieroglyphics, the theocratic government, and the common foundation of the oracle in honour of Jupiter Ammon in the Libyan Deserts, demonstrate that the Egyptian states were colonies from Meroë.

We merely mention those countries termed Ethiopia in the Scriptures, and the people designated Ethiopians, for any extended investigation would plunge us into interminable details respecting the African tribes and nations inconsistent with the nature of this work. The first allusion made to the people is connected with the wife of Moses, the daughter of Jethro, whom Moses married when he was in exile in Midian. Miriam, the sister of Moses, and Aaron, “spoke against Moses because of the Ethiopian woman he had married,” Numb. xii. 1. A quarrel with or about this woman caused serious discontents and schisms among all the parties. Zipporah was not, strictly speaking, an African or Ethiopian, but a native of that part of Arabia called Midian, originally occupied by the descendants of Cush the son of Ham. In the

present instance it does not even follow that Zipporah was a Cushite by descent; she was merely born in a country called after Cush. We thus ascertain the very important fact, that those parts of Arabia, and those other countries settled by Cush and his descendants, are frequently designated Ethiopia in the Scriptures. A king of the Cushites in Arabia, named Tirhakah, is designated *king of Ethiopia*, 2 Kings xix. 9; Isa. xxxvii. 9. We may therefore easily understand the allusions in such passages as the following:—"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God," Psalm lxviii. 31. "I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre, with Ethiopia; this man was born there," Psalm lxxxvii. 4.

Isaiah expressly denounces the land "beyond the *rivers of Ethiopia*" (xviii. 1); and although this, as Bishop Lowth remarks, is one of the most obscure prophecies of Isaiah—the end and design of it, the people to whom it is addressed, the person who sends the messengers, and the nation to whom the messengers are sent, being all doubtful—the mention of the *rivers of Ethiopia* has induced all expositors to conclude that Egypt is the country alluded to. Here the Land of Cush, or that district of Arabia which his descendants first peopled, is evidently taken for a large tract of country exceeding the proper territory of the Cushites; "so that," says Bishop Horsley, "according as we understand the Prophet to speak of the African or Asiatic Cush, the land beyond its rivers is to be looked for far to the west or far to the east of Palestine." The *rivers of Ethiopia* are mentioned by Zephaniah, in reference to the Jews who were dispersed throughout the most distant countries beyond Egypt, Zeph. iii. 10. Ethiopia is again mentioned in connection with Egypt as being overrun by Sennacherib, Isa. xx. 2–5, and here it unquestionably means either Cushite Arabia, or the country called Meroë. In the prophecy of the overthrow of Pharaoh-Necho's army at the

Euphrates, we read of the "Ethiopians, and the Libyans that handle the shield, and the Lydians that handle and bend the bow," Jer. xlvi. 9. In the original these nations are designated *Cush*, *Phut*, and *Lud*—the first, the Cushite Arabs bordering on Egypt; the second, the Libyans, lay west of Egypt; and the Ludim, or Lydians—three allies of the Egyptians, as they are represented in Ezek. xxx. 5; and hence they are joined together as African nations because they inhabited the countries adjacent to Egypt. The Egyptians are sometimes comprehended under the general name of Ethiopians, on account of their allies, Zeph. ii. 12; Amos ix. 7; and the Persians are associated with them, Ezek. xxxviii. 5. Again, the African Nomades are specially alluded to, Nahum iii. 9—"Ethiopia and Egypt, Put and Lubim"—in a prophecy denounced against Nineveh. Zerah the Ethiopian is recorded as coming against king Asa, by whom he was completely defeated, 2 Chron. xiv. 9, 12, but this refers to the Arabian Ethiopians, who were different from those Arabians that were "near the Ethiopians," whom "the Lord stirred up against Jehoram," 2 Chron. xxi. 16. In short, there were two Ethiopias, both of which are often mentioned in Scripture—the one in Africa, which comprehends Abyssinia and other regions, or perhaps includes all Africa, colonized by the Nomade descendants of Ham; the other in Arabia, peopled by the descendants of Cush, which is the Ethiopia most frequently referred to by the sacred writers. In African Ethiopia we have the Ludim inhabiting the country of Abyssinia, the Pathrusim between the Ludim and the Mizraim, the Lubim in Libya, and Phut extending to the Barbary States on the coast of the Mediterranean. In Cushite Ethiopia, which consisted of a part of the Arabian peninsula, we have Dedan, Sheba, Seba, and perhaps Midian, and those Ethiopians, otherwise the Cushite tribes, bordering on Egypt. Hence, when the author of the Book of Esther informs us that Ahasuerus reigned "from India even unto Ethiopia over an hundred

and twenty-seven provinces," we can easily ascertain what is meant by the Ethiopian limits of the Persian Empire. Darius, the predecessor of Artaxerxes, conquered India; and the provinces just mentioned may either mean the Cushite Ethiopia near Egypt, or the African Ethiopia beyond that country—an immense extent of territory.

It thus appears that it is extremely incorrect to apply the term Ethiopia exclusively or even chiefly to Abyssinia, for that country, or perhaps Meroë, lying between it and Egypt, of which Candace was queen, is only directly mentioned in the Acts of the Apostles. The Abyssinians indeed still designate their country *Itiopia*, and themselves *Itiopia-wan*, but they prefer the name of *Agazi* or *Ghez* for the kingdom, and *Agazian* for themselves. The appellation of *Habesh* given them by the Mahometans, and from which the Europeans have coined such names as *Abassi* and *Abysini*, is an Arabic term, signifying a *mixed race*, which the Abyssinians indignantly disclaim. The Ethiopia mentioned in the New Testament, a nobleman of which Philip baptized as the former was returning from Jerusalem in his chariot, is certainly the Ethiopia lying in the south of Africa; but whether it means Abyssinia, or should be restricted to Meroë, it is impossible to determine.

Many writers contend that this nobleman introduced Christianity into Abyssinia—a tradition readily built upon the story of his conversion and baptism recorded by the Evangelical writer; but a later period and other agents must be assigned for the true foundation of the Abyssinian Church, which, in its Apostolical constitution, and singular mixture of extraordinary ceremonies and Jewish rites, is one of the most interesting communions in the Christian world. It has alike resisted submission to the Arabian Prophet, and obedience to the Roman Pontiff. The bloody and protracted wars caused by the fierce propagators of the Moslem creed, and the ever-grasping policy of the pretended successors of St Peter,

were repelled by a nation who are deemed little better than barbarians. Christianity still exists as the established faith; and although it is obscured and adulterated by extravagant rites and absurd traditions, it is truly, feeble as it is, a "light shining in a dark place," which may yet burst forth in meridian brightness on the northern half of the mighty continent of Africa, and plant Christianity from the Straits of Babel-Mandeb to the Mountains of Atlas.

It will thus be seen, with reference to the African Ethiopia, that there was an intimate intercourse between it and Arabia, both countries being merely separated by a narrow strait. The former extended its trade to India, while the latter "went down to the sea (the Indian Ocean) in ships;" but whether this was confined to coasting, or whether advantage was taken of the monsoons and vessels stretched across the sea, must be left to conjecture. But in proportion as we extend our researches into the primeval ages, the closer seems the connection between Egypt and Ethiopia; and we find Diodorus deriving from the latter country the civilization of the former—an opinion which, if true, can only be admitted in a very limited sense, since, though its first genius might have shot forth, the fruit did not ripen till transplanted into Egypt. "The Hebrew poets," says Heeren, "seldom mention the former without the latter; the inhabitants of both are drawn as commercial nations. When Isaiah, or rather a later poet in his name, celebrates the victories of Cyrus, their submission is spoken of as his most magnificent reward. 'The trade of the Egyptians, and the merchandize of the Ethiopians, and of the tall men of Saba, will come over to thee, and become thine own.' When Jeremiah extols the great victory of Nebuchadnezzar over Pharaoh-Necho near Carchemish, the Ethiopians are allied to the Egyptians. When Ezekiel threatens the downfall of Egypt, he unites it with the more distant Ethiopia. Every page, indeed, of Egyptian history exhibits proofs of the close intimacy in

which they stood. The primitive states of Egypt derived their origin from those very remote regions. Thebes and Meroë founded in common a colony in Libya; Ethiopian conquerors more than once invaded Egypt; Egyptian kings in return forced their way into Ethiopia; the same worship, the same manners and customs, the same mode of writing, are found in both countries. This intimate connection presupposes a permanent alliance, which could only have been formed and maintained by a long, peaceable, and friendly intercourse."

EUPHRATES, *fruitful*, or *fructifying*, or *increasing*, in Hebrew PHRAT or PHRATH, one of the most considerable and best known rivers of Asia, the waters of which surrounded the terrestrial Paradise, Gen. ii. 14, washed the walls of the mighty Babylon, and also fertilized the Hanging Gardens of that renowned city. It is designated the *Great River* in the Sacred record, and is mentioned as one of the boundaries of the Promised Land, Gen. xv. 18; Deut. xi. 24; 1 Chron. v. 9. It rises from three sources in the mountains of Armenia, the most distant of which is near Arze, the modern *Arze-Roum*, where it bears the name of *Kara Sou*—a title which, Porter assures us, is common to streams in Persia. Its second source is about thirty miles south of Arze, and is called the *West Frat*; and the third rises some miles to the east. The original stream is very inconsiderable, and all three flow south-westward in separate currents through many a wild glen and rich valley, until they unite in one channel at the foot of the mountains of Cappadocia nearly opposite the source of the Tigris; and thence, winding on in full stream south and south-west in a corresponding course to that of the Tigris, the Euphrates becomes by this accession of waters a very important river, and descends rapidly nearly west by south-west to the vicinity of Samosata, where the mountain range of Ananus prevents its further progress. It then turns to the south-east, which it pursues with little variation until it reaches Circesium, south of which it

enters the immense plains of Sennar. It then turns from the Arabian side, and runs again to the south-east, approaching its great tributary the Tigris. In proportion as these two rivers approximate to each other, the intermediate country loses its elevated appearance, and is composed of meadows and morasses. This is the Mesopotamia of Scripture, the Plain of Shinar, the Land of Chaldea, where Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency," reared its lofty walls, from the midst of which rose the mountain tower of Belus, the Babel of the "mighty hunter." The two rivers form a junction at Korna, and under the appellation *Shat-el-Arab*, or the *River of Arabia*, roll on in one noble flood to the Persian Gulf. It has three principal mouths, the southernmost of which is the deepest in its current. The tide rises above Bussorah, and even beyond Korna, and, sweeping with violence the descending stream, raises its waters in the form of frothy billows. It is noticed in different parts of the present work that the Euphrates entered the Gulf as a separate river from the Tigris. Its whole length, including the *Shat-el-Arab*, is nearly 1150 English miles, but it does not appear to be anywhere of very great breadth. Many towns and villages are on its banks. The entrance to the river is described as being extremely dangerous to the mariner, on account of the bars of sand which it forms continually changing their situation. Its navigation is no less difficult, and hence the expedition undertaken by the British Government for this purpose was abandoned in 1836, after various disasters and the death of some of its principal officers. See **BABYLON** and **EDEN**.

EXODUS, or *The Departure*. See **EGYPT** and **ISRAELITES**.

EZEL, *going abroad, walk*, or *distillation*, the name of a stone mentioned in 1 Sam. xx. 19.

EZION-GEBER, *the wood of the man*, or *of the strong*, or *counsel of the man*, or **EZION-GABER**, the name of one of the encampments of the Israelites in

the Wilderness, Numb. xxxiii. 35, and mentioned along with Elath, Deut. ii. 8. It stood on the coast of the Red Sea, though its exact situation is disputed, and it was either the rendezvous of King Solomon's navy, or where he built his vessels, 1 Kings ix. 26. As this place is generally placed in connection with Eloth—the port of the Edomites taken by David when he conquered Edom, and which

was long a place of considerable importance—Ezion-Geber appears to have been the naval station, while Eloth was the proper entrepôt of commercial enterprise. Ezion-Geber was on the eastern shore of the Red Sea called the Elanitic Gulf, from Eloth, Ailah, Æla, and Ælana, which stood at the head. A town succeeded the ancient Ezion-Geber called *Aszyoun*, and also *Bernice*.

END OF VOLUME FIRST.

